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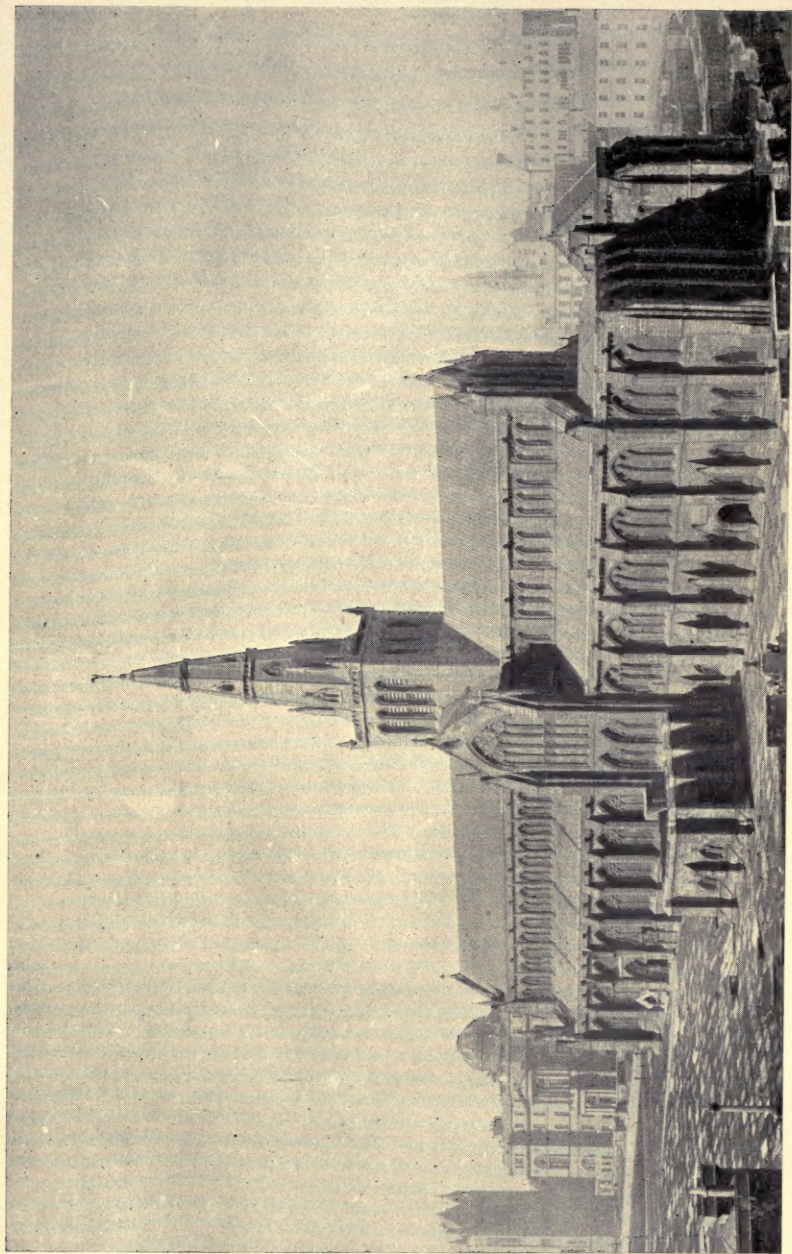
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ALLIANCE
OF
THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM

The Sixth General Council

GLASGOW, 1896.



GLASGOW CATHEDRAL.

PROCEEDINGS
OF THE
SIXTH GENERAL COUNCIL
OF THE
ALLIANCE OF THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM
HELD AT GLASGOW 1896

EDITED BY THE
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General Secretary of the Alliance

London
JAMES NISBET & CO., LIMITED
21 BERNERS STREET
FLEMING H. REVELL COMPANY
112 FIFTH AVENUE 63 WASHINGTON STREET
NEW YORK CHICAGO

1896

Bx
8907
A77
A3
v. 6

EMMANUEL

44941
4-1-1930

*Printed by BALLANTYNE, HANSON & CO.
At the Ballantyne Press*

PREFACE.

THE Sixth General Council has already passed into history, but those who were present at its meetings will not soon forget them.

The importance of Glasgow, as the second city of the British Empire, rests on the extent and variety of its manufacturing interests, foremost amongst which is, of course, its famous shipbuilding trade. Four men may be mentioned as not unfairly representing its people. The shrewd and practical professor in its University, Thomas Reid, father of the Scottish or "common-sense" philosophy; the student of international interests, Adam Smith, also a professor in the College, and author of the "Wealth of Nations"; another professor in the same honoured institution, the brilliant scientist Lord Kelvin, who has bridled the lightning, making it do service to man, as Watt his townsman did with steam a century ago,—these, along with Thomas Chalmers, the great preacher and evangelistic philanthropist, are types of the men that Glasgow has produced, or whom it delights to honour.

In every form of Christian activity, Glasgow has been always abundant. Of its Christian congregations, no fewer than 274, with some 600,000 of its church-going people, are connected with the Presbyterian Church. It is thus pre-eminently a Presbyterian city, with a larger population of Presbyterians than has any other city in the world.

It was, therefore, most seemly that Glasgow should invite the Sixth General Council to meet within its borders, and the invitation having been accepted, that its citizens should exert themselves to do all honour to their guests. Owing to the lateness of the date at which the Council met, the local Committees had to regret the absence from the city of many of their friends, nevertheless, private hospitality was in full measure easily provided. This hospitality took also the form of a substantial lunch every forenoon in the halls, while yet another form was that of an excursion "down the Clyde," when, for the whole of a beautiful summer's day, a large

steamer carried the delegates about among the many lochs and fiords which make that river so attractive, enabling these to see something of the varied charms of Scottish scenery.

On three special occasions, however, even Glasgow hospitality abounded to overflowing. On the opening night, the Lord Provost and Lady Bell held, in St. Andrew's Halls, a reception in honour of the delegates, having present with them many distinguished citizens. Taking a recess on Wednesday, June 24th, the delegates, with numerous other invited guests, spent, on the invitation of Lord and Lady Overtoun, an afternoon in the beautiful grounds of Overtoun; while, on Friday, June 26th, the Senatus and Faculty of the University entertained the Council in their splendid halls, whose modern buildings will be for centuries an evidence of the interest taken by the burgesses of Glasgow in the cause of higher education. Well might the heartiest thanks of the Council be cordially given on the closing night to the numerous friends whose kindnesses have made this Council meeting so memorable for its hospitalities.*

And now, if one asks, What have been the benefits resulting from those meetings? our answer is not far to find. That Council has done much to strengthen and consolidate the Alliance itself. Another corner in its pathway has been safely turned, and the probability of any disruption lessened by an unbroken co-operation between the Churches existing for now more than twenty years. There has been a distinct closing of our ranks, and this not a day too soon, if we would continue as a Church to hold the position we occupy or complete the work that is on our hands. Much novel information has been published as to the extent and resources of our common Church. Many new friends have been secured. The smaller Churches have received new encouragement from their membership in a community that encircles the globe. Theologians and ecclesiastics from all parts of the world, ministers and mission-

* To this list of courtesies, we must add the action of friends in Paisley. These had asked the Council to hold one of its sessions in their well-known town. When this was found to be impossible, an invitation was given to all the delegates to visit Paisley on the Saturday following the Council. A goodly number accepted this invitation, and under the guidance of the Rev. Dr. Gentles, Principal Hutton, and others, were carefully guided over the Abbey, and enabled to see several of those great thread mills, for which the town is now so noted. An ample lunch was afterwards provided in the Clark Memorial Hall, so that the memories of this visit are not among the least pleasant of those that the delegates to the Council carry with them to their homes.

aries, officers and members of the different Churches, have been brought into close and continuous intercourse, and the wider knowledge of each other's positions, and juster appreciation of each other's abilities and worth thus obtained, are themselves priceless aids to Christian brotherhood and to Christian co-operation.

The Council has also materially furthered the special objects for which the Alliance was organised. One of these objects was the promotion of fraternal relations between all our Churches, especially between the Continental and the English-speaking—that is, the British and American. In the number of Continental brethren present at the Council, and the prominent and important part these took in its proceedings, one may easily see signs of an approaching re-establishment of the ancient ecclesiastical confraternity of these Churches—one in the spirit, not in the letter—a common outward organisation in any form being for ever out of the question.

Another object of the Alliance is the caring for the younger Churches rising on the Mission fields, the aiding in the formation of such Churches, and then the taking of them by the hand and formally connecting them, as independent organisations, with the Presbyterian household. In both of these directions the Glasgow Council did good service. The Executive Commission had taken part in encouraging the formation of a united Presbyterian Church in South Africa, to consist of the lonely Anglo-Scottish presbyteries there,* and at the Council itself the Alliance formally recognised native Christians in Formosa—not as part of that British Church through whose missionaries they had received the gospel message, but as an independent Church, a portion of the common family, and as such entitled to take their place in the brotherhood of our Alliance.

Other fruit will be found in another direction. The Council has, as is known, no legislative power. It is forbidden to interfere with “the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.” Hence its sphere is generally, *the intellectual and spiritual life-current of the Churches*. This it touches by means of prepared Papers, whose reading is followed by free discussion. Attendance at its meetings thus does

* At the meeting of representatives of the different presbyteries in King William's Town, held last July, to take final action, as was hoped for, on this matter, we regret to say that some unexpected difficulties appeared, which have led to delay for the present. We hope, however, that in a little while these may be smoothed away.

much to strengthen the attachment of the delegates to their own Church system. The simple scriptural character of this, its varied excellences, the extent to which it has been accepted in many lands, the variety and importance of the Christian enterprises in which its adherents engage, all come before them with a fresh force. Men are lifted out of their provincialism, out of an unreasonable notion of the importance of their particular Church, and enabled to see that each individual Church is, after all, but a single element in a world-wide organisation, and that,—The Presbyterian Church. The Council, thus widening men's horizons, leads to their forming correct views respecting their own Church, and yet of it as but a part of the Presbyterian Church as a whole, and of this again as but a part of the true City of God, the very Church and Body of our Lord Himself. Bringing men face to face with the idea of the Church as a whole, it directs their attention to the importance and vastness of its work, and as the result of the impressions then received, they return home benefited in many ways. They have formed plans for larger future activity. They have received new impulses of Christian privilege and duty. In many matters they have been instructed, and are now more ready than ever to rejoice in the welfare of every division of the Church of Christ, these being but fellow-workers in the service of a common Lord. Such results cannot be measured by the yard, nor weighed by the pound. They are not weighable in the scales of earth, but are so in the balances of the sanctuary, and there rank as "much fine gold."

The Glasgow Council has materially contributed towards securing such results, and this not only by what it did, but also by what it did not do. It neither proposed the formation of any common Confession of Faith, nor the taking part in the revising of any existing one. Neither did it initiate or sanction measures for the promotion of organic union between the Churches. Any action in either of these directions would at once have been fatal to the Alliance. Both of these matters have been strictly reserved by the allied Churches for their individual control, and so long as they do so no outside party can, without the gravest offence, intermeddle with them, while the Alliance is distinctly pledged to leave them alone. The merest suspicion indeed that the Alliance contemplated movement in either of the above directions would shatter the fraternal confidence at present existing between the Churches, and the Alliance itself be speedily at an end. The Glasgow Council, we are glad to say, neither said nor did aught that would imperil

the Alliance, which seeks exclusively a spiritual fellowship and not an ecclesiastical incorporation. In so doing it has fulfilled its mission, and despite its many deficiencies it has entirely satisfied the expectations of its promoters.

In view of these considerations it is impossible to over-estimate the importance of these Council meetings, or of the Alliance itself. This latter meets a distinct want in our Church life and system, and doing so, is destined to remain. It is really a great "Forward Movement," fitted and intended to unify the scattered sections of our common Church, so that in everything these may "bear one another's burdens." As such it is the most important movement in our history since the Reformation from Popery. The various Churches that then, under the influence of certain forces, parted company, are now, under the influence of other forces, no less resistless, but centripetal in their character, manifesting a revived consciousness of their Christian brotherhood, itself an evidence of a closer walk with Him who is the very and all-powerful Central Force in the spiritual universe of God.

The Editor feels it due to the writers of the different Papers contained in the volume now published, and to his readers, to explain, that it has not been possible in all cases to submit the proofs of those Papers to their authors for final correction, many of them having left Glasgow for Continental travel. As most of the Papers, however, were type-written, and are printed from the copies so received, they may be regarded as accurately expressing the sentiments of their writers. He must, however, in this connection express his deep regret that the remarks of Mr. W. J. Slowan of Glasgow, on Tuesday the 24th June, giving information as to the operations of the Scottish National Bible Society in supplying missionaries on the foreign field with translations of the Scriptures in a great variety of tongues, unfortunately fell aside after being revised for the press, and their absence from the report of that day's proceedings was not noticed until the sheets had been printed off.

It should also be stated that the Holland friend to whom we are indebted for the copy of the *Post Acta* of Dort, mentioned on p. 450, is the Rev. Dr. Rutgers, professor in the Free University of Amsterdam. Though Dr. Rutgers was unwilling to lend us his copy of the *Acta*, he very kindly gave the transcription made for us by a member of his family and certified by himself, of which the translation (*Appendix*, p. 157) is a faithful rendering.

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ST. ANDREW'S HALLS.

MINUTES AND PROCEEDINGS

OF THE

Sixth General Council.

THE Delegates to the Sixth General Council of the Alliance of Reformed Churches holding the Presbyterian system with other ministers and elders, met on the forenoon of Wednesday, June 17, 1896, in the Hall of the Barony Church, Glasgow. Here they were received by Sir JAMES BELL, the Lord Provost of the city, and other Magistrates, all of whom wore their official robes. The assembled friends and visitors were soon arranged in marching order, when the procession, headed by the Lord Provost and Magistrates and preceded by the town's officers with their halberds, walked across the Square to the Cathedral. In this building, venerable through age, rich in its memories of Pre- and of Post-Reformation times, and now crowded to its utmost capacity by an audience such as even it had never before received, a service of public worship was conducted by the Rev. J. MARSHALL LANG, D.D., Glasgow, aided by several eminent ministers from different parts of the world.

Dr. LANG took for his text, Ephesians 4th chap. and 12th verse,

"Unto the building up of the Body of Christ" (R.V.),

and then spoke as follows:—

FATHERS AND BRETHREN,—On the 21st November 1638, that famous General Assembly of the Scottish Church, to which many look back as marking the second Reformation of religion in Scotland, was held in this ancient Cathedral. Historians have described

the scene—the tumult at the entrance of those ministers, nobles, burghers, who had been commissioned to take part in the proceedings; the arrangement within the hoary edifice of the several constituents; the King's High Commissioner, surrounded by Privy Councillors and Court officials, on the dais at the choir; opposite him Alexander Henderson, the wise and intrepid Moderator; earls and barons in the centre with the ministers behind, and in galleries on either side the sons of peers and others. As measured by modern ideas, it was not a large Convocation; there were not more than 240 members; but it comprehended almost every person of distinction in the realm. The rudeness of the times was evidenced in the swords and daggers which were worn by many; countenances were stern and rugged, and speech was often fierce and intolerant. Was it wonderful that when, for the first time after a lapse of more than three decades, a free and lawful Assembly was summoned, the hitherto pent up torrent should pour itself forth with violence? There can be no question at least as to the thoroughness of the work that was done. The grave, hard-featured men, who met day by day during a cold winter month, braved the wrath of Royalty, put an end to the oscillations of half a century between Prelacy and Presbytery, by deposing the one and re-establishing the other, and practically fixed for the generations to come the national ecclesiastical government of the country. Truly, as has been said, that Glasgow Assembly “was one of the noblest, strangest, most exciting spectacles that Scotland has ever seen.”

Nearly 258 years separate us, who are now gathered together, from this spectacle. During all these years, no important Ecclesiastical Council has been received within this most venerable of churches. This day, witnessing to the reception of delegates from many Churches in many lands, convened for deliberation and fellowship, connects in a special manner with 1638; but what a contrast between that date and this! What a difference in the manner and the material of the Assemblies! What vast developments from the little Scottish seedling are evidenced! I do not forget that here there are representatives of Churches which for all the blessings of their Reformed Christianity are most scantily indebted to Scotland; the debt is rather on the side of Scotland to them. But at all events, a large proportion of our Council consists of those who belong to communions, larger or smaller, which indicate the expansion of that sturdy Presbyterianism whose triumph was realised in this very place. Where could the first words of welcome to

the city of Glasgow be more fittingly spoken? Where more appropriately could we strike the notes of the consciousness which is to dominate in all conference and discussion? Where could we be more penetrated by the sense of "the General Assembly and Church of the Firstborn who are enrolled in heaven" than in a fane whose stones are monuments of history, and where

" Above, beneath us, and around,
The dead and living swell the sound,
Hosanna, Lord ! hosanna in the highest !"

In the view of all that God has wrought, and of the federation of Churches east and west, north and south, in the Alliance whose Council is about to be constituted, I propose that, before we enter on special issues, we should contemplate for a short time the *Ideal Church* which we are aiming to realise, and the *Ministry* which, for the purpose of realising this, we are seeking, in dependence on God's Holy Spirit, to render quick and powerful. This is the theme suggested by the clause—truly a *multum in parvo*—"The building up of the Body of Christ."

I. In its application to the Church, the term "ideal" is not to be set in opposition to the term "real," as if we were speaking of a mere glory-land in heavenly places—an imagination which has no substantive form. We are speaking of the fact, which is larger and higher than any particular expression of it, but which gives grace and truth to every expression ; which is the measure of the stature of the Church. Nor is the term to be identified with the conception of an Invisible Church. If we think of the Church as "the whole number of the elect that have been, are, and shall be gathered into one under Christ, the Head thereof," we necessarily attach to it a certain invisibility, for this whole number none can at any time see ; it includes the family in heaven as well as on earth ; it includes also the "ages on ages, world without end." Is not there, moreover, an election within the election on which we are not called to pronounce,—of which we can only say, "The Lord knoweth them that are His"? But this invisibility must not detract from the importance of "the Church visible, which is also catholic and universal." No right exegesis will warrant the supposition that the Apostle, in writing of the Body of Christ, refers to a mere sublimated abstraction ; to him the Body of Christ is a concrete reality, which all Christians are to recognise as the ideal of the Visible Church.

The Body—*i.e.*, an organism instinct with life ; that life Christ

Himself, by the Spirit who animates all the parts. As the human body is charged with a vitality of which every portion receives in virtue of its relation to the whole, so the Church is vitalised from Christ, each member of it, in virtue of the membership, partaking of "the fulness of Him who filleth all in all." Our Christ is not a teacher of ethics who died, and went, like all others, into a "beyond" more than eighteen centuries ago. He is the Head of the Body, living, life-imparting. The Body has no life apart from Him. The centuries as they roll past only prove His word: "Because I live, you live also;" "Abide in Me, and I in you."

This life may be regarded in three aspects. In its *upward* aspect it is Worship. All in the communion of the one Body form a Royal Priesthood, whose office it is to "offer up spiritual sacrifices acceptable to God by Jesus Christ." In its *outward* aspect it is Holiness. The Church is separated from the world, which knows not the Father, in which the love of the Father is not. The Sacraments are the signs and seals of this separation. Its disciplines are intended to give effect to it. It is elect "through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." In its *inward* aspect it is Brotherhood. All are brethren who are in relation to the one Head, and no distance, ecclesiastical or geographical, can weaken that tie of blood. Not that this brotherhood limits the sympathies. On the contrary, it educates the spirit of brotherliness towards all men. The quick responsiveness, the tenderness of feeling which should glow within the Christian heart, must expand into a sacred enthusiasm of humanity.

It was the conception of this one living Body in direct communion with Christ, which dominated the mind of St. Paul. He was the statesman of the Apostles. He had the real statesman's genius—the faculty not only of apprehension, but of construction, of free movement in the sphere of great principles, and of adaptation of these principles to the circumstances and conditions of men. In all literature there is no chapter more noteworthy, as illustrative of this faculty, than the 12th chapter of the 1st Epistle to the Corinthians. It gives us what has been called "the Christianisation of the Republic of Plato." It was the basis of Butler's famous discourses on human nature and society. It anticipates "the variety and complexity" of modern civilisation, and teaches that lesson of co-operation which our nineteenth century is slowly learning. But there are two features in his picture of the Church which heighten the levels of his view. The one is the moderating, purifying power of love, as

that is portrayed in the magnificent poem of the 13th chapter of 1st Corinthians; and the other is that which may be pronounced his mysticism, his perception of the Church as not a mere international society, but an election out of mankind joined organically to the glorified manhood of Christ,—the expression and development of the risen Christ in humanity. I say this may be pronounced mysticism; yet what, after all, is mysticism but the element in which all highest thought is bathed? It is the light of light, “the light that never was on sea or land,” and only in so far as that light touches the picture does it become the “vision splendid.” Thus we style the Church in its unity, Christ’s “mystical Body,” because, as Hooker puts it, “the mystery of the communion” of all the membership “is removed altogether from sense.” But our conferences in the ensuing sessions of Council will be poor and narrowing unless all are tinged with the warm rich colouring of the Apostle’s word. Are we to make Presbyterianism the great subject of our admiration? Is that to mark a continually recurring “hitherto but no farther”? Nay, surely. What are Presbytery, Prelacy, Wesleyanism, &c., what are our several nomenclatures but the names of streets in the city of God? We have our honest preferences, but the corporate life of those who dwell in the several streets is not drawn from them, but from the all-environing city. It is that city which lieth four-square, whose height and length and breadth are equal, which, beyond and above all issues, towers on our sight. We have our Churches, and we love them; but if we love them wisely, it is because through them we realise a definite place and part in the Unity that encloses yet transcends them all—the one Body, the Body of Jesus Christ.

II. And now, with this Ideal outlined before us, what is the work of the Ministry which it is an object of this Council to render efficient and effectual? The work is defined in the clause, “The building up of the Body of Christ.”

You see the mixture of metaphors. “Building” applies strictly to the Temple, whose foundation is “apostles and prophets, Jesus Christ Himself being the chief corner-stone.” The progressive erection of this spiritual house is the thought transferred to the growth of the Body, and the immediate object of the Ministry is said to be the completion of the Body until, having been fully knit together, it arrives at the unity of the faith, and of the knowledge of the Son of God. The paragraph in the letter which treats of this matter is one whose parts are so closely ribbed together, one with such subtle

meanings in its clauses, that I can do no more than briefly indicate some of its more salient positions.

1. The first is, the Divine provision for the building up of the Body. You can trace that provision in the Body itself. An organism must have organs, by means of which the life may circulate, vitalising every member and part. What a vast variety of arteries and nerves and ducts for the conveyance of the life force is manifest in our physical system. And for the full vigour of a social system, a similar variety is needed. Organisation cannot make life, and is not life; but life makes organisation, and can fulfil itself only through organisation. If the aim of the Church is to perfect human life in Christ, it must have the organs through which, in its manifold needfulness, that life can be reached. St. Paul enumerates four of these organs—the Apostolical, the Prophetical, the Evangelistic, and the Pastoral. These are the categories of Christian ministry. Elsewhere there are different classifications, from which we may conclude that no hard and fast rule is laid down. The principle or category may have its modifications and elasticities to suit varying circumstances; but the point to be maintained is, that to possess for the whole Body the fulness of grace, there should be, in the constitution of the Church, special channels for the special gifts with which the ascended Lord is endowing the Church, which is His Body.

But very noticeable is the language of the paragraph. “He gave”: what? Men: “Some apostles, some evangelists, some pastors and teachers.” The man is more than the office. When he is not more,—when he is a mere official, the charism of God is not evident. God’s charism is the man, and (but rather than) the office. The Church grows through the breathing of soul into soul. When God has a special message for His world, He separates, He gives a man. He “lends minds out,” and in the loan of these minds all conventional limits are overthrown. Pascal, Fénelon, Francis of Assisi, Francis of Sales, Xavier, are great names in the Latin Church: how near they are to us in all that interprets their real life! Robert Leighton was the Prelatist Archbishop of Glasgow, Samuel Rutherford was the sternest of Presbyterians; when you read Leighton’s Commentary and Rutherford’s Letters, you feel that both are yours. John Henry Newman and Horatius Bonar were ecclesiastically at opposite poles; in all good Hymnals, the “Lead, kindly Light,” of the one, and the “I heard the voice of Jesus say” of the other, are found side by side. Yes, when God speaks to any soul, He speaks through it to every other soul. Seas may divide, centuries may

separate, creeds may widen breaches ; but in spite of all and through all, the Communion of Saints is a fact ; the Church of Christ is one Body, and those who build it up are His gifts.

2. Further, for all ministry there is an outstanding law, that announced in the 15th verse, "Following the Truth in love." The Church is the pillar and the ground of the Truth. It is not a mere institute for research and culture. As Christ's Body, it is the revelation of Him, the preacher of His Gospel, the executive of His will. It is the guardian of a precious deposit, and to that deposit, come what may, it must be faithful. When, in the earlier centuries of its history, it came into closer contact with thought-systems great and small, and it was necessary to define its borders, the era of creeds was forced on it. When, in the sixteenth century, the effort was made to disengage the Church from the oppressions and corruptions of the Papacy, and to reform it on the basis of the sufficiency of Holy Scripture, a second era of Confessions was introduced. Massive and solid the symbols of that period are. To us it may seem that the caskets which contain the gems are over-elaborated. But we cannot forget that these massive symbols gave stability to the National Churches, and allowed for the peaceful and orderly development of the Christian consciousness and life. To these standards the Churches of this Alliance for the most part adhere, as bonds of ecclesiastical union, as marking out the great lines of Christian dogma, and as reminding all that, whilst the "old truths may be made more clear, may have more light thrown on them, may be marked off from each other, they must not lose their fulness, their entirety, their essential character." And yet it is to what is behind and above all Standards, it is ever back and up to Christ Himself that we go ; not the Christ evolved from so-called modern thoughtfulness, not the remnant of a Christ left us by some critics, but the Christ of the old Gospels ; the Christ, Incarnate Word, Man of men, crucified, risen, exalted, glorified by the Spirit of truth ; the Christ, historical and spiritual ; the Christ of God, the Christ for poor sinners. This is the truth which all ministry follows in the humility, the generosity, the gentleness of love.

3. Finally, the aim of special ministries is to evoke and direct the universal Christian ministry. Universal ; for how is the Body to make increase ? The answer of the Apostle is, "According to the effectual working in the measure of every part." Each joint, each member in particular, must supply its quota towards the circulation and diffusion of the one Divine life ; and if this is the condition of the

full increase of the Church, do we wonder that the increase is so slow and halting? I know not whether more to stand aghast at the amount of abused, or at the amount of unused, spiritual energy. The abuse is great; so much force going off in mere noise, in contention sect against sect; so much frittered away over trivialities—the mere “mint, and anise, and cummin;” so much squandered through the waste of energy in the competitions and overlappings of denominations. Couple that with the power never called out, with the talents hid in napkins, with the graces and gifts of God not turned to profit; and say, “What is He whose eyes are as a flame of fire writing against all our Churches?” The twentieth Christian century is close at hand, and what is the world, what is the Christendom, we are presenting to Him? I am no pessimist; I decline to take one side of a picture and make its colours the darkest and coarsest possible, and say, “There is the fact.” I wish to look at both sides; to recognise the bright and encouraging as well as the dark and forbidding. And the signs are mixed. There is much to bid us be of good cheer. Who dare be gloomy who can say, “The Lord of Hosts is with us”? I recollect the sentence of a hero in the strife—one whose eager, thoughtful, ever kindly countenance we sadly miss from our Council—the sentence of Dr. Philip Schaff: “I am an inveterate hoper.” Every man who works with Christ and for Christ is an inveterate hoper. It is spiritual indolence that breeds all sorts of scepticisms and pessimisms. But do not let us be shallow optimists, with an everlasting cackle over progress. Let us feel the progress, but let us speak one to another of the hindrances. Is it the fact that in 1896 there are nearly one thousand millions of the world’s peoples unchristianised? Is it the fact that in nominally Christian lands there are masses—not the poor only, the rich also—drifting from the ordinances and fellowship of all Churches? Is it the fact that there are thousands on thousands in our cities, in New York, in Philadelphia and Chicago (O Americans!), in our London and Manchester and Glasgow (O sons of Great Britain!), living and dying as ignorant of the Christian ideals as if Christ had never lived? Is it the fact that there are still wide, wide areas of poverty and squalor, of brutality and drunkenness? Is it the fact that in the worlds of thought and action there are uncertainties, unrests, agnosticisms, which are eating out the very heart of a heroic faith? Are these things facts, yea or nay? If yea, why that yea? Oh, my brethren, must not judgment begin at the house of God? Should we not offer ourselves and the

communities we represent to Him from whom no secrets are hid in deepest repentance, beseeching Him to stir up the wills of His people, and renew the day of Pentecost, when the appearance of the cloven tongue tipt with fire sat on each, and all were filled with the Holy Ghost.

Fathers and brethren, at the close, as at the beginning of my sermon, the spectacle witnessed in this Cathedral in 1638 seems again to connect with our Convocation to-day. The essential contentions of that earlier time have still their significance ; but "the thoughts of men are widened with the process of the suns," and we need some higher mark of light to link the past to the present. Is not that higher mark indicated in the conception of the one Body of Christ, which, through all the ages, is being built up and compacted together ? The Assembly of 1638 was the triumph of liberty and the triumph of Presbytery. Of liberty ; for although intolerance cast its baleful shadow over its deliberations, it was the vindication of the right of the individual and of the community to think ; it was the assertion of a lordship superior to human principalities and powers—the exclusive lordship of God over the conscience. Now, though it might be too much to say that the rights of the individual can never more be imperilled, yet in the sphere of religion the danger is not the loss, but the license of liberty. The disintegrations of Presbyterianism are a warning as to this. We need to be reminded that the individual belongs to a unity ; that the true freedom is the freedom to fulfil his part as a member of that unity, in whole-hearted service for the common weal, and in recognition of the grand regulating truth of the one Body of Christ. Presbytery too was victorious 258 years ago ; yet by that victory it became too much nationalised. The catholicity of the Reformation, which was one of its noblest features, was obscured, and the centrifugal, isolating tendency was accentuated in Scotland and elsewhere. God, in His providence, has brought us to feel a new centripetal force. The plantation of Ulster, the Colonial expansions of Great Britain, the vast growth of the American Republic, the facilities of intercourse, drawing the continent of Europe closer to the great Protestant nations east and west, the exchanges of scholarship, as of commerce—these and other influences have been establishing intimacies which cannot but move heart to heart by sympathy. This Council is the sign of a movement towards the true spiritual and, it may be said, even historical catholicity. The more we all come within the sweep of any such movement, the better for

us all. It is in a narrow sectarianism—a sectarianism with no wider horizon for its action than the denomination, and which is always conscious of the denomination—that bitter strifes find rank luxuriance. Catholic Presbyterianism is not indeed “the Holy Catholic Church throughout the world;” but the more we realise it, the nearer and the more real will be the vision of the one Christendom, that one Body of Christ which comprehends “the great multitude that no man can number, of all nations and kindreds, and peoples and tongues,” and its consciousness will

“Sweep like the sense of vastness, when at night
We hear the roll and dash of waves that break,
Nearer and nearer, with the rushing tide.”

At the close of this service, the ordinance of the Lord's Supper was observed, the Rev. Dr. LANG presiding, assisted by a number of the distinguished ministers and elders of the different Churches represented in the Alliance.

FIRST DAY.

CITY HALL, GLASGOW,

Wednesday, 17th June 1896, 3.30 p.m.

The Sixth General Council of the Alliance of Reformed Churches holding the Presbyterian system met in this place this day, and was constituted with prayer by the Rev. W. H. ROBERTS, D.D., LL.D., Philadelphia, President of the Alliance.

The Report on Credentials was now presented by the Rev. Dr. MATHEWS, the General Secretary, and is as follows :—

“1. Your Committee beg to report, that they have received from Churches already within the Alliance credentials appointing certain persons to be Delegates to the present Council. They therefore recommend that the names of such persons be placed upon the Roll, as forming the membership of this Council.

“2. A Commission has been received from the Presbytery of Tainan, Formosa, appointing the Rev. William Campbell to be its Delegate to this Council. The Presbytery of Tainan has been organised since the transfer of the island of Formosa to Japan. Its members were previously included in the presbytery of Amoy, but political changes have rendered it necessary that the missionaries in Formosa, and the native Churches there, be formed into an independent and separate Church organisation. The Commission is thus invalid, no formal application for admission into the Alliance having been laid before the Committee; but, under the peculiar circumstances, they suggest that this case be referred to a Committee on Receptions, afterwards to be appointed, and that, in the meantime, the Rev. William Campbell be admitted to a seat as a corresponding member. All which is respectfully submitted.”

The Report was received and adopted, when the General Secretary read the Roll of Members, as made up from the accepted credentials, the Delegates present rising and answering to their names when called; the roll as finally adjusted being as follows :—

ROLL OF DELEGATES

TO THE

SIXTH GENERAL COUNCIL.

(Italics denote Delegates not known to have been present.)

CONTINENT OF EUROPE.

AUSTRIA—

- „ “Reformed Church of the Helvetic Confession.”
(*Oberkirchenrath Herman v. Tardy, D.D., Vienna.*)
- „ Austria, Reformed Church of.
(*Superintendent, Rev. Otto Schack, Vienna.*)
- „ Bohemia, Reformed Church of.
(*Superintendent, Rev. J. E. Szalatnay, Velim.*)
Rev. Vincent Dusek..... Kolin.
- „ Lemberg, Reformed Churches of.
(*Superintendent, Rev. C. G. Zipfer, Gelsendorf.*)
- „ Moravia, Reformed Church of.
(*Superintendent, Rev. Joseph Totusek, Jimramove.*)
Rev. Ferdinand Cisar, Senior..... Klobouk.

AUSTRIA-HUNGARY—

- „ “Reformed Church of the Helvetic Confession.”
(*Clerk of the General Synod, Rev. Professor S. Toth, Debreczen.*)
- „ Cis-Danubian Superintendency.
(*Superintendent, Rev. Karoly Szász, D.D., Budapest.*)
- „ Trans-Danubian Superintendency.
(*Superintendent, Rev. Gabor Pap, Komarom.*)
- „ Cis-Tibiscan Superintendency.
(*Superintendent, Rev. Aron Kiss, Debreczen.*)
- „ Trans-Tibiscan Superintendency.
(*Superintendent, Rev. Bertalan Kun, Mickolz.*)
- „ Transylvanian Superintendency.
(*Superintendent, Rev. Domokos Szasz, D.D., Kolozsvár.*)

BELGIUM—

- „ Union of Evangelical Protestant congregations in.
(*Secretary, M. le pasteur J. B. Andry, Tournai.*)
M. le pasteur P. Rochedieu..... Brussels.
„ J. B. Andry..... Tournai.

BELGIUM—

- „ Missionary Christian Church in.
 (Secretary, *M. le pasteur K. Anet, Brussels.*)
M. le pasteur Kennedy Anet..... Brussels.
M. le baron Philippe Prisse..... Antwerp.

EAST FRIESLAND—

- „ Old Reformed Church of.
 (Clerk, *Rev. John Jäger, East Friesland.*)

FRANCE—

- „ Synode général officieux of the Reformed Church of.
 (Secretary, *M. le pasteur A. Dupin de Saint-Andre, Tours.*)
M. le professeur Em. Doumergue..... Montauban.
 „ *Henri Bois*..... „
M. le pasteur Ed. Sautter..... Paris.
 „ *Jules Pfender*..... „
 „ Union of Evangelical Churches in.
 (President, *M. le pasteur Hollard, Paris.*)
M. le pasteur H. Hollard..... Paris.

GERMANY—

- „ Free Evangelical Church of.
 „ Hanover, Reformed Church of.
 (Superintendent, *Consistorialrath Bartels, Aurich.*)

GREECE—

- „ Evangelical Church of.
 Rev. B. M. Kalopothakes, M.D., D.D. Athens.

ITALY—

- „ Waldensian Church of.
 (Moderator of the Table, *M. le pasteur Cavaliere J. P. Pons, La Tour.*)
M. le pasteur Cavaliere J. P. Pons..... La Tour.
M. le professeur Em. Comba..... Florence.
 „ Evangelical Church in.
 (Secretary, *Rev. Cavaliere S. Fera, Florence.*)
Rev. Cavaliere Saverio Fera..... Florence.
 „ *Vincenzo Notarbartolo*..... Leghorn.

RUSSIA—

- „ Evangelical Reformed Consistory of Warsaw.
 (Superintendent, *A. C. Diehl, Warsaw.*)

SPAIN—

- „ Spanish Christian Church.
 (Stated Clerk, *Senor Calamita, Utrera.*)

SWITZERLAND—

- „ Berne, French Church of.
 (*M. le pasteur Aug. Bernard, Berne.*)
 „ Geneva, Free Presbyterian Church of.
 (President, *M. le pasteur Em. Brocher, Geneva.*)
M. le pasteur Dardier..... Geneva.
 „ Neuchâtel, Evangelical Church of, independent of the State.
 (Secretary, *M. le professeur G. Godet, Neuchâtel.*)
M. le pasteur Henri de Meuron..... St. Blaise.
 „ Vaud, Free Church of the Canton de.
 (Secretary, *M. le pasteur Charles Cuenod, Lausanne.*)
M. le professeur Em. Gautier..... Lausanne.

GREAT BRITAIN.

ENGLAND—

- „ Presbyterian Church of.
 (Clerk, *Rev. Wm. McCaw, D.D., Londonderry.*)
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 „ *John Watson, M.A., D.D.* Liverpool.
 „ Principal J. O. Dykes, D.D. London.
 R. T. Turnbull, Esq. „
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 (Clerk, *Rev. J. M. Crombie, M.A., Dorking.*)
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 John Linton, Esq. Egremont.

IRELAND—

- „ Presbyterian Church in.
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 „ Samuel M'Comb, B.A., B.D. Belfast.
 „ Samuel Prenter, M.A. Dublin.
 „ D. A. Taylor, M.A. Comber, Co. Down.
 „ Prof. James Heron, D.D. Belfast
 „ William Park, M.A. „
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- „ Church of.
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 „ T. Gentles, D.D. Paisley.
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„ C. M. Grant, B.D.....	Dundee.
„ T. Martin.....	Lauder.
„ J. M. Robertson, M.A.....	St. Ninian's.
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SCOTLAND—

- „ Original Secession Church in.
 (Clerk, *Rev. W. B. Gardiner, Pollockshaw.*)
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WALES—

- „ Calvinistic Methodist Church of.
 (Clerk, *Rev. Lewis Ellis, Rhyl, N. W.*)
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 H. Smith Davies, Esq. Pontypridd, Glamorg.

ASIA.

CEYLON—

- „ Presbytery of.
 (Stated Clerk,)

JAPAN—

- „ United Church of Christ in Japan.
 (Stated Clerk, *Rev. H. Yamamoto, Tokyo.*)
 „ Presbytery of Southern Formosa.
 Rev. William Campbell Tainanfoo.

PERSIA—

- „ Knooshya or (Synod) of the Evangelical Syriac Church in.
 (Stated Clerk, *Shamatha Baba, Oroomiah.*)

CHINA—

- „ Presbytery of Amoy.
 (Stated Clerk, *Rev. Lim Huang, Amoy.*)
 „ Presbytery of Tie-Hui (Swatow).
 (Stated Clerk, *Rev. Phe Khi-Hong.*)
 Rev. H. L. Mackenzie, M.A. Swatow.
 „ Murdo Mackenzie Wu-fung-fu.

AFRICA.

CAPE OF GOOD HOPE—

- „ Dutch Reformed Church in South Africa.
 (Scriba, *Rev. J. H. Hofmeyr, Somerset East, Cape Colony.*)
 Rev. C. F. J. Muller Cape Town.
 „ A. C. Murray S. Ngoniland.

ORANGE FREE STATE—

- „ Dutch Reformed Church in.
(*Scriba, Rev. G. F. Radloff, Hoopstad.*)

SOUTH AFRICAN REPUBLIC—

- „ Dutch Reformed Church in.
(*Scriba, Rev. H. S. Bosman, Pretoria.*)

NATAL—

- „ Dutch Reformed Church in.
(*Scriba, Rev. H. P. Schoon, Ladismith, Natal.*)

AMERICA.

CANADA—

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| „ „ D. D. Macleod..... | Barrie, Ont. |
| „ „ R. M. Johnston, B.D..... | London. |
| „ „ G. M. Clark..... | Ottawa. |
| Judge Forbes..... | St. Johns, N.B. |
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| Walter Paul, Esq..... | Montreal. |
| Adam Spence, Esq..... | Brantford. |
| Thos. Kirkland, Esq..... | Toronto. |
| John Thorburn, Esq., LL.D..... | Ottawa. |
| <i>George Rutherford, Esq.</i> | Hamilton. |
- „ „ Synod of the Church of Scotland in.
(*Stated Clerk, Rev. J. Edgar Hill, Montreal.*)

UNITED STATES OF AMERICA—

- „ „ Presbyterian Church in the.
(*Stated Clerk, Rev. Wm. H. Roberts, D.D., LL.D., Philadelphia, Pa.*)
- | | |
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| „ „ Prof. And. C. Zenos, D.D..... | Chicago, Ill. |
| „ „ Wm. C. Roberts, D.D., LL.D..... | New York City. |
| „ „ Wm. H. Roberts, D.D., LL.D..... | Philadelphia. |
| „ „ T. Ralston Smith, D.D..... | New York City. |
| „ „ J. Addison Henry, D.D..... | Philadelphia. |
| „ „ David A. Cunningham, D.D..... | Wheeling, W. Va. |
| „ „ A. D. Hawn, D.D..... | Delaware, Ohio. |
| „ „ Wm. H. Hubbard, D.D..... | Auburn, N.Y. |
| „ „ Wm. F. Hamilton, D.D..... | Washington, Pa. |
| „ „ Wm. B. Noble, D.D..... | San Rafael, Cal. |
| „ „ Prof. Henry C. Minton, D.D..... | San Francisco, Cal. |
| „ „ W. W. Harsha, D.D..... | Omaha, Neb. |
| „ „ S. B. Fleming, D.D..... | Wichita, Kan. |
| „ „ T. Verner Moore..... | Helena, Mon. |
| „ „ Jas. M. Maxwell, D.D..... | Monongahela City, Pa. |
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„ Wm. S. Hubbell, D.D.....	Buffalo, N.Y.
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David Jack, Esq.....	Monterey, Cal.
H. Scott Howell, Esq.	Keokuk, Iowa.
Wm. D. Sinclair, Esq....	Trenton, N.J.
Charles E. Green, Esq., LL.D.	„

UNITED STATES—

„ Presbyterian Church in the.

(Stated Clerk, Rev. Jos. R. Wilson, D.D., Columbia, S.C.)

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„ Moses D. Hoge, D.D., LL.D.....	Richmond, Va.
„ W. Henry Dodge, D.D.....	Jacksonville, Fla.
„ I. S. M'Elroy, D.D.....	Lexington, Ky.
„ J. H. Thornwell, D.D.....	Fort Mill, S.C.
„ L. C. Vass, D.D.....	Charlottesville, Va.
„ Alex. Sprunt, D.D.....	Rock Hill, S.C.
„ W. U. Murkland, D.D.....	Baltimore, Del.
„ Charles L. Hogue.....	Memphis, Mo.
„ H. G. Hill, D.D.....	Maxton, N.C.
„ W. B. Arrowwood, D.D.....	Laurinburg, N.C.
„ S. C. Alexander, D.D.....	Monticello, Ark.
„ R. O. Flinn.....	Atlanta, Ga.
„ J. H. Lumpkin.....	Memphis, Tenn.
„ P. M'Intyre.....	Faison, N.C.
„ R. H. Fleming, D.D.....	Lynchburg, Va.
„ Prof. Walter W. Moore, D.D., LL.D.....	Hampden Sydney, Va.
„ A. S. Moffett.....	Lexington, Mo.
„ J. W. Rosebro, D.D.....	Petersburg, Va.
„ J. S. Van Meter.....	Richmond, Mo.
„ J. W. Bachman, D.D.....	Chattanooga, Tenn.
„ S. A. King, D.D.....	Waco, Texas.
„ Joseph R. Wilson, D.D., LL.D.....	Columbia, S.C.
„ Prof. G. B. Strickler, D.D., LL.D.....	Atlanta, Ga.
„ Theron H. Rice.....	Alexandria, Va.
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UNITED STATES—

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" <i>Malcolm Yeaman</i>	Henderson, Ky.
Capt. John C. M'Coy	Dallas, Texas.
<i>Jas. M'Neile, Esq., M.D.</i>	Fayetteville, N.C.
J. A. Caldwell, Esq.	Chattanooga, Tenn.
John M'Sween, Esq.	Timmons ville, S.C.

" Reformed Church in the.

(Stated Clerk, Rev. Jacob Dahlman, D.D., Akron, Ohio.)

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" " J. C. Bowman, D.D., LL.D.	"
" " Jas. I. Good, D.D.	Reading, Pa.
" A. S. Bromer.	Philadelphia, Pa.
" Edwin Bromer.	Orwigsburg, Pa.
" <i>C. R. Dieffenbacher, D.D.</i>	Greensburg, Pa.
" Harry M. Kieffer, D.D.	Easton, Pa.
" John H. Prugh, D.D.	Pittsburg, Pa.
" <i>G. W. H. Smith.</i>	Hillsboro, Ohio.
" James I. Swander, D.D.	Tiffin, Ohio.
" S. L. Whitmore.	Mifflinburg, Pa.
" Rufus C. Zartman.	Philadelphia, Pa.
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" D. W. Albright.	Reading, Pa.
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" Synod of the Reformed Church in.

(Stated Clerk, Rev. W. H. Ten Eyck, D.D., New York City.)

Rev. David Waters, D.D., LL.D.	Newark, N.J.
" <i>David Cole, D.D.</i>	Yonkers, N.Y.
" <i>Evert Van Slyke, D.D.</i>	Catskill, N.Y.
" Wm. R. Duryee, D.D.	New Brunswick.
" <i>George S. Bishop, D.D.</i>	East Orange, N.J.
" Donald S. Mackay, D.D.	Newark, N.J.
" J. Douglas Adam	Brooklyn, N.Y.
" Daniel H. Martin	Newark, N.J.
<i>Peter Donald, Esq.</i>	New York.
<i>William Clark, Esq.</i>	Newark, N.J.
<i>Francis Bacon, Esq.</i>	
<i>Hon. Judge Bookstaver</i>	New York.

NORTH AMERICA—

" United Presbyterian Church of.

(Stated Clerk, Rev. William J. Reid, D.D., Pittsburg, Pa.)

Rev. J. S. T. Milligan	Allegheny, Pa.
" <i>Prof. W. G. Moorehead, D.D.</i>	Xenia, Ohio.
" <i>A. G. Wallace, D.D.</i>	Sewickley, Pa.
" <i>D. W. Collins, D.D.</i>	Philadelphia, Pa.
" <i>W. W. Barr, D.D.</i>	"
" <i>James G. Carson, D.D.</i>	Xenia, Ohio.
" <i>W. J. Reid, D.D.</i>	Pittsburg, Pa.
" R. M. Russell, D.D.	"
" <i>J. O. Campbell, D.D.</i>	Lowell, Mass.
" S. R. Frazier, Ph.D.	Youngstown, Ohio.
The Hon. the Rev. David Nicoll.	Ida Grove, Iowa.

NORTH AMERICA—

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| A. P. Burchfield, Esq..... | Pittsburg, Pa. |
| William Neely, Esq..... | New York. |
| Joseph M'Naugher, Esq..... | Allegheny. |
| Peter Dick, Esq..... | Pittsburg, Pa. |
| T. H. Gault, Esq..... | " |
| H. W. M'Kee, Esq..... | " |
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| W. J. Prenter, Esq..... | Pittsburg, Pa. |
- „ Cumberland Presbyterian Church in.
(Stated Clerk, Rev. J. M. Hubbard, D.D., Lebanon, Tenn.)
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| „ Prof. J. M. Hubbard, D.D..... | Lebanon, Tenn. |
| „ Principal W. H. Black, D.D..... | Marshall, Mo. |
| „ D. M. Harris, D.D..... | St. Louis, Mo. |
| „ J. L. Cooper, D.D..... | West Point, Miss. |
| „ Prof. J. V. Stevens..... | Lebanon, Tenn. |
| „ J. W. Laughlin..... | St. Louis, Mo. |
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- „ Reformed Presbyterian Church of.
(Stated Clerk, Rev. R. J. George, D.D., Beaver Falls, Pa.)
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| „ T. P. Stevenson, D.D..... | Philadelphia, Pa. |
| Andrew Alexander, Esq..... | New York. |
| William Anderson, Esq..... | Philadelphia, Pa. |
- „ General Synod of the Reformed Presbyterian Church of.
(Stated Clerk, Rev. Prof. Jas. Y. Boice, Philadelphia.)
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| Rev. James D. Steele, Ph.D..... | New York City |
| Thomas Gibson, Esq..... | Cincinnati, Ohio. |

UNITED STATES—

- „ Welsh Calvinistic Methodist Church in.
(Clerk, Rev. John Hammond, M.A., Pittsburg, Pa.)
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| Rev. John Hammond, M.A..... | Pittsburgh, Pa. |
| „ H. P. Howell, D.D..... | Columbus, Ohio. |
- „ Associate Reformed Synod of the South.
(Stated Clerk, Rev. R. Boyce, Cincinnati, Ohio.)

AUSTRALIA.

EASTERN AUSTRALIA—

- „ Presbyterian Church of.
 (Clerk, *R. S. Isaac Mackay, Grafton, N.S.W.*)

NEW SOUTH WALES—

- „ Presbyterian Church of.
Clerk, Rev. James S. Laing, Muswellbrook, N.S.W.
 (v. *Alexander M'Kinlay*..... *Germanton.*
John Candlish, Esq...... *Sydney.*

SOUTH AUSTRALIA—

- „ Presbyterian Church of.
 (Clerk, *Rev. William F. Main, Wayville, Adelaide.*)
David Fortune, Esq...... *Adelaide.*

VICTORIA—

- „ Presbyterian Church of.
 (Clerk, *Rev. George Tait, South Yarra, Melbourne.*)
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QUEENSLAND—

- „ Presbyterian Church of.
 (Clerk, *Rev. R. Kerr, Toowong, Brisbane.*)
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TASMANIA—

- „ Presbyterian Church of.
 (Clerk, *Rev. S. James Scott, D.D., Hobart Town, Tasmania.*)

NEW ZEALAND.

NEW ZEALAND—

- „ Presbyterian Church of.
 (Clerk, *Rev. David Sidey, Napier.*)
John G. W. Aitken, Esq...... *Wellington.*
William Allan, Esq...... „

OTAGO AND SOUTHLAND—

- „ Presbyterian Church of.
 (Clerk, *Rev. Wm. Bannerman, Clutha, Dunedin.*)
Rev. And. H. Stobo..... *Invercargill.*
 „ *David Borrie*..... *Dunedin.*

WEST INDIES.

JAMAICA—

- „ Presbyterian Church of.
 (Synod Clerk, *Rev. Wm. Turner.*)
Rev. John F. Gartshore, M.A...... *Flint River, Jamaica.*
 „ *Robert Johnston, M.A., B.D.*..... „

TRINIDAD—

- „ Presbyterian Church of.
 (Clerk, *Rev. Alex. W. Ramsay, Port of Spain.*)

The Rev. Dr. COCHRANE offered the following resolution, which the Council adopted :—

“That in accordance with the practice of previous Councils, Missionaries from foreign fields of labour, Ministers from Churches on the Continent of Europe, brethren invited by the Programme Committee to read Papers or to deliver Addresses, Conveners of Committees reporting to this Council, and Representatives of Foreign Mission Boards who may be present, be and hereby are, cordially invited to seats as Corresponding Members.”

The following are the names of the brethren thus invited :—

CORRESPONDING MEMBERS.

FRANCE—

„ Reformed Church of.
M. le pasteur N. Weiss..... Paris.

GERMANY—

„ Evangelical Church of.
Consistorialrath Dalton..... Berlin.

GERMANY—

„ Reformierte Bund.
Hofprediger Brandes, D.D..... Buckeburg.

GERMANY—

„ French Evangelical Church of.
M. le pasteur Charles Correvon..... Frankfort.

FOREIGN MISSIONARIES AND MINISTERS FROM THE COLONIES—

Rev. J. D. Landels.....	New Hebrides.
„ Arch. Lamont.....	Singapore.
„ P. J. MacLagan.....	Swatow.
„ Colin S. Valentine, LL.D., F.R.C.S.E.....	Agra.
„ Lawrence S. Ward.....	Teheran, Persia.
„ Charles Murray.....	Graff-Reinet, S. Africa.
„ W. Turnbull.....	Upper Umgeni, Natal.
„ Wm. Martin, M.D.....	Antioch.
„ R. J. Dodds.....	Mersine, Asia Minor.
„ Cl. H. Irwin.....	Melbourne.
„ Robert Youngson, D.D.....	Punjaub.
„ J. B. Porteous.....	Harrisburgh, Natal.

REPRESENTATIVES OF FOREIGN MISSION BOARDS.

M. le pasteur A. Grandjean.....	Lausanne, Switzerland
Rev. Prof. David Steele, D.D.....	Philadelphia, Pa.
„ „ T. M. Lindsay, D.D.....	Glasgow.
„ Wm. B. Gardiner.....	Shawlands, Glasgow.
„ Robert Dunlop.....	Blackhall, Paisley.
„ James Buchanan.....	Edinburgh.

With the General Secretary.

The General Secretary now presented the Report of the Executive Commission, which, on motion, was received and adopted, and is as follows :—

The Executive Commission of this Alliance, appointed at Toronto in 1892, begs to report as follows :—

In consequence of the lamented death of the Rev. Dr. Chambers, the late President of the Alliance, the duty devolved on the Commission of electing a successor for the unexpired term of his appointment. As Dr. Chambers had been Chairman of the Western Section, the Eastern Section considered it but right that a nomination for this purpose should be made by the former Section, and with the view of avoiding the inconvenience which would result if the election were delayed until the opening of the Council, agreed to support as President whoever it might name.

The Western Section having elected the Rev. Dr. Roberts of Philadelphia as its Chairman, the Commission at its meeting on June 16, unanimously elected Dr. Roberts as President of the Alliance for the unexpired term of Dr. Chambers.

The Commission also agreed to present as its report to this Council the several reports presented to it from the Eastern and the Western Sections, as showing the work done by each of these during the last four years, and adding to these, the minutes adopted by the Sections in reference to Dr. Chambers. These two reports are contained in the printed volume which is now laid on your table, and being in the hands of the Delegates, need not be read at this stage. (See *Appendix, Reports, Eastern Section*, pp. 15–92; *Western Section*, pp. 93–95.)

The Commission also agreed to recommend that these two reports be remitted to the Business Committee to be appointed to-day, which at a later stage may bring up a suitable report upon the various items contained in them.

All which is respectfully submitted.

G. D. MATHEWS,

General Secretary.

GLASGOW, *June 17, 1896.*

The Council being now organised, the Rev. Dr. ROBERTS delivered the following address :—

IN ESSENTIALS, UNITY ; IN NON-ESSENTIALS, LIBERTY ;
IN ALL THINGS, CHARITY.

This prophetic watchword finds in the Sixth General Council of this Alliance auspicious illustration. Slowly but surely through the past one-and-twenty years there has been increasing knowledge among our Churches each of the other, wider recognition of their substantial unity, enlarging sympathy in all general interests, and a more marked manifestation of the kindly spirit which ever accompanies a true fraternity of feeling, views, and aims. The movement whose initial gathering was held in 1875 at London, may well be regarded as attaining to its maturity in 1896 at Glasgow.

The kindly welcome already accorded this Council by the institutions, the Churches, the civic authorities of Glasgow and distinguished personages, is most cordially acknowledged, and will be more fully recognised at other times and places. The spirit of true Christian fraternity, manifested in the opening service at the Cathedral, and so admirably expressed by the eloquent preacher of the occasion, and finding its appropriate culmination in the Communion Service, is also an element which adds to the auspicious character of this gathering.

A personal undertone of mingled sadness and gratitude, however, is natural to this ecumenical assembly at the opening stage of its proceedings: of sadness, in view of the death since the Toronto Council of several beloved and influential brethren; of gratitude, because of the great services which they were permitted under God to render to the common cause.

All of these deceased brethren are named in the Quadrennial Reports of the Eastern and Western Sections of the Executive Commission, and three of them were active in the movement which resulted in the formation of the Alliance. First of these three we mention the Rev. Robert Watts, D.D., to whom the success of the Belfast Council was largely due, and who was a devoted, high-minded, and public-spirited leader of the Presbyterian Church in Ireland.

The other two, though born in Europe, were by adoption Americans, the Rev. Philip Schaff, D.D. LL.D., and the Rev. James M'Cosh, D.D. LL.D., of the Presbyterian Church in the U.S.A., the latter of whom may well be regarded, with Dr. Blaikie, as the master-workman who laid four-square the corner-stone of this world-wide organisation. Among our blessed dead, no name deserves greater reverence than that of the stalwart thinker who, for so many years, was the honoured President of Princeton University. Great, however, as have been our losses through the death of these and other beloved brethren, the most painful loss which this Alliance has suffered during the past four years was the death, in February last, of the Chairman of the Western Section and President of the Alliance, the Rev. Talbot Wilson Chambers, D.D., LL.D., senior pastor of the Collegiate Reform Church in New York City. The Eastern and Western Sections have both placed on record their cordial appreciation of Dr. Chambers's great services to the Churches. As his co-labourer and friend, it is appropriate, however, that I should add for myself, and others at this time, a tribute to personal worth.

That President of the Alliance, whom God has privileged to be the first to step from a high post of earthly honour to the glories of the upper kingdom, was from early life a leader among men. Warm-hearted, scholarly, and consecrated, whether in the pulpit, the professor's chair, or the social circle, his was a life increasingly conformed to the likeness of our Lord, sympathetic with the Divine love and filled with the fruits of the grace of Christ. A resolute champion of the Reformed faith, he was also catholic in his temper and spirit, and longed and laboured for a fuller manifestation in the lives of all Christians of the existing unity of the Church of Christ. Firm and outspoken in his convictions of the truth, he maintained that truth in love, uniting in his character the virtues of courage and faith with the graces of humility and gentleness. The secret of his sweet and potent life we find in his deep appreciation of the vital relation of the cross upon Calvary to himself and the world. Dr. Chambers's favourite hymn was the one containing the stanza—

“ See from His head, His hands, His feet,
Sorrow and love flow mingled down :
Did e'er such love or sorrow meet,
Or thorns compose so rich a crown ? ”

That love of Christ which constrained the sainted dead, may it lead us to renewed devotion in the spirit of the sentiment with which the hymn just quoted closes—

“ Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my life, my heart, my all.”

We have reason to felicitate ourselves, as we think upon the cross of Christ and its supreme obligations, that we meet in a region replete with memories of the primitive Church, and of the early triumphs of the Christian faith. This great hive of modern life in which we gather, noteworthy both as the sphere of successful commercial activities and the scene of high scholarly attainments, was in the long past a centre of spiritual forces, whose potencies have increased through the weighty years. Here, doubtless, in the second century were to be found some of those haunts of the Britons, where, as Tertullian testifies, they lived who were inaccessible to the Romans, but subjugated to Christ. In this general region, a little later, Ninian and Kentigern and Columba with their associates laboured.

From this and other parts of Britain went forth from time to time waves of missionary work and effort, which, under the lead of men such as Patricius, Colman, Aidan, Kilian, Gallanus, and Boniface, evangelised Ireland, the greater part of England, a large portion of Germany, and have left permanent memorials of their presence in Italy, Switzerland, France, and North-Western Spain. Gildas states that British evangelists navigated many seas and crossed wide lands to accomplish their work of love in man's behalf, and St. Bernard asserts that the Scots inundated Europe with a missionary flood. The missionary spirit which stirs within the veins of modern Christians is no new thing in Britain.

The early British and Celtic Churches, further, had an autonomy of ecclesiastical life. By whomsoever founded, the evidence is ample that as Churches they were independent of external authority. There is not even an allusion to a Roman supremacy in the genuine writings of such leaders as Patricius, Columbanus, Columba, and Adamnan. Patricius, in his Epistle to Coroticus, describes himself as a bishop in Ireland (there were 3000 such as he was), who derived his commission directly from God Himself. Columbanus, addressing Boniface IV., allows a high post of honour to the See of Rome, but second to that of Jerusalem, and exhorts the Pope, in view of the fact that many persons entertained doubts as to the purity of his faith, to cleanse his See from error. Augustine of Canterbury classes the Britons and Scots as together rejectors of the claims of Rome. Historical documents unite with persistent tradition in revealing to sight, during nine early Christian centuries, a great body of believers existing in Great Britain and Ireland, filled with an intense missionary spirit, and positively independent of the authority of the Roman Pontiff. The logic of this history is simple and conclusive. The Papal supremacy was not acknowledged generally in Western Europe until the seventh century, and from the middle of the fifth century onwards a tide of Teutonic invasion separated the Christians of Britain from their brethren on the Continent.

When, after a century and a half, intercourse between the divided bodies was measurably renewed, while Western Europe had been virtually subjected to Rome, the Churches of Britain were still in possession of their original God-given spiritual independence. And that independence, fiercely assailed in later times by Romanising ecclesiastics, imperilled more than once by temporising monarchs and ambitious hierarchs, was given a permanent form by the great

Reformation of the sixteenth century. Independence of the See of Rome was and is simply the continuation of the ecclesiastical conditions which prevailed in this land and other lands in the earlier Christian centuries.

The ecclesiastical autonomy of the early British Churches naturally suggests the relation which the Churches of this Alliance sustain to the Protestant Reformation. Protestantism, as a term, is expressive of a distinct religious as well as political force, a force which has already wrought beneficent and great results, and which will yet produce in the near future world-wide blessing for mankind. As the Churches of the Reformation, we stand for four scriptural principles, which are fundamental to Protestantism, and which may be stated as follows:—The first principle is the sovereignty of God in salvation. Salvation is not of works but of grace; it is not through character but by faith. The second is, the sovereignty of the Word of God over creed and life. Neither the human reason nor the Church have been vested with power to dictate to men either what they are to believe or how they are to act; this high prerogative belongs alone to God, and His will in all essential matters of belief and practice is contained in the Holy Scriptures, and in them alone. The third is, the sovereignty under God of the individual conscience in matters of religion, as expressed in the historic declaration, “God alone is Lord of the conscience.” Not even the shadow of tyrant or priest can of right come between man and his Maker. And the fourth is, the sovereignty of Christ in His Church, and the consequent right of all believers to recognition as members of His body, and as entitled to an appropriate share in all Church privileges. These great principles have moulded modern society, have overturned, and will continue to overturn, until He whose right it is, shall reign alike over the life and mind of man.

The principles just stated are of the essence rather than of the form of things, they belong not to the letter which killeth, but to the spirit which giveth life. In full harmony, each with the other, they are out of harmony with all formalism, and in particular with the spirit and temper alike of Romanism and High Church Anglicanism. The voices heard in many quarters to-day, inviting to what is called the restoration of the unity of the Church, however persuasive their tones, are in reality voices foreign to the spirit of the Protestant Reformation, and untrue to the cardinal principle of the sovereignty of Christ in His kingdom. The prayer of our Saviour for the unity of believers offered the night before He stepped by the

Cross to His throne, is a prayer whose words furnish us no basis for a unity to be secured by agreements of a purely human original and of a merely formal character. His petition to the Father for His people was, "That they may be one, even as we are one." The unity which our Lord desired found its ideal in the unity of the Godhead, that unity which does not destroy, but conserves both personality and work. The Father, the Son, and the Holy Ghost are one God, but God is nevertheless three Persons, and each of the three has His distinct offices. The Divine unity, whatever else may be its nature, is not uniformity. Further, Christian unity is a unity whose bond is faith, for it has as its subjects, not persons connected with some branch of the Church, and who have had placed upon their foreheads the sign manual of an ambitious ecclesiastical hierarchy, but all who believe in the Lord Jesus Christ. Those for whom our Lord prayed in the garden were the persons who should believe on Him through the preached Word. They who believe on Him are in union with Him, and all they who are thus united by faith to the Head do constitute His body which is the Church. No lines drawn by men can divide, and no degrees of human origin can destroy, this unity. The Universal Church of Christ does consist of all those persons throughout the world, together with their children, who profess the true religion. The sovereignty of Christ in His Church, His relation thereto as a living Head, makes the catholicity of which we hear so much nowadays the common possession of all the organisations of believers. One of the duties of the hour, therefore, is to recognise the Church unity which exists, and has existed through the successive generations. The Saviour's prayer for His people has been answered during all the centuries, and now summons Christians everywhere to manifest in their dealings one with another, whatever their differing names or opinions, not uniformity in doctrine or government, but their oneness of faith in, obedience to, and love for Him who is the great Shepherd of the sheep. Other essential bond or evidence of Christian unity than true faith there is none. Where faith is, there Christ is, and where Christ is, there is the Church. Along this line, and this alone, can the several Churches of Christ be brought to stand shoulder to shoulder in the work of subduing the world to Him who is the world's Redeemer and King.

The Churches of this Alliance have a mission not only in the line of recognition of the existing unity of the Church, but also in the maintenance of the undivided sovereignty of God's Word over creed

and life. The moulding force in the Reformed theology is the conception of the presence and actual sovereignty of God in all human affairs. The primary question with the Calvinist is not "What is man?" but "Has God spoken to man?" and the answer being in the affirmative, it then follows that the Word of God should be accepted as the unchangeable and infallible rule of faith and conduct. God's Word cannot but be man's standard of creed and life. In harmony with this fact many of our Churches have taken the open Bible as their symbol, and all of them include within their Standards, in one form or another, the declaration that the Holy Scripture is the Word of God and the infallible rule of faith and practice. It is true that in some quarters there have been fears lest this cardinal truth of the Presbyterian system should be neglected, and our Churches prove forgetful of their responsibility in connection therewith to the Lord Jesus Christ. These fears in the judgment of many are unfounded. The spirit of inquiry and the intellectual activity characteristic of these days are sources of hope rather than of fear. Devout inquiry as to the nature, contents, and history of Holy Scripture is always to be commended, and is nowhere denied. There is further in all Protestant lands untrammelled freedom of thought and speech, so that men can do and say whatever may please them concerning God's Word. But all this is friendly rather than antagonistic to the claims, character, and authority of the Divine Word. Increasing light can but widen, new knowledge can but deepen, the loyalty of the Churches to the Bible, will but enable them to grasp more clearly the fact that neither scholars as a class, nor any other order among men, have received as a specific trust the Word of God, or have been empowered with its guidance to determine authoritatively what is or what is not sound doctrine. Not in the gatherings of the learned, nor in the conclaves of the Philistines, has Christ vested responsibility for His truth, but in the courts of His true Churches. And in these days of the rule of the people of Christ, we may rest assured that the Churches, while tolerant of differences, while maintaining true liberty, while welcoming new knowledge and increasing light, will uphold with unwavering fidelity the integrity and authority of Holy Scripture. For liberty and knowledge, light must bring to believers larger appreciation of the truth, that only as the Word of God is accepted as binding upon the conscience, have men anywhere a sure basis for righteous law, a reliable guarantee for good government, an open pathway for individual advancement, an undebateable obligation of loyalty to truth and justice. Without that Word there

is no permanent safeguard for either civil or religious liberty, no abiding inspiration for the future, no salvation from either temporal or eternal ills. The Bible, as the infallible rule of faith and practice, is fundamental to human welfare both in time and eternity. Even as the Fathers, let us then exalt and magnify the Word of our God.

It is appropriate at this time that I should speak a word or two with reference to the Reformed Churches of the Continent of Europe. These Churches have a great history; their past is glorious with fidelity to the faith, even unto blood; and though to-day face to face with many obstacles, they have within them resources material and moral which, when developed, will be mightier for the spiritual renovation of the Continent than the pen of the statesman, the sword of the warrior, or the acts of the legislator. What these Churches need from the human view-point is a yet larger and more helpful sympathy and support from the thirty-six Churches in this Alliance which hold to the Westminster type of Reformed doctrine, and which in the providence of God are to-day so strong in numbers and resources. The millions of the Reformed in Hungary, Holland, Germany, France, and Switzerland, the lesser numbers in Italy, Spain, Bohemia, and Russia, in disfavour in many cases with man, but having the favour of God, are the Divine invitation to us all to labour with Him for the spiritual and moral elevation of that Continent which holds at present within the grasp of its rulers the destinies of mankind. What Europe needs is more of that Calvinistic faith, and its accompanying type of Christian life, which have done so much for Britain and America. The hope is cherished that in the near future the European Reformed Churches will be larger in numbers, more prosperous, more influential than they are now, by reason of increasing dissemination and acceptance of the great principles they have been, equally with other Churches, divinely commissioned to maintain. If the Presbyterian and Reformed Churches beyond the Atlantic have been greatly prospered of God, in that Republic of which John Calvin was first founder, it is in part because they have been true to the conviction that Reformed Churches, to be successful, must be true to the theology of the Reformation. Loyalty to principle is the perennial source of life and power.

Large hopes are rightly cherished by us for the future, not only of the European Churches, but also of the Presbyterian and Reformed Churches throughout the world. We gather encouragement in part from the fraternal relations between the Churches of the Alliance now so happily established, but more from the knowledge of their

substantial unity in faith, government, and aims. Holding a distinct type of doctrine and policy, filled with that missionary spirit which is the life of our religion, maintaining the rightful autonomy of each branch of the Universal Church as consistent with its true unity, persistent in their insistence upon the supremacy of the Divine Word over thought and life, they present to the world the spectacle of that diversity in unity which constitutes true catholicity. Gathered from every Continent and from the isles of the sea, this Council is representative of the Reformed and Catholic Church throughout the world. How great the hopes which such an assembly stimulates! How inspiring the future of the Churches in view of the past and present! There is a Roman Catholic and a Greek Catholic Communion, but both are in the bonds of superstition, and with the advance of man and the unrefusable demands of human welfare both must lose in numbers and power, and be at last either transformed or disintegrated. There is an Anglican Communion, but it does not increase in proportion to the growth of the English-speaking peoples among whom it is alone located. In 1704 Anglicans in Great Britain and her colonies were 90 per cent. of the Protestant population; to-day they are scarcely 50 per cent.; and in the American Republic they are, both members and adherents, but 3 per cent. And the Churches of the Reformation, steadily are they on the increase; their Missions are located in almost every land, found are they beneath all skies. They gather beneath the Southern Cross as well as the Northern Star. In the East and in the West, the North and the South, they sit down a great multitude in the kingdom of God. They have enemies, it is true, but they know them well, and time and again have won victories from the seeming defeats of persecution and martyrdom. Their faith in the future is synonymous with their faith in God. They believe that He rules the world, and that in due time truth and righteousness shall everywhere prevail against error and wrong. Their faith is also founded upon that which God has privileged them to be, in contrast with their opponents. That contrast is sharp and clear. Side by side on every Continent stand the Romanists and the Reformed, the teacher face to face with the priest, the open Bible confronting the confessional, liberty opposing tyranny, the obedience of Christ resisting the obedience of Rome. May the grace of God so abide in and be manifested through this truly Universal Communion of ours, that it shall become increasingly a source of genuine spiritual blessing to earth's unnumbered millions; may the Spirit of Him who died upon the Cross for the world so live in all its members that the day shall

soon dawn when a pure faith and a pure life shall be the common possession of all human beings, when Christ shall reign in righteousness from the mountains unto the sea, and from the rivers unto the ends of the earth. Amen! Even so, come quickly, Lord Jesus.

The Rev. Dr. WATERS now moved, and the Council agreed :—

“That a cordial vote of thanks be and hereby is given to the Rev. Dr. J. Marshall Lang for the able, and in every way admirable, sermon preached by him this forenoon in the Cathedral.”

The General Secretary moved, and the Council ordered, the appointment of a Committee on the Reception of Churches, said Committee to consist of Rev. Drs. HEMPHILL, FOX, HERON, and ROBERT WHYTE, Esq.

R. T. TURNBULL, Esq., General Treasurer, presented his Report of the Finances of the Alliance for the last four years. The Report being printed and in the hands of members, was held as read, and at the conclusion of his remarks Mr. Turnbull was, on motion, thanked by the Council for his valued services. See *Appendix*, p. 179.

On motion, the Business Committee was appointed, and, with additions subsequently made, was as follows :—

M. le pasteur Anet.

„ „ Dardier.

„ „ Sautter.

„ „ Hollard.

Rev. Vincent Dusek.

„ Principal Dykes, D.D.

„ Prof. W. Todd Martin, D.D., D.Lit.

„ William Park, M.A.

„ J. Marshall Lang, D.D.

„ P. M'Adam Muir, D.D.

„ Principal Rainy, D.D., LL.D.

„ Walter Ross Taylor, D.D.

„ J. Fairley Daly, B.D.

„ Lewis Davidson, M.A.

„ James Rennie, M.A.

„ James Kidd, D.D.

„ John P. Struthers, M.A.

„ Lewis Ellis.

„ James Buchanan.

„ W. Robertson.

„ Professor T. M. Lindsay, D.D.

Viscount Dalrymple.

Sir William Henderson, LL.D.

R. T. Turnbull, Esq.

W. J. Slowan, Esq.

A. T. Niven, Esq.

J. G. W. Aitken, Esq.

Rev. William Cochrane, D.D.

„ Principal MacVicar, D.D.

„ W. H. Hubbard, D.D.

„ Professor H. C. Minton, D.D.

„ J. H. Thornwell, D.D.

„ Professor W. W. Moore, D.D.

„ „ D. Steele, D.D.

„ „ J. I. Good, D.D.

„ President E. V. Gerhart, D.D.

„ David Waters, D.D., LL.D.

„ Principal W. H. Black, D.D.

„ Professor D. B. Willson.

„ L. Y. Graham, D.D.

„ W. W. Harsha, D.D.

„ Professor A. C. Zenos, D.D.

„ J. H. Prugh, D.D.

„ John Hammond.

Hon. J. Hoge Tyler.

„ William M. Lanning.

„ Emerson E. White.

H. Scott Howell, Esq.

E. R. Perkins, Esq.

Adam Spence, Esq.

Jacob H. Stein, D.M.

H. W. M'Kee, Esq.

Ralph E. Prime, Esq.

With the Clerks *ex officio*.

W. ROSS TAYLOR, *Convener*.

The Rules of Order as adjusted at the Toronto Council were, on motion, adopted for the conducting of the business of this Council.

On motion, the Council now adjourned to meet in St. Andrew's Halls to-morrow morning at half-past ten o'clock, and the Session was closed with the Benediction pronounced by the Rev. Dr. BLAIKIE, Edinburgh.

SECOND DAY.

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 18th June 1896, 10.30 A.M.

The Council met according to adjournment, and resumed its sessions, Rev. Dr. W. H. ROBERTS in the chair.

After devotional exercises, the General Secretary read the Minutes of yesterday's session, which were approved. The Rev. Dr. W. ROSS TAYLOR reported from the Business Committee, of which he was Chairman, as follows:—

"1. That the Business Committee had agreed to invite the Rev. Dr. Roberts, the President of the Alliance, to occupy the chair at this morning's meeting.

"2. That the Business Committee recommended the appointment of the Rev. D. Waters, D.D., LL.D., and the Rev. J. Fairley Daly, B.D., to be temporary clerks of the Council.

"3. That on examining the matters calling for consideration in the Reports of the Eastern and Western Sections, and remitted to it for that purpose, the Business Committee had appointed a sub-committee to deal with the financial arrangements at present existing between the two Sections, and which would report at a later sederunt." See *Appendix, Report of Eastern Section*, p. 15; *Western Section*, p. 93.

"4. The Business Committee concurred in the views of the Eastern Section as to the great difficulty, if not impracticability, of carrying out the Remits of the Toronto meeting in reference to papers and addresses to be presented to the Council, and recommended that those suggestions be departed from." See *Appendix, Report of Eastern Section*, p. 15.

"5. The Business Committee had also under consideration a question as to the date of the next meeting of Council, and had appointed a sub-committee to inquire into this matter and to report." See *Appendix, Report of Eastern Section*, p. 16.

"6. That with regard to the Australian Sub-Section, the Business Committee begged to report, that they had no communication or proposal from Australia on the matter to lay before the Council, and the subject was therefore still left in the hands of the Eastern Section." See *Appendix, Report of Eastern Section*, p. 16.

"7. That in reference to the statement made in the Report, in reference to an Alliance meeting on the European Continent, the Business Committee recommended to the Council to remit to the Eastern Section the

importance of bringing the Council into closer relations with their brethren in the scattered Churches on the European Continent." See *Appendix, Report of Eastern Section*, p. 16.

"8. The Business Committee recommended the Council to give its warmest thanks to the General Secretary, Dr. Mathews, for the care and skill with which he had prepared his Report on the Laws concerning Marriage and Divorce in the lands of our Reformed and Presbyterian Churches, and that he be requested to prepare a synopsis of this Report, to be printed in the *Quarterly Register*." See *Appendix, Report of Eastern Section*, pp. 83-92.

On motion, the recommendation was adopted, and Dr. Mathews was so thanked by the Chairman.

"9. The Business Committee recommended, and the Council approved, that the chair of the Council should be occupied at half-past ten o'clock this morning by the Rev. Dr. Roberts, Philadelphia; at three o'clock this afternoon by the Rev. James Rennie, Glasgow; and at eight o'clock in the evening by Sir William Henderson, LL.D., Aberdeen."

The different recommendations of the Business Committee were, on motion, adopted, and suitable action taken.

The General Secretary now reported the following telegram just received from Hungary :—

"The President of the General Conventus of the Hungarian Reformed Church, and the Superintendent of the Trans-tibiscan Superintendency, send their fraternal salutations and sympathy to the Council of the Presbyterian Alliance from Miskolcz and Debreczen.

KUN BERTELAN.
KISS ARON."

The Council expressed its great pleasure at receiving this message, and directed that a telegraphic reply be sent, reciprocating the fraternal salutations of their Hungarian brethren, and that it be signed in the name of the Council by the President and General Secretary.

The Report on Statistics* was now presented by the Rev. Dr. MATHEWS, the General Secretary, who explained, that according to the action taken at Toronto, reports presented to the Council, being in the hands of members, should be held as read, that the time of the Council might be saved. I wish, therefore, he went on to say, to draw your attention to the statement in the opening sentence of the Report, to the effect that our Alliance has remained *unbroken*. In view of the intense individualism of Presbyterians, and of our coming together so frequently as we have done, this is a rare experience for so large a body, and apart from that controlling sense of Church

* See *Appendix, Report of Eastern Section*, p. 1.

unity, of which we Presbyterians are so conscious, I account for this mainly, by our *not having attempted any legislation*. The autonomy of each branch has been carefully respected, and the Churches understand better than at first, our agreement not to meddle with their individual positions. Except in an advisory, or rather suggestive sort of way, and then only on a few simple matters, we never even address the Churches, avoiding the very appearance of intruding on their self-government. Yet our numbers have not been *unaltered*, because from time to time we have received additions. These additions have chiefly come from the young Churches that are being formed on Mission territory. It is an interesting fact that now, for the first time for perhaps sixteen or eighteen hundred years, Presbyterian Churches are being organised, or rather re-organised, on the old Bible lands, or on others that have recently come under modern influences. It is that length of time, for instance, since Presbyterian Churches existed in Persia; now, we have in that country a Native Church with a Synod, consisting of some five presbyteries, and carrying on its own Mission work among the non-evangelised masses around them. We have also five presbyteries in Northern Palestine, the first, I presume, since the Council of Jerusalem itself. In another part of the Turkish Empire, a presbytery called the Presbytery of Syria was formed last November in Southern Asia Minor, one that includes the "no mean city" of Tarsus. This is probably the first presbytery in which that city has ever been included, except there were one there in the days of the Apostle Paul, and the honour of establishing this presbytery belongs to the Reformed Presbyterian Church of North America. We have present with us, as a member of the Council, a Presbyterian minister whose church and manse are in that city of Antioch where the disciples were first "called Christians," and which was the birthplace of the New Testament Mission enterprise. Nor are these the only lands from which we have added to our Alliance. In Africa and the South Sea Islands, in China and in Japan, not to speak of those Colonial Churches which dot the world itself, presbyteries and Synods have been formed whose names are already on our roll, while to-day, we have an application from Christianised native converts in Formosa, asking to be recognised as a portion of the Presbyterian family of Churches.

I confess I feel the deepest interest in these new Churches, for "as the twig is bent, the tree's inclined." By receiving them into our fellowship, we bring them under our influence, and may expect that they will grow up part and parcel of ourselves. They will become

established in the truth as we hold it, and, rooted and grounded in the Presbyterian system, "bear fruit according to their kind." This fruit will be seen in their doctrinal soundness, their holy living, and their Christian aggressiveness, as they seek to evangelise their own lands thoroughly—a task not possible for us, nor one assigned us by our common Lord.

But if one of the functions of this Alliance is to regard caring for these brethren as a trust specially committed to it, it has also an important duty in reference to the older Churches of the European Continent. One of the most important parts of my work is that of attending the Synods of these Churches, which meet under circumstances so unlike our own. These brethren know nothing of our ecclesiastical freedom and independence, but they rejoice in the fraternal sympathy of the Presbyterian brethren of the English-speaking Churches, and have pleasure in connecting themselves with us in what is their day of discouragement. The telegram that has just been received, and the presence here to-day of so many representatives of different lands, is evidence of the feelings with which the Continental Churches regard us, and afford us an opportunity of showing sympathy and affection toward these brethren by extending to them our heartiest welcome.

In reference to the Report itself, I may say that it is of secondary importance whether the figures shown in the statistical tables be large or small, but it is of importance that they be correct. My concern, and that of every member of the Alliance, is that we may know "the truth, the whole truth, and nothing but the truth," about our Churches.

Now, about these figures I wish to say two things. I believe them to be true and honest. They are certified to by the proper official of each Church; and, secondly, there are no estimates such as were unavoidable when the organisation of the Alliance was not developed. In that printed roll of communicants, running up to nearly five million persons, every unit represents an adult man or adult woman, who makes a personal profession of faith in Christ, who is mature enough in life to know what is being done, and has reasons for doing it. In the Greek Church you can get a larger number of communicants, but that roll is one that includes every man, woman, and child, for to the child of a few weeks old the sacramental elements are administered by the priest. In some of the Continental Churches every person enrolled in the State Registers, as connected with a particular Church, has, whether he professes

faith or not, all the legal rights of a Church member. The rolls of some of these Churches may thus show one or two millions of members—adherents, but not members in our sense of the word. We report simply as the communicant members of the Church persons—adult and voluntary communicants—persons professing personal faith in Christ, of mature years, and who, having full knowledge of the responsibility incurred, aid in Church work, submit themselves to the authority of the Church, and, it may be, experience her disciplinary power. Multiply the numbers now given by four, the usual proportion, and you come very close to the twenty millions that we claim as belonging to our Churches.

One other point I wish to notice, and do so with regret, it is the incompleteness of the Report. I cannot plead guilty to any negligence in this matter. Over and over again I have applied to the clerks of the different Churches for information ; where that has been received, it has been set down ; where it has not been furnished, I have been helpless. The blame of the incompleteness of the returns does not rest upon my shoulders. I appeal once more to my brethren to give me the information asked for, that we may know where we stand as a branch of the Church of Christ, and how far our resources may be proportioned to carry on the work to which we have already put our hands.

Rev. Dr. BLAIKIE.—I rise for the purpose of moving that the Council adopt the resolutions which have been suggested by the Committee, and are printed on page 3 of the Report. The subject of statistics is generally regarded as a very dry one, but the statements made by Dr. Mathews show that it is capable of being invested with a very great amount of interest. I think that we should not pass from this subject without attending to some other points connected with the Report, and to these I beg very briefly to call the attention of the Council. I think this Alliance may claim credit for having been the means of throwing a great amount of needed light upon the statistical position of the Presbyterian Churches throughout the world. I suppose that twenty-five years ago, if any fairly informed person on Church matters had been asked what number of Presbyterian Churches there were throughout the world, he would have replied that possibly there might be from twelve to twenty. When our Council met for the first time, we had reports from between forty and fifty ; but now, under the skilful management of Dr. Mathews, that number has been nearly doubled. There are eighty-six Presbyterian Church organisations enumerated, and of

these seventy are connected with the Alliance. I think I may take credit for having brought some of the distant Churches into the circle of the Alliance. Twenty years ago, when I was Convener of the Committee, I was sent forth on a roving commission to visit as many of the Churches on the Continent of Europe as I could find that were likely to be suitable as members of the Alliance. In that capacity I called upon ministers in France, Belgium, Switzerland, Italy, Bohemia, Hungary, and some parts of Germany. Everywhere I was most cordially received, and a very lively interest was shown in the formation of the Alliance. I remember being a little troubled by a remark made at the Synod of the Waldensian Church, which I had the honour to visit on that occasion. I believed that in that Church our proposal would be favourably received, because I was aware how nobly it had acted, when General Beckwith, who was an ardent Episcopalian, and who desired to have Episcopalian government established, proposed that they should seek admission to the Episcopalian Church and be under a bishop. Although they felt indebted to General Beckwith for all that he had done for them, they resolutely said that nothing would induce them to give up the form of Church government handed down to them by their fathers. Well, a member of that Synod rose and said that he thoroughly approved of the suggestions made and of the Alliance that it was proposed to form; but how, he asked, could the Waldensian Church enter into an Alliance which bore to be an Alliance of *Reformed Churches*, while the Waldensian Church did not allow that it had ever been *deformed*? I soon found that was just a jocular way of putting the subject, for we have no more steadfast member than the Waldensian Church. We have a member of the Waldensian Church in our Council here, and I feel that the Waldensians will allow that they have not been the worse for their connection with this Alliance.

Another remark I wish to make is, that there are many persons connected with Reformed Churches who would like to become connected with this Alliance, but the Churches with which they are connected are not in a proper position to come into our Alliance, and it has been proposed that these should be placed in the position of Corresponding Members.

For instance, there is the National Church of Geneva. It has no creed whatever, and a Church without a creed is not entitled by our Constitution to be a member of the Alliance. There are other bodies in France, Germany, and Switzerland in a somewhat similar predicament. My excellent friend, Dr. Brandes, has been bringing

together the scattered Puritans of the Reformed Churches of Germany, and these have formed a Bund in connection with it. There was a strong desire that this should be represented in some form in our Alliance, and it was to meet these cases that our plan of having Corresponding Members was adopted at a former meeting of the Council; and I just wish to say, that there is no class of men we ought to welcome more than these Corresponding Members into fellowship with our Alliance, and I am sure that we do welcome such men in the most cordial way. Now, as the Alliance proceeds on its history, it is likely that it will have fewer Churches to bring into connection with it in the older parts of the Presbyterian world, and more Churches in the newer parts. If those things which are contemplated on both sides of the Atlantic are carried into effect, of course there would be a diminution in the number of separate Church organisations, and we look forward to such a diminution in the Old World with great interest and great hope. On the other hand, we have a fine sphere for the extension of our Alliance in the new countries—I mean countries where Christianity is now being introduced. In heathen countries, where our Mission work is now advancing, we have already Presbyterian Churches, as Dr. Mathews has said.

Let me refer to one with which I happen to be more specially acquainted, because I have certainly a missionary connection with it. The Presbytery of Swatow in China is in the Alliance, although one would not think so, because, though it has two delegates, they are both named Mackenzie. The fact is, there are five or six ordained ministers, native Chinese, in that Presbytery, and in addition to the ministers, there are about thirty elders, representing congregations that have not yet been able to call a minister. The attendance, I am told, is most regular, and they are most deeply interested in the work of the Presbytery.

I am also informed that Presbyterianism is a system that seems to be remarkably well adapted to China, for the civil system of government in China is very much a Presbyterian Government. The old Oriental system of government by elders in connection with the civil work of their villages is still maintained there, and, being familiar with that in civil affairs, they enter very cordially and readily into the idea of Presbyterian government in connection with the Church.

Perhaps I may be pardoned for alluding to a little incident in which I have a personal interest, and which shows how earnestly

missionaries seek to impress upon native pastors and elders their responsibilities in connection with the Church. I have a dear little granddaughter there, who was baptized by a native Chinese pastor, wearing native Chinese costume, in the presence of a native congregation of two or three hundred souls. The whole service was conducted in the Chinese language. I am told that that incident made a very favourable impression, because it showed how ready the missionaries are to recognise the native pastors as in the fullest sense ministers of Jesus Christ, and to regard them as possessing the same authority as our English or Scotch or American missionaries.

I wish very much to see an extension of our system. I wish that we had some native Presbyterian pastors in India. Perhaps before another Council we may have the privilege of learning that in that great land of heathenism the same happy system of Presbyterianism is coming into operation, and the same happy prospects opened before the Church.

I wish to make one other remark with regard to what Dr. Mathews has said. I am sure it is no fault of his that the statistical returns are incomplete. I know something of the extreme difficulty of getting such returns. I know something of the difficulty arising from the diversity of language, custom, practice, and method, and I am sure that Dr. Mathews has done all that man could do in the matter. I would impress upon every delegate, especially those imperfectly represented, that it is most important that every branch should send full and accurate returns, and I hope that the attention that has been called to the matter will lead to such returns being sent in as will enable Dr. Mathews to present a report free from the blemish of incompleteness.

Rev. Dr. JAMES STEELE, New York (of the Reformed Presbyterian Church in North America), said that the General Synod of that Church had the honour, he believed, of organising the first native presbytery known in India on 18th July 1895. The presbytery consisted of four ministers and the same number of ruling elders, with seven congregations, and a communicant roll of 650.

Rev. Dr. HUBBARD, Auburn, N.Y., asked, with reference to the second resolution, if the Secretary could not supply the incomplete reports by reference to the official statistics printed by the Churches themselves?

Dr. MATHEWS said it was sometimes difficult for him to get from the Churches copies of their annual Minutes, but when he did get them, he took the liberty of using them for his Report.

Dr. HUBBARD suggested that it might be well to adopt a fourth resolution, embodying a request that copies of the printed Minutes of the various Church courts, and of the Reports laid before these, should be supplied to the Secretary. He moved accordingly, and with this addition, the resolutions were adopted, and are as follows :—

“1. The Council receives the Report, and most cordially acknowledges the valuable co-operation of the officials of many Churches in the Alliance, in furnishing such returns as have secured the Report now presented.

“2. The Alliance regrets that there are still Churches from which returns have not been received, or whose returns are so defective as to render the whole Report still only proximate and not altogether complete, and appeals again on this subject to these Churches, in hope that by next Council, returns may be received from every Church whose name is on the roll of the Alliance.

“3. Instructs the General Secretary still further to correspond with all the Churches, and to use all means in his power for securing full and accurate returns of a statistical character; and

“4. Requests the clerks of the supreme courts of the Churches in the Alliance to forward to our General Secretary a copy of the Minutes of said courts, and of the several Reports that have been under their consideration.

“G. D. MATHEWS, *General Secretary.*”

The Committee on the Reception of Churches now presented a Report, which was as follows :—

“The Committee on the Reception of Churches begs to present the following Report on the application of the Presbytery of Formosa for admission into the Alliance.

“There have been placed in the hands of the Committee a duly authenticated copy of the action of the Presbytery of South Formosa, taken February 24, 1896, and appointing the Rev. William Campbell its delegate to this Council, together with two letters from the Rev. William Campbell addressed to the General Secretary.

“The Committee ascertained that the constituency of this Presbytery was, until lately, a part of the Presbytery of Amoy in China, which Presbytery is a member of this Alliance, and that the Presbytery of South Formosa has been constituted since the last meeting of the Council, and is an independent body. Though the Presbytery makes no formal application for membership in the Alliance, it is clear that this is its desire.

“Your Committee therefore recommends that the Presbytery of South Formosa be admitted into the Alliance, and that the Rev. William Campbell be received and enrolled as a delegate from the Presbytery to the Council now in session.

“CHARLES R. HEMPHILL, *Chairman.*”

On motion, the Report was received and its recommendations adopted. The Presbytery of South Formosa was thus admitted into the Alliance, and the Rev. William Campbell received and enrolled as a delegate from the Presbytery.

The Report on the Remits of the Toronto Council was now presented by Dr. MATHEWS, who called attention to the resolution adopted at that meeting, directing that all reports should be in his hands at least one full month previous to the meeting of each Council, and urged that this instruction to Committees should be borne in mind in the future. Another of the remits referred to the gathering of information as to the financial methods or systems of the different Churches. As this was a matter of great importance, he had prepared a short Report* on the subject, which he now laid on the table, along with copies of the various detailed statements he had received. He regretted to say that only about one-half of the Churches had replied to his request for information, the non-replying by the other half depriving the Report of the desirable character of completeness.

Rev. Principal MACVICAR (Montreal) most strongly objected to the statements in the Report under the head of "Canada." These he was prepared to characterise as utterly incorrect, and as making an unworthy reflection upon the thousand ministers of the Church to which he belonged. He was certain the information was not sound, and he was equally certain that if the methods followed in his Church were submitted to the Council, it would approve of them as being on the whole sensible. He moved that the paragraph be deleted, and the matter remitted to the Business Committee to deal with in the digest of facts.†

Dr. MILLIGAN (Toronto) seconded the motion. The section complained of was headed as a report from St. Andrew's Church, Montreal, and unsophisticated minds, or those who knew nothing about it, would think that St. Andrew's Church had good reason to thank God that it was not as other Presbyterian Churches in Canada were. In this account of St. Andrew's Church, Montreal, the expenditure was declared to be met by pew-rents, church collections, and private endowments. In some parts of Canada they were so far ahead as to consider pew-rents as unscriptural; as to church collections, they all had them, and had Scripture for so doing; and as to private endowments, he knew nothing about them. He only knew that on reading this professed account of "the Presbyterian Church in Canada in connection with the Church of Scotland," a wrong impression was likely to be created, and that any suggestion of the kind that was made was nonsense.

Dr. MATHEWS said that both of the speakers had been criticising

* See *Appendix, Reports*, pp. 98-114.

† This paragraph does not appear in the Report as now printed. See p. 222.

a report presented by a Church to which they did not belong, and of whose inner life their knowledge could be but partial. A Church has sent us a statement signed by the clerk of its Supreme Court, and in which it tells us what have been its experiences in connection with certain financial methods. Every *bona fide* record of experience he begged to regard as a valuable contribution toward reaching a wise conclusion. Some delegates from a neighbouring Church, however, thought they saw in that record a reflection on the Church to which they belonged, though the methods employed in both cases were identical, and, without telling us what their own experience had been—their Church not having sent any information—they ask the Council to strike out of the narrative which this Church has sent us the account of its experience! If this be done, he submitted that the Churches would in the future be very slow in sending any report as to the results among their ministers or people of certain methods of working—the very thing that the Council was always desirous of learning. His own position in this matter was very simple. He wished the Council to understand that what Dr. MacVicar objected to was not in any report he had ever written, and that his name should not have been introduced into this discussion. He had been instructed by the last Council to gather information on a certain subject. On the information so received he had prepared a short Report, to which his signature was appended. For the fuller information of the Council, he had printed, in a kind of Appendix, the substance of the several replies sent to him; while one, which had come signed officially by the clerk of the Synod, he had printed verbatim, and called attention to the fact by the use of inverted commas, and it was to a passage in this that Dr. MacVicar objected. He was not responsible for a single sentence guarded by those commas, and must respectfully decline ever to alter an official report. If he might strike out a passage in one place, he might insert a passage in another; and what would be the value of a report so altered? It is on the writer of a report that the responsibility for its statements rests, and to him, and not to the General Secretary, that the praise or the blame belongs for what may be printed.

Dr. MACVICAR was quite willing to allow that Dr. Mathews had received the information in his official capacity, and his right to retain anything he choose touching this Church; but he was not prepared to allow any one to pass a reflection on the ministry of the city and country from which he (Dr. MacVicar) came.

On the motion of Dr. ROSS TAYLOR, the whole Report was remitted to the Business Committee for further consideration.

The Order of the Day having now arrived, the Rev. DAVID WATERS, D.D., LL.D., Newark, New Jersey, read a paper on

THE REFORMED VIEW OF THE CHURCH OF GOD:
ITS NATURE AND PURPOSE.

My theme demands a special account of the Church of God from one point of view, viz., that which was held by the Churches of the Reformation which adopted the Presbyterian system of Church polity. This definition of its scope excludes any discussion of the view of the Church held by non-Presbyterian Churches as not necessarily entering into this exposition. I think it better to lay the foundation of this Paper by giving first, the exact language of the standards of the leading Reformed Churches of the Reformation period, and then, the conclusions which flow legitimately from their teaching.

I quote first from the English Version of the Second Helvetic Confession of A.D. 1566, as found in Dr. Schaff's *Creeds of Christendom*, which speaks as follows :—

“Of the Catholic and Holy Church of God and of the one only Head of the Church : Forasmuch as God from the beginning would have men to be saved, and to come to the knowledge of the truth (1 Tim. ii. 4), therefore it is necessary that there always should have been, and should be at this day, and to the end of the world, a Church—that is, a company of the faithful called and gathered out of the world ; a communion, I say, of all saints—that is, of them who truly know and rightly worship and serve the true God, in Jesus Christ the Saviour, by the word of the Holy Spirit, and who by faith of all those good graces which are freely offered through Christ. These are all citizens of one and the same city, living under one Lord, under the same laws, and in the same fellowship of all good things ; for the Apostle calls them fellow-citizens with the saints, and of the household of God (Eph. ii. 19) ; terming the faithful upon the earth saints (1 Cor. iv. 1), who are sanctified by the blood of the Son of God. Of these is that Article of our Creed wholly to be understood, ‘I believe in the Holy Catholic Church, the communion of saints.’”

“And seeing that there is always but one God and one Mediator between God and men, the man Christ Jesus (1 Tim. ii. 5) ; also one shepherd of the whole flock, one head of this body, and to conclude, one spirit, one salvation, one faith, one testament or covenant,—it follows necessarily that there is but one Church, which we therefore call catholic, because it is universal, spread abroad through all the parts and quarters of the world, and reaches unto all times, and is not limited within the compass of time or place. . . .

“It is the head which has the pre-eminence in the body and from whence the whole body ; by whose spirit it is governed in all things. . . . Also there is but one head of the body, which has agreement with the body ; and therefore the Church cannot have any other head beside Christ. For as the Church is a spiritual body, so must it needs have a spiritual head like unto itself.

Neither can it be governed by any other spirit than by the spirit of Christ. . . . And therefore we do not allow of the doctrine of the Romish prelates, who would make the Pope the general pastor and supreme head of the Church militant here on earth, and the very vicar of Jesus Christ. For we hold and teach that Christ our Lord is, and remains still, the only universal pastor and highest bishop before God His Father; and that in the Church He performs the duties of a pastor or bishop, even to the world's end, and therefore stands not in need of any other to supply His room."

Further, it declares that the truth and unity of the Church—

"Consists not in outward rites and ceremonies, but rather in the truth and unity of the catholic faith."

It goes on to say—

"So we do not acknowledge every Church to be the true Church of Christ, but we teach that to be the true Church in which the marks and tokens of the true Church are to be found. Firstly and chiefly, the lawful and sincere preaching of the Word of God as it is left to us in the writings of the prophets and apostles."

Concerning the ministers of the Church, their institution and offices, the Confession speaks at length, and emphasises the fact that—

"The power or function that is given to the ministers of the Church is the same and alike in all, and that the offices of the ministers are divers; yet, notwithstanding, most men do restrain them to two, in which all the rest are comprehended: to the teaching of the Gospel of Christ, and to the lawful administration of the Sacraments."

The French Confession of Faith, prepared by Calvin and his pupil De Chandieu, delivered by Beza to Charles IX., and adopted by the Synod of La Rochelle in 1571, and solemnly sanctioned by Henry IV., thus speaks concerning the Church:

Art. XXVII. "We say that according to the Word of God that it (*i.e.*, the Church) is the company of the faithful, who agree to follow His Word and the pure religion which it teaches. . . ."

In Art. XXVIII. "In this belief we declare that, properly speaking, there can be no Church where the Word of God is not received, nor profession made of subjection to it, nor use of the Sacraments, &c. . . ."

Art. XXIX. "As to the true Church, we believe that it should be governed according to the order established by our Lord Jesus Christ. That there should be pastors, overseers, and deacons, so that true doctrine may have its course, that errors may be corrected and suppressed, and the poor and all who are in affliction may be helped in their necessities; and that assemblies may be held in the name of God, so that great and small may be edified."

Art. XXX. "We believe that all true pastors, wherever they may be, have the same authority and equal power under one Head, one only Sovereign and

universal Bishop, Jesus Christ, and that consequently no Church shall claim any authority or dominion over any other."

The Belgic Confession, originally prepared for the Churches of Flanders and the Netherlands by Guy de Bres in 1561, and adopted by the Reformed Synod at Emden in 1571, speaks of the Catholic Christian Church as follows :—

"We believe and profess one Catholic or Universal Church, which is a holy congregation and assembly of true Christian believers, expecting all their salvation in Jesus Christ, being washed by His blood, sanctified and healed by the Holy Ghost."

"This Church hath been from the beginning of the world, and will be to the end thereof, which is evident from this, that Christ is an eternal King, which without subjects He cannot be."

The marks by which the true Church is known are these ;—

"If the pure doctrine of the Gospel is preached therein ; if she maintains the pure administration of the Sacraments as instituted by Christ ; if Church discipline is exercised in punishing of sin ; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may be certainly known, from which no man has a right to separate himself."

Regarding the ministers of the Word, Article XXXI. says :—

"We believe that the ministers of God's Word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election of the Church, with calling upon the name of the Lord, and in that order which the Word of God teacheth."

And again :—

"As for the ministers of God's Word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop and the only Head of the Church."

The Scottish Confession of Faith of A.D. 1560 thus speaks, Article V. of the "Continuance, Increase, and Preservation" of the Church :—

"We most constantly believe, that God preserved, instructed, multiplied, honoured, decored, and from death called to life, His Kirk in all ages, from Adam till the coming of Christ Jesus in the flesh."

The remainder of the Article is simply an historic illustration of this statement.

The Westminster Confession, A.D. 1647, says :—

"The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the Head thereof: and is the spouse, the body, the fulness of Him that filleth all in all.

"The visible Church, which is the Catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, and of their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

"Unto this Catholic Visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world: and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.

"This Catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

"The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall always be a Church on earth to worship God according to His will.

"There is no other Head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God."

I have quoted, perhaps with unnecessary fulness, from these symbolic books of the Reformed Churches, but I have done so that I may be able to set before this Council the doctrinal teaching of these Reformed Churches in the language used by themselves to express their view regarding "the Church of God;" so that there may be always at hand the very words of the Confessions to which reference may be made.

Now, in looking at these confessional statements, the first thing which strikes the reader is the unanimity with which they assert the doctrine of the *Perpetuity* and *Universality* of the Church. According to their teaching, the Church began with the foundation of human society, and will continue to the end of time, when all things shall be gathered together in one.

They teach, further, that there is only one true Church of God, to be found wherever there are any of God's children. In this sense the word Church is used in the Epistle to the Ephesians, "The Church which is His body, the fulness of Him that filleth all in all." This includes "all that believe in the Saviour, and all that will believe in Him in all time." This is the Church Universal, and in this large sense it means the whole body of believers from the beginning to the

end. In this sense it is used in these confessional statements, except when reference is made to a company of believers in one particular locality, as when Paul summoned the elders of the Church which he himself had gathered at Ephesus, or as when we speak of such and such a church in Glasgow or New York, in which case the meaning of the term is limited to the congregation of believers statedly meeting in one place.

Now, it is to be noted in this connection that the teaching of the Reformed Confessions is exceedingly liberal in their view of the Church. They do not confine the Church to certain localities, nor do they build up denominational walls around the Church, fencing it off from all others who believe in the Lord Jesus Christ, and worship Him in spirit and truth. While holding firmly to the truth, which they believed the Scriptures taught concerning the Church of Christ and the way of salvation through Him, they did not unchurch all who differed from them in opinion, and who organised themselves in other ecclesiastical relations than those which to them seemed to be most in harmony with the teaching of the Word of God. But wherever the brotherhood of faith was found, that brotherhood was gladly acknowledged.

Again, these confessional statements lay great stress upon the *Headship of Christ*, asserting with all emphasis His sole authority as Head of His Church, and King of that great spiritual commonwealth which He established upon earth. This naturally and logically led to the rejection of the Papal supremacy, and of all attempts to exercise authority over the Church in spiritual matters by the civil authority of any land where the Churches of the Reformation holding the Presbyterian system found a home. Wherever the Church has been true to her principles, such attempts have been resisted as an usurpation and an infringement upon the crown rights of the Church's only King and Lord.

Is it too much to say in this presence and place, that it was the logical outcome of such principles which led the Scottish people to resist, even to death itself, the attempts which were made to dragoon the Church into submission to the will of a base prince and corrupt court, which culminated in the tragedies of the Grassmarket and the struggles of the men of the Moss Hags? The old spirit of loyalty to the Master, of godly jealousy for His rights and the rights of His Church and people, throbs in the hearts of the men of the Reformed Confessions and Creeds as strongly now as ever it did in the fierce and cruel times which, we trust, have vanished for ever. But should the

time ever come in the history of any of the Reformed Churches, when loyalty to the Master should demand sacrifices on the part of His people, the spirit still lives which inspired these heroes of the Confessions and Covenants, which resisted the tyrannical edicts of an Alva in Holland and of a Charles in Scotland.

Again, these Confessions agree in the general statement that "there can be no Church where the Word of God is not received, nor profession made of subjection to it." This is given as one of the great outstanding marks or notes of the true Church—that *the pure doctrine of the Gospel is preached therein*. If this be not found, then, whatever else that body may be which claims to be the Church, it is not in any sense a part of the true Catholic Church of God. For "the truth and verity of the Church consists not in outward rites and ceremonies, but rather in the truth and unity of the Catholic faith." The Confessions of the Reformed Churches lay great stress upon the preaching of the truth as one of the greatest and most important marks of the Church of God—that it goes into all the world preaching the Gospel of Christ as the power of God unto salvation to every one that believeth. For this great work it is organised, and for this it trains its ministry.

This leads me to notice that these Reformed Churches maintained the necessity of training and maintaining the ministry of the Gospel, so that the Church might be supplied with properly qualified men, whose special business it should be to preach the Gospel, and to feed the flock of the Great Shepherd, whose under-shepherds they were. They taught also the absolute equality of those who were called to this work—denying with emphasis the claim set up in favour of the diocesan bishop of other communions, and claiming with just as much emphasis that every duly ordained pastor is in truth a bishop, an ἐπίσκοπος or overseer set over the house of God. This, I apprehend, is the belief of the Reformed Churches still. If so, then the answer, which many well-intentioned Christian people who seek for union with Churches not of our order, and who mistakenly, we think, substitute uniformity for unity, is not far to seek. Unless the Churches of the Reformed Confessions and Creeds are prepared to surrender the principles for which they have contended, and which are embodied in their symbolic books, there can be no such union. The forcible attempts to bring about such uniformity have resulted in wretched failure. The more subtle and brotherly attempts in the same direction of our own time will not prove to be more successful.

In connection with the teaching concerning the ministry of the

Gospel was developed the form of Church government which, beginning with the governing body of each individual Church, spoken of as session or consistory, the next above that being the presbytery or classis, wherein each individual Church was represented by its pastor and one of its elders; then the Synod, and finally the General Synod or General Assembly. This we speak of as Presbyterian, because it is governed by presbyters or elders, and was the form adopted by all those Churches of the Reformation whose Confessions I have quoted. And I think it is not too much to say, that it was the form adopted in all cases where the ministers and Churches were allowed to frame their own system, free from all outside pressure or influence.

Closely connected with the system of government is the question of discipline, which these Confessions set forth as one of the notes or marks of the true Church. This recognises the fact that there may be unworthy members in the Church, whose life may not be in harmony with the teaching of Christ or of His apostles, and that where such persons are discovered, the Church must of necessity deal with them in order to their correction and reformation or exclusion, should they prove to be impenitent. A Church which exercises no discipline will soon prove to be unfaithful to its trust, and unworthy to maintain its position as a part of the true Catholic Church of God.

In this hurried sketch of the Reformed view of the Church, I have said little or nothing concerning the Sacraments, for the simple reason that the stress laid by these Confessions and by the early Reformers lay in the fact that there were only two—Baptism and the Lord's Supper,—and that it was the duty of the Church to maintain the pure administration of the Sacraments as instituted by Christ Himself. The teaching of the Reformed Churches gave no countenance to the idea of baptismal regeneration on the one hand, or that the Lord's Supper partook of the nature of a sacrifice on the other. They taught that the Sacraments were "holy ordinances instituted by Christ Himself, wherein by sensible signs Christ and the benefits of the New Covenant were represented, sealed, and applied to believers." This definition of the Sacraments we teach to our children, and in the substance of it the Reformed Churches are agreed. They adhere rigidly to the doctrine that the value of the Sacraments lies in their representative quality, and not in any virtue "in them or him that doth administer them, but only by the blessing of Christ and the work of His Spirit in them who by faith receive them." Only in virtue, as Professor Morris has well said, of the gracious verities they represent, and of the faith by which these verities, as seen in the outward rite,

are appropriated by the soul, is the universal doctrine of the Reformed Churches (Heidelberg Cat., *Ans.* 66). "There is no countenance given to the idea that the Sacrament is a process by which, through the administration of a priest under the authority of the Church, grace flows through the Church to the recipient." This was an error which the early Reformers opposed with all their might, and against which the modern Church does well to guard itself.

In addition to the statements which have been made regarding the Reformed view of the Church may be noted these additional points—that one of the great outstanding characteristic universal facts connected with, and marking the progress of the Church during the long period of its history, is that of *piety, the godliness of its individual members*; for this it was instituted, that it might be the means of bringing men to a knowledge of the truth, and of perfecting them in the Divine life, so that they might grow to be like unto their Divine Master. Failing here, it fails everywhere. It is the life of the Church which leavens and sweetens the life of the world; and if its own life be not sweet and clean and pure, how can it sweeten the putrid mass with which it comes continually into contact?

I ask what has been the result of such doctrines concerning the Church, which I have attempted to set forth as the reformed view of the Church of God?

One result of this doctrinal teaching is seen in the fact that the Reformed Churches have stood for purity of doctrine, as set forth and taught in the Word of God. And in doing so it has taught the people to think for themselves, so that the people of the Reformed Churches have most emphatically come to be a thinking people, who bring all statements connected with the proclamation of the Gospel or the conduct of the life to the infallible standard of the Word of God. It is true that the teachers of the Word in these Reformed Churches were required to adhere to the confessional symbols of the Churches with which they were connected, not as in any sense setting these symbols above the Word, but because it was the belief of the Church that they in very deed did express the truth which was taught by the infallible Word.

Then it is to be observed that the view of the Church of God, as held by the Reformed Churches, tended in a most material way to develop the idea of liberty. The people who were taught that there was only one Master, even Christ, to whom they were bound to render obedience, whose law was the rule in all matters touching faith or the conduct of life, were not likely to submit quietly to oppression of any

kind, no matter from what quarter it might come, nor with what penalties enforced. It came to stand not only for liberty of conscience, but was the foster-mother of that liberty which has found its highest development in the free institutions of this land, and of the kindred people on the other side of the great sea, who, whatever differences may emerge from time to time, never forget whose kith and kin they are.

It would be unfair to bring this discussion to a close without again emphasising the fact that, according to the Reformed view, the Church of God is the great divinely appointed instrument for accomplishing the salvation of the world, by setting forth the truth concerning God and man, and the way of salvation through Christ. It is not, according to the idea of the Reformers, an instrument for effecting merely social reforms, for providing amusement for the people, or for going out into the numberless ways into which many modern reformers would fain have it travel. Their conception of the work of the Church was that which I have attempted to state. It is true, social reforms are being brought about through the influence which it exerts upon the hearts and the lives of men. It proceeds upon the principle laid down by the Master of making the tree good, and then the fruit will be good also. These early Reformers adhered to the idea that the Church was the pillar and ground of the truth, the grand means of maintaining and publishing the truth to the world. It was this aspect of its work upon which the Churches of those early days laid great emphasis. I think the emphasis needs to be laid upon it again, for there is a danger of drifting away from the true idea which underlies its life and accounts for its existence.

Discussion of the Paper being now in order,

Rev. Dr. W. W. HARSHA, Omaha, Nebraska, was much pleased with the Paper just read. Any remarks of his would apply to the United States, and might not have an application to the Churches in other parts of the world. I fear, he said, that the important thought presented in this Paper, that the Church is to be emphasised amongst us as a Divine institution, is losing its hold upon the minds and hearts of our people. We hear so much from the Papal Church and from the Prelatical Churches of "The Church," that there is among the Reformed and Presbyterian Churches a reaction in that direction, and we are too timid in expressing and upholding our view in regard to the Divine institution we are appointed to perpetuate. In America we do not emphasise, as we should, the importance of the Church of God as it is represented in this Council. I hope it is not

so in other lands. Another point was, that discipline was losing its hold upon our people. If the Church is to be kept pure, ministers and sessions must see that discipline is maintained as a means of reformation, not as a means of destruction.

Rev. Prof. SWANDER, Tiffin, Ohio, said he was happy to join in expressing gratification with the excellent paper just read. And happy also in the privilege of adding thereto that which seemed to have been overlooked, namely, the definition given of the "Church of God" in that part of the Heidelberg Confession which we in the Reformed Church of the United States, regard as a fair commentary upon the article in the Creed—"I believe in the Holy Catholic Church"—a definition which was given before the Council of Trent had adjourned. In that Council, anathemas were hurled at the Reformed fathers in the Palatinate of Europe, which called forth a definition of the Church of God, especially as to its nature, which, after four hundred years have rolled by, we of the Reformed Church of the United States of America, in our love for the traditions, and in our desire to have our hearts as those of children turned, and kept turned, to the fathers, still maintain. As well as his memory served him, the answer to the question, as given in the Heidelberg Confession, the most Ecumenical Confession of the reformed age, breathing the spirit of that age, was as follows: "The Church is that body of believers which the Son of God, from the beginning to the end of the world, chooses, gathers, and preserves by His Word and Spirit unto everlasting life, of which the true believer is, and ever shall remain, a living member." This was prepared by a committee, one of whose members was a disciple of John Knox, one of the great apostles of the Reformed Church.

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 18th June 1896, 3 p.m.

The Council met according to adjournment, and resumed its sessions, Rev. JAMES RENNIE, Glasgow, in the chair.

Dr. W. ROSS TAYLOR said the Report he had to submit from the Business Committee had reference to the melancholy event which must have filled all their hearts with pain as they opened their newspapers that morning—the terrible disaster which had occurred at sea, and the hundreds of lives that had been lost in consequence. The

Business Committee felt that they would not be true to their thoughts and their prayerful feelings in regard to this disaster, if they did not place on record an expression of their sorrow and sympathy. In the name of the Business Committee he therefore submitted the following motion :—

“The Council, observing from the public newspapers that a terrible disaster has occurred at sea through the foundering of the steamer, the *Drummond Castle*, with hundreds of persons on board, resolve to record the sorrow with which they regard this distressing event in God’s mysterious providence, and their heartfelt and prayerful sympathy with the stricken families that have been so suddenly bereaved.”

He was sure no words were required to commend such a motion as this to the meeting.

Dr. ROBERTS (the President) moved the adoption of the resolution, which was agreed to unanimously, and the House engaged in prayer, Rev. Dr. GRAHAM, Philadelphia, leading the devotions.

The Order of the Day was now taken up, when the Rev. Professor HENRI BOIS, Montauban, read the following Paper on

THE ROMAN CATHOLIC IDEA OF THE CHURCH.

The Roman Catholic idea of the Church dominates and shapes her whole system.

1. The first feature of this conception is its negation of an invisible Church. There is only one Church—the visible Roman Catholic Church. To this Church are expressly ascribed characteristics that do not belong to the invisible Church in her present transitory and imperfect state, and will belong to her really and completely only when, penetrated throughout by Christ’s Spirit, she will reach perfection in glory.

1. The perfect Church will be *One*, first, in this sense, that she will be single ; then in the sense also, that all her members will be closely and substantially united. The Roman Catholic Church claims to be the only lawful Christian Church—one in herself, in her faith, in her rites, in her organisation. In this respect Catholicism certainly presents an imposing sight. But can its pretensions to unity be maintained in the presence of the successive breakings which history shows us in the Church ? Of what kind is the unity thus afforded us ? The recent biography of Cardinal Manning by Canon Purcell shows the Pope’s Church to be corroded by intestine dissensions, divided into

rival schools, that fight against each other rabidly, and multiply against each other disparaging insinuations. Such is what Catholicism masks under its exterior unity, while this exterior unity itself is obtained by narrowness and restraint and progressive crushing of individuality.

2. The perfect Church will be *Universal*: she will include in herself all past, present, and future Christians. The Roman Catholic Church claims to be universal: *out of her, no salvation*. A startling assertion indeed, and one equally difficult for her to abandon or to maintain. By keeping it, she is logical; but she sees herself constrained to deny the title of Christian to saints, and to consign to perdition good servants of God. She rouses against herself the indignation of souls honest and sincere. Catholic teachers themselves somehow feel compelled to distinguish. In spite of the Church's decrees and anathemas, they acknowledge—and some of them go a very long way in this direction—that there may be, and that there are, outside of the Roman Catholic Church Christians—wandering Christians—still frankly and, notwithstanding their errors, truly Christians. Now, even if there were only one, the Roman Catholic Church would cease thereby to be universal: she would be only *a* Church beside the others.

3. Universal, the perfect Church will, in consequence, be *Apostolic*—that is, united to the Apostles by faith—that is true apostolicity. The Roman Catholic Church calls herself apostolic in this sense, that she means to be connected by a regular succession with the Apostles, founders of the Church, specially with St. Peter. But though this external succession is far from being established, even if it were proved, what conclusion should be drawn? Who warrants that the Spirit was really imparted by the imposition of hands, and that the chain being uninterrupted materially, was never broken off spiritually? Bishops have been seen full of everything but God's Spirit. The Roman Catholic Church claims, indeed, to possess in Tradition an unwritten apostolic teaching, whose deposit the Church keeps and conveys. She ought to prove by history, by criticism, this teaching's apostolicity: a proof which was never given, which is beforehand made impossible by the testimony of the written teachings of the New Testament, for it cannot be admitted that the Apostles contradicted themselves.

4. The perfect Church will be *Infallible*. Filled with Christ's Spirit, which is light, she will be a stranger to error in the religious and moral sphere, and this infallibility will fall to the share not only

of some privileged individuals, but of the whole Church. The Roman Catholic Church claims to be actually infallible. Now, by an ironical punishment (there is often irony in God's judgments), she is perhaps of all the Churches the one which has erred the most. Amongst all the Churches, it is the Church of Rome which has misrepresented Christianity the most; so that what strikes you when you compare this Church, such as she is, with the Church such as she was at the Apostles' time, is the contrast. It is something like two religions. Hence the dilemma; either the Apostolic Church was mistaken, or the Roman one is. Both conclusions are equally fatal for Catholicism. Catholicism answers by introducing the idea of development. The progress in her conception of evangelical truth, obvious already in the New Testament writings, is going on in the Catholic Church. There is certainly truth in this notion of dogmatic development, but then there must be a development which is neither negation nor contradiction. Now, the Catholic development denies and gainsays the principles from which it claims to proceed—Scripture. "But Scripture," replies Catholicism, "is submitted to the Church that preceded and made it." "What does it signify? You acknowledge that Scripture is infallible, and you pretend that your Church is infallible too. One of these infallibilities condemns the other." "You do not understand Scripture at all," retorts Catholicism. "The Church is the only infallible interpreter of the Bible. The Church possesses an infallible authority. One does not discuss her, one does not prove her; one simply accepts or rejects her. *Mole stat sua.*" This blunt denial of discussion is an avowal of impotence: it is, moreover, inconsistent with all the efforts of the Catholic apologetic.

5. Lastly, the perfect Church will be *Holy*; she will no longer know sin save for having overcome it; and this holiness will not only belong to some individuals, but to every member of the Church. The Roman Catholic Church calls herself holy. How is she able to sustain this claim? She has got heroes in holiness. Be it so. But such heroes may be found elsewhere; and she has got heroes in vice also. It is too obvious that Roman Catholics are not all holy, nor even anxious to be holy, nor unhappy for not being so. Then, in what sense is it possible to assert that the Church is holy?

Let it be noticed, the same question ought to be asked, after all, about the other characters of unity, apostolicity, infallibility. So soon as there are in the Church people not truly infallible or holy, you cannot say that the Church is really holy or infallible. She is such only in part. And as nothing justifies us in regarding an

unknown number as a majority, so nothing warrants us in concluding that these characteristics belong to the whole of the Church, inasmuch as the Roman Catholic Church always threw open her doors to pagan masses without asking for serious marks of conviction and change of life, and did, and still does, recruit herself by baptism administered to ignorant persons, to pagans, to infants, &c. How can you assert of such a Church that she is holy and infallible?

There is only one expedient. It is to consider her as holy and infallible, not because her members are such, but because she is an *Institution*. Whether her members are or are not holy in themselves, this Institution founded by Jesus Christ is holy and infallible.

Such is the method by which Catholicism tries to escape reality's disappointments and contradictions. This leads us to the second important feature of the Roman Catholic theory: *The conception of the visible Church mainly as an Institution.*

II. Any visible Church, in order to deserve the name of Christian, ought, imperfect as she may happen to be, to present, nevertheless, these two characters: to be both an association and an institution, *cœtus fidelium* and *mater fidelium*. In Catholicism, by degrees, the Church became above all the means of training believers rather than their society and union. One is a member of the Church that he may become a member of Jesus Christ, and not because he is a member.

Hence it comes that, on one side, the doors were thrown open to the unconverted and pagan multitude, and that, on the other side, the distance became prodigious between those who are intrusted to impart life and those who are looked upon as coming to seek it. In this manner there was formed and continued to exist a hierarchy of supreme authority, separated from the laity, necessarily an intermediate agent between Jesus Christ and the people. Then, in order to preserve the gift of life, formalities and rites warranting God's action by connecting it with external ceremonies have been appointed.

What are the results of this?

1. The first result is that everything is externalised. Everywhere form takes the place of essence. There is an extraordinary inability to lay hold on the invisible, to grasp the spiritual. Roman Catholics want to fasten on external and palpable signs: "I received baptism; I was confirmed; absolved by Christ's representatives that were duly authorised." It is easy to say this; it is a judgment readily uttered. You can require it from everybody. It is by this spiritual weakening

that Catholicism is attractive. It exempts from personal strain. It is a religion infinitely more complaisant than the Gospel, which lays directly upon the individual his soul's responsibility. The notion of faith in the evangelical sense is altered. Faith becomes nothing more than a passive adhesion of the mind to some formulas, accepted without understanding them and without being affected by their influence in daily life, or else a blind, implicit submission to the Church. In order to become uniform and universal, worship tends to materialism. The ceremonies that were to manifest piety finally are confounded with it, and for many souls serve instead of it. The importance of the Scriptures is diminished. The Latin language, not understood by the simple, secures uniformity. Sacraments are no longer personal; they act magically by themselves; they offer graces connected with material elements, with external manipulation, and they show the priest as the requisite channel of these graces. In practical life casuistry puts external rule in the place of intention, and brings the appreciation of the acts to a quite material measure. Catholic ethics regulate life, but do not reach conscience. Exaggerated worth is ascribed to external works, to which an excellence of their own is given, to the loss of the moral ideal.

2. The second result of the Catholic Church's conception is, that she robs us both of Christ and of the Church. First, it takes Christ away, and the Church assumes Christ's place. She is the true mediator between God and men, the sinner's redeemer and the dispenser of salvation. But "the Church" . . . seems a thing very large and vague . . . it is the Pope! "Leo the Thirteenth is our Christ," said some years ago the Bishop of Grenoble; "Heaven tells us; listen to him." Practically, it is the priest, confessor, and director who substitutes himself for Christ. Having lost Christ, we lose the Church also. A true Church is a society of Christians; here, it is a society of means of grace, if one may so speak. Catholic teachers have very beautiful pages about the solidarity of believers, but it is a solidarity whose bands are material. Catholicism, therefore, becomes more and more in our time an essentially political religion, taking for her aim the government of minds and insubordinating the question of truth. It resembles an association for the acquiring of power rather than a communion of mystical believers.

Such are the results of the Roman Catholic view of the Church. I do not deny, for all that, that there is much that is estimable in the spirit and feelings of many Catholic individuals. There are Catholics whose personal piety and charity ought to shame many

Protestants. But we are not here concerned with persons, but with institutions and doctrines. Viewed by itself, in the light of Gospel, history, conscience, and reason, the Catholic theory appears as the most audacious challenge that has ever been given to facts and to common sense. And one may say, in conclusion, that Catholicism as a religion is not religious enough, and as a Christian Church is not truly and really Christian.

The Rev. Principal DYKES, D.D., London, now read the following Paper on

THE ANGLICAN VIEW OF THE CHURCH.

By the "Anglican" view I do not understand the confessional doctrine taught in the Thirty-nine Articles. That is in substance identical with the usual definitions to be found in the Reformed Confessions. It runs thus:—

"The visible Church of Christ is a congregation of faithful men [that is, of believers : *coetus fidelium* in the Latin text of 1563], in the which the pure Word of God is preached and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same" (Art. XIX.).

With that definition we have no quarrel. What the epithet "Anglican" is meant to connote is a theory of the Church catholic which, since the days of Archbishop Laud, has been embraced by the High Church school of divines in the National Church of England, which was defended by her great Caroline apologists, such as Thorndike and Crackenthorp, Bramhall and Heylin, was clung to at the Revolution by the Nonjurors, and in our century has been revived and developed by the Tractarian movement of sixty years ago. It is properly to be named "Anglican," since it is neither Roman nor Protestant, but strikes a *via media* characteristic of the Church of England, and peculiar to it.

In the hands of different divines this view of the Church is to be found in different degrees of completeness. Its essential conception, however, is this: that the Church as founded by our Lord is a single and visible Divine institute, organised for the perennial conveyance of sacramental grace to individuals by an order of priests who draw their authority from the Apostles through an unbroken succession of bishops.

With those who maintain this view we find ourselves in sympathy

at certain fundamental points. For us also the Church is a sacred body, Divine in its origin, founded by our Lord to be a permanent channel of saving grace to the world. We also hold the ministry to exist by Christ's will; and when our Anglican brethren claim that the Church, owing allegiance to her Divine Head alone, ought not to be subject in her sacred mission to any secular power, we go heartily along with them.

But with these fundamental points, which we hold in common, Anglicanism combines at least three distinct tenets which are vital to its conception of the Church, and at variance with our own.

First, The supernatural grace of the Holy Ghost is communicated (on the Anglican view), not mainly through the Word of God heard and believed, but through the Sacraments; that is, by visible and external media.

Next, Power to convey such sacramental grace is derived by the ministry from the Apostles, and transmitted from age to age through a visible and external act—the imposition of a bishop's hands.

Third, The unity of the Church as the Body of Christ, at least within each local area, is not spiritual merely, but of necessity external and visible; a unity of administration marked by the obedience of all the faithful to the local diocesan.

These three positions hang together in the closest fashion.

(a) The cardinal point in the system is the bishop, since he is the link which connects us with the historical Jesus, securing the continuity of spiritual blessing, and is the channel through which the saving virtue of the Holy Spirit reaches each sinful soul. Where the episcopal order is absent, therefore, or where, if present, its direct derivation from the Apostles has been broken, there all security for salvation fails us.

(b) But this necessity for episcopal succession depends on the double assumption, (1) that valid sacraments are the chief media of saving grace, and (2) that sacraments are valid only when power to administer has descended by imposition of hands. In short, it is because the Divine life is believed to be propagated by Holy Baptism, and nourished by the Body and Blood in the Eucharist, that a priest, deriving from the Apostles through legitimate transmission of orders, becomes essential.

(c) It is no less evident that on these assumptions the third tenet of the system is easily justified: I mean the exclusive pretension of the Church which holds by the lawful bishop to be, within his diocese,

the only body in which Christ dwells and works, or at least has bound Himself to dwell and work.

The three propositions which I have specified thus depend upon one another. They form a compact and indivisible system. Episcopal succession, sacramental grace, exclusive claim to be the true Church—these three stand or fall together.

The theory of the Christian Church thus defined is ancient and “catholic,” not Protestant nor Reformed. Its rise within the Church of England after the Reformation, that is, during the early years of the seventeenth century, was the re-emergence of an old doctrine, the earliest indications of which date back to the second century, but which was first clearly formulated in the middle of the third by Cyprian of Carthage. Its revival in England, consequently, can be traced to what I may call “Patristicism,” in other words, to the efforts of the Anglican Reformation to serve itself heir to the undivided Church of the first six centuries. Here lay in principle all that is peculiar to the English Church among the Churches of the Reformation. For its guide to Christian truth and Church practice, it chose to go back—not frankly to documents of the apostolic or primitive age, but rather to the age of the great Creeds.

In order to do this, Anglicanism, if it did not avowedly break with the fundamental principles of the Protestant Reformation, was compelled at least to carry them out after a halting and imperfect manner.

First and obviously, some sacrifice had to be made of Protestant principle on its *formal* side. The formal principle of the Reformation is its appeal to Scripture alone as the standard of Christian truth and practice. But the Church of England by a canon of 1571 admitted, in order to determine how the teaching of Scripture is to be understood, an appeal also to Catholic Tradition as expressed (*a*) by the first six General Councils, and (*b*) by the consensus of the Fathers.

It seems to me that this concession of an ill-defined authority to the Early “Catholic” Church was the first false step by which Anglicanism turned aside from sound principles of reform. The scholarship of the seventeenth century, in the hands, for instance, of the French pastor Daillé, was adequate to prove that patristic opinion is neither a safe nor a consistent guide to the teaching of the Apostles; and the solid sense of Reformed divines saw that the canonical writings of apostolic men must be used to test the shifting opinions of later centuries, not be tested by them. Recent historical science in our own century has not proved any more friendly to this Anglican habit of deferring to patristic antiquity. Under the guid-

ance of the school of investigators which has sprung up since Neander, and of which Dr. Harnack of Berlin is the foremost living representative, we are coming to understand better the process through which the Churches of the Apostles were changed, partly by the intrusion of foreign ideas, and partly by the exigencies of their own position, until, in the course of fully a century and a half from the death of St. John, they were transformed into the Catholic Christendom of Cyprian and Augustine, of Athanasius and Basil.

History is to-day the touchstone for our Church theories. To penetrate the genesis and rise of that great creation—the Catholic Church of the third and fourth centuries—means, I think, to abandon once for all the fond imagination of early Anglicans, that either its sacerdotal hierarchy, or its sacramental system, or its anti-schismatic exclusiveness was a fair representation of Christianity as it left the hands of the Twelve Apostles. Imposing and venerable as it is, that Catholic Church was deeply corrupted by the changes it had undergone. On purely historical grounds (inspiration of the Canon quite apart), Protestants are amply justified when they decline to be bound by Vincent's discredited rule, or even by Tertullian's plea of prescription, and insist on going back for our sources of information regarding primitive Christianity to the oldest records of our Faith—to the New Testament itself.

The "*material principle*" of the Reformation (as it is styled by Continental writers) is scarcely obeyed by the Anglican with more loyalty than its "*formal principle.*" To speak briefly and technically, that principle is "*Justification by Faith.*" Its essence is that the assured reception by any individual of saving grace depends on no external or visible rite whatever, but on something secret and personal, on the religious attitude and actings of his soul toward God revealed in Christ.

Once you grasp this cardinal tenet of Protestantism—that a sinner is saved by means of his penitent reliance upon Christ alone through grace—then it follows that the Church becomes a mother of saints by the preaching of the Gospel, not by conferring grace in sacramental acts. What she asks from all men is not primarily reception of her own mediation or the use of her apparatus for salvation, but only devout acceptance of the Saviour whom she proclaims. And each sinner's access to the Divine mercy is seen to be immediate, spiritual, individual, not brought about through any material or external media, such as the ceremonial of an official and sacerdotal hierarchy.

Thus, alike on its inner and outer side, Anglicanism melts away

before a frank and consistent acceptance of the ideas which govern the Protestant Reformation. It is no legitimate child of the Reformation, but a reversion to the Catholic type.

In so brief a paper as this it is possible to state, as I have now tried to do, the view of our Anglican friends, and to point out its radical divergence from Reformed theology. But it is not possible to discuss, or even to state, all the arguments which, in the ample literature of the debate, have been urged either on behalf of High Churchism or in refutation of it. The utmost I dare attempt is to indicate in very few sentences how, as a theory, it stands some of those tests by which every theory of the Christian Church must consent to be tried.

I select three such tests :—

1. Is the Anglican view in general harmony with the life of the New Testament Church, with its spirit and ruling ideas?
2. Is it supported by the few ascertained facts concerning the ministerial orders and polity of Churches within the Apostolic and Sub-apostolic periods?
3. How does it fit the existing state of Christendom and the actual experience of Christian men?

First: Fresh from a study of Anglicanism, in theory and in practice, open your New Testament. Go back on the Church as the Twelve called it into existence, as the Book of Acts and the Epistles picture it for us during its first forty years from Pentecost till the fall of Jerusalem. It is fair to expect that, if Anglicanism be true, we shall find ourselves in similar ecclesiastical surroundings, and breathing on the whole a similar atmosphere. What, then, do we find in the New Testament? A close and everywhere uniform hierarchy of bishops and priests alone empowered to dispense salvation to men, and actually dispensing it through sacramental rites? The very opposite: a self-propagating brotherhood of believers, that uses with variety and freedom the gifts of its membership, and makes exceedingly little—too little at first—of office or of ritual. The new life spreads, not down one narrow runnel through consecrated hands, but through a message of God sounded abroad by all who receive it. Even an Apostle could say, “Christ sent me not to baptize, but to preach the Gospel.” As converts are won to the faith, they unite with the brethren, and are grouped, or group themselves, into little societies, with or without local officers. We see local groups where all the members do their best to edify one another. They administer their own affairs. Priests there are none anywhere, but all fulfil a spiritual priesthood. Life precedes organisation and gives birth to it.

When the qualifications of gifted brethren to serve the brotherhood do come to receive official recognition, such officers are overseers merely. Even these are not met with in every case.

Is not this on the face of it a singular contrast to the Catholic and Anglican idea of the Church? Can two things be less alike than a rigidly prescribed gradation of priests, on whose exclusive powers the very life of Christianity depends, and this elastic and fluid society of the New Testament, which in different localities shapes itself by degrees into different forms under the pressure of novel conditions, exhibiting everywhere the spontaneity and the freedom of young life?

But, second, let us come closer to the actual facts. Did the Churches during the lifetime of the Apostles and of their next successors possess such an organisation as this theory lays stress upon? What we ought to find is this:—Mono-episcopacy the rule in every apostolic community: every bishop personally ordained by an Apostle, or by one whom an Apostle had ordained; a clear firm distinction drawn between bishops who have power to confer the sacerdotal office, and priests or presbyters, who receive but cannot transmit their office to any other.

Here the discussion becomes burdened by a crowd of details into which it is impossible to enter with sufficient fulness. What we claim as the result of the latest scholarship is briefly this:—A single bishop, with his priests or presbyters under him as a separate and inferior order, does not appear at all during the lifetime of the Apostles. This is the more singular because several other modes of administration occur. In the Mother Church at Jerusalem, a plurality of presbyters with a near relative of Jesus holding a sort of honorary presidency. In some Greek Churches, as at Ephesus, Philippi, and Crete, a college of presbyters, who are likewise called bishops, and have apparently no president over them as yet. In others, like democratic Corinth and even Rome, we find no trace of officers at all, but only of free-will service. The organisation appears to have varied in different localities and at different dates. But the one system of which no example is found in the apostolic period is the system which Anglicanism requires us to find everywhere.

The origin and gradual spread of mono-episcopacy lay within that obscure interval which separated the death of St. John from the death of Irenæus. When the patient methods of historical research shall have recovered for us the steps of that process, if they ever do, we may hope to date and to account for a change which, with our

present light, remains a puzzle. For, in spite of the labours of a band of earnest students both here and on the Continent, of Baur and Rothe, of Ritschl and Weingarten, in England of Lightfoot and Hatch, more recently of Harnack and Réville, the historical problem when, where, and why the prelatie form of episcopacy grew up, and along with it the Catholic Church, cannot be said to be yet solved.

I think we may trust the precarious evidence of the Ignatian Letters so far as to say: We find a presiding bishop first distinguished above his council of presbyters (much as a modern "minister" is from his session) in certain Asia Minor congregations very early in the second century. The fact, whatever it is worth, does not go far to support the Anglican theory of orders. The fact that such an officer, who ought on that theory to be found in every Church, was very far from universal at that date, strikes me as fatal to it. Mono-episcopacy was certainly far from universal in the first quarter of the second century. Ignatius addresses Polycarp as Bishop of Smyrna; but Polycarp and his presbyters in their letter to the Church of God at Philippi recognise no bishop there. Nor does Ignatius himself address any bishop at Rome, of all places. Nor does Clement of Rome give any hint of such an office when he writes to Corinth about the status of Corinthian presbyters. The *Didaché* offers no trace of any bishops in those Hebrew-Christian congregations for which it lays down so minute a manual.

Face to face with unquestioned facts of this sort, the new and scholarly school of Anglican Churchmen, of which Canon Gore is a representative as estimable as he is able, are hard put to it to maintain their position. He still invokes those old favourites of his party—Timothy and Titus; although, unfortunately, it was not diocesan bishops, but only "presbyter-bishops" whom these "apostolic delegates" were directed to ordain. More strangely, he tries to find the missing link between the Apostles and the later bishop in those itinerant preachers of whom, under the title of "prophets," the *Didaché* tells us, or in "other distinguished men" who may for a time have represented the ordaining authority. To be sure, we have no evidence that the "prophets" had themselves been apostolically ordained, or indeed ordained at all. But they may have been, pleads Mr. Gore; and although he candidly admits that, when Clement wrote, there was "no local authority in the Church at Corinth above the presbyters," no, nor even in Rome itself as late as the year 140, yet these Corinthian and Roman presbyters, of whom Clement was one, may have been in subordination to prophets, teachers, or to other

distinguished men who had received apostolic power to ordain ("The Ministry of the Christian Church," 2nd edit., London, 1889. See pp. 322 f.; 330-31). There is great virtue in "may have been." Still, Canon Gore is so little satisfied with such conjectures, that he is prepared to fling overboard apostolical mono-episcopacy in order to save what he deems more essential—apostolical succession. If he cannot find any sole bishop, either localised or itinerant, to convey apostolic ordination down to the next age, then he will content himself with a college of presbyters competent all of them in conjunction to act as bishops. How far his party are prepared to follow him in this change of front, I am not aware. But if a college of presbyters could transmit to other presbyters in the first century the full authority of the episcopal office, including the power to ordain, it becomes difficult to see why they may not do the same still.

Third, The last test which, in closing, I shall invite you to apply to the Anglican theory, is one which needs no historical research. Every man is competent to apply it for himself. It is drawn from the actual condition of Christendom before our eyes.

Suppose it were true that valid sacraments are the only appointed method for generating, and the chief method for nourishing, Christian life, and that sacraments are valid only when dispensed by episcopally-ordained priests, what should we expect to find? Why, this: that the spiritual life of Christendom should be restricted to Episcopal communions, while beyond their pale, in the Churches of the Reformation, neither Christian faith nor Christian holiness should, for the last three hundred years, have been preserved. The preaching of the Gospel, with the administration of the sacraments, ought, on Anglican principles, to work no conversions, and produce no fruits of Christian living, or next to none, in any Lutheran or in any Reformed Church; whereas the Eastern, the Latin, and the Anglican, holding by the Divine will a monopoly of grace, ought to be the bright conspicuous seats of every virtue and of Christ-like service for mankind.

Of course no one has the courage to say that these things are true. Two outlets are sought from this practical refutation of the theory by facts.

Some Anglicans of the more Romanising type concede to Protestants the natural virtues, but deny to them a certain peculiar sanctity or devoutness which is alleged to be the product of sacramental grace alone. That Catholic ritual and discipline do develop a type of religious life in the *dévot* which is scarcely to be met with in Reformed

communions is certain. The question is : Does it better represent the character of Christ? So far as that ascetic and cloistered saintliness is dissociated from a free, manly, and all-sided obedience in everyday life to the Christian law of love in those plain duties of veracity, uprightness, and humanity, which constitute the righteousness of the kingdom of God, we feel no call to deplore the absence of it.

Others of the school—and here, again, I gladly take as an example Canon Gore, whose Christian sympathies are better than his theory—others do recognise the debt which our common Christianity owes to non-Episcopal Churches. They admit that Christians who are beyond the true Church display characteristic Christian graces. But this they trace to the exceptional mercy of God, who, refusing to be limited by His own ordinances, does at times confer on persons who are outside His covenant and His household a precarious grace, on which they possess no claim, because He has given them no promise (“Mission of the Church,” p. 23). That this uncovenanted mercy, making its dubious way to our souls through irregular avenues, might account for occasional and scanty tokens of spiritual good in a few persons here or there, may be admitted. Thanks be to God, the blessing which He is pleased to send down upon Word and Sacrament in all our Churches is neither scanty nor occasional. It is perennial; it is widespread; it is abundant. Wherever His Gospel is proclaimed and His ordinances observed by sincere and humble men, there converts are won, lives are made new, the fruits of the Spirit are produced, and the presence and benediction of our Lord are enjoyed. The experience of three centuries and a half, all over Lutheran and Reformed Christendom, as well as on every evangelical mission-field in heathendom, is an experiment long enough continued, on a large enough scale, under sufficiently varied conditions, to test the theory which confines the streams that make glad the City of God to episcopally-governed branches of the Church. No; the rest of the Christian family are not our Father’s stepchildren, on whom He drops His unpromised, unguaranteed favours only after a grudging fashion and in attenuated measure. God forgive us for pitting one section of His family against another! But if a comparison be challenged, let the balance be fairly struck. Have Lutheran divines done less than Anglican for modern theology? or Huguenot France contributed fewer heroes to the noble army of martyrs than Anglican England? or Presbyterian Scotland bred a peasantry less God-fearing than her Episcopal sister? Are the missions of Baptist, or Wesleyan, or Congregationalist the barren spots on the foreign field?

One is ashamed to ask such questions. One ought not to need to ask them. Our brethren have compelled us. We ought to have been commended of them. We speak as fools when we commend ourselves. But loyalty to that grace of our Master which through so many generations has been granted to our forefathers, and which shows no sign of decay, calls upon us to testify that it has not been given in vain. And loyalty to common facts and common sense forbids us to accept it as our Lord's will that transmission of the Holy Ghost through the laying on of a bishop's hands is "a fundamental law of the Church's life."

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 18th June 1896, 8 o'clock p.m.

The Council met according to adjournment, and resumed its sessions—Sir WILLIAM HENDERSON, Aberdeen, in the chair.

After devotional exercises, the Order of the Day was taken up, when the Rev. Professor JAMES ORR, D.D., Edinburgh, read the following address on

THE CHURCH A WITNESS FOR REVEALED TRUTH.

The title of my subject involves two assumptions, neither of which can hope to pass unchallenged in these times—the one, that Christ has on earth a *Church* or body of His people, called to be a witness for Him in the world; and the other, that in this witness of the Church for Christ there is included a witness to *revealed truth*, in the sense, I presume, of a doctrinal testimony, such as we endeavour to embody in our creeds. The first of these assumptions raises many important questions as to the nature of the Church, the whereabouts and marks of the true Church, and the right of particular Christian societies to regard themselves as belonging to this spiritual institution of the Saviour; but these I would pass over at present with the remark, that I shall not deny this holy name to any body of believers manifestly actuated by Christ's Spirit, and fulfilling in any real measure the function of witnessing for His truth on earth. The second assumption cannot be dismissed so easily. It is one which will be keenly assailed—is assailed on many sides at this present moment. The implication of my subject is that there is a truth, or sum of truths, for which it is the duty of the Church to bear witness—that

revelation is not a something utterly nebulous and vague, but has a definite, ascertainable, stateable content, and that it is the business of the Church to find out this content, to declare it, to guard it, to defend it, and ever more perfectly to seek to unfold it in the connection of its parts and in relation to advancing knowledge. But this is precisely the conception of Christianity from which, it is alleged, the modern mind is shaking itself free. The supreme triumph of the age in the religious sphere is just this—the break of Christianity with dogma. It is not merely, as before, that rival creeds clash with each other, but the whole conception of Christianity which makes the creation of dogmatic systems possible, which regards it as bound up with a sum of doctrines, is brought into question. The bond of union in the Christian Church, it is plausibly argued, does not lie in intellectual conceptions, but in participation in Christ's Spirit. To make salvation depend in any degree on acceptance of doctrines is to falsify Christ's Gospel in its essence. Disputes about doctrine—dividing, distracting, rending the Church—have not tended to the advancement of Christianity, but have been the prolific source of malevolence, uncharitableness, bitterness, and persecution. With Christendom split up into innumerable sections, each claiming that *it* alone is the possessor of the pure truth of Christ, what value, it is asked, can attach to its witness for truth, even supposing it were instituted for this purpose? Its internal confusion wrecks its title to be heard.

Here, then, are two conceptions of the Church and its duty, and there is no disguising the fact that the conception indicated in the title of my paper is at present under severe fire. For it is undeniably the very foundations of the old beliefs that are assailed. Creeds and Confessions are swept ruthlessly aside as outworn, obsolete, metaphysical, unbelievable, the products of ages from whose modes of thought we have departed. History has not to do with their truth, but only with showing us how they grew. If appeal is made from Creed to Scripture, it is discovered that the new assault falls as heavily on Scripture as on Creed. Scripture has to go through the alembic of criticism, and even then we are not allowed to use it as the old Reformers did. The Apostles, *e.g.*, are no longer admitted as final authorities upon Christianity. The Apostles, let it be conceded, did their best with the means at their disposal to grasp the meaning of the great revelation which had come to them in Christ, but their best is not authoritative for us. Instead of the Word of God coming to us through Paul, or John, or Peter, we have

psychologies—what Paul thought, what John thought, what Peter thought, and how they came to think as they did. The Apostles, therefore, we are told, must be judged by a greater than themselves—by Christ. So be it; but how, then, stands it with Christ? Are we here at length on a solid foundation? Hardly even yet, for, of course, as we are reminded, we have not a single syllable at first hand from Christ Himself; we have His image and teaching only through the eyes and ears of His followers, and nothing must be assumed or prejudged about their testimonies which will not leave the most perfect freedom to criticism to deal with them as it sees good. There must be no assumptions, *e.g.*, as to the trustworthiness of the fourth Gospel; no dogmatism as to such facts as the miraculous birth or the Resurrection; no prejudgment as to the truth of miraculous accounts; it must always be open to question whether any particular word of Jesus was indeed spoken by Him, or whether such and such a discourse was uttered. Furthermore, allowance must be made for what Jesus did *not* know. He had not the advantage of our modern scholarship; His thought, though fresh and original, still moved within limitations; the essence has to be disengaged from the accidents. Thus disintegration goes on; and when we ask, What, after all, is left for the Church to bear witness to as truth? the answer must be, Not much. So you will naturally say, and so say I also. Either, then, our initial assumption must be wrong, and the Church has no claim to be a witness for definite, recognised, assured truth, or there is something very seriously wrong in this whole way of proceeding which has led us into such an *impasse*. How, then, shall we meet the objection and make good our claim to know the truth? It would take a longer time than I have at my disposal to go fully into this subject, but I may suggest a few thoughts which indicate, at least, the lines along which a reply may be given. I believe that Christianity is not the vague, fluent thing some would represent it to be, but has a content of truth which cannot be manipulated as men please—which is there as something to be conserved, guarded, defended, handed down with fidelity from age to age—which, therefore, it is possible, by the use of right methods, to ascertain, and in regard to which, in its main elements at least, we should not despair of the Churches being able to arrive at a large measure of agreement, if, indeed, they have not already done so. What I have to try to do is to indicate in few words some of the criteria by which this truth for which the Church is set to bear witness may be distinguished from errors and counterfeits.

In the first place, there is one negative criterion which I think we may safely lay down—negative, and yet very important, as clearing away much that does *not* belong to the truth for which the Church is instituted to bear witness. There may be disputes about the authority of Scripture, but there ought at least to be no dispute about this, that whatever has no place in Scripture—in Gospel or Epistle—or cannot be legitimately deduced from Scripture, is no part of the truth of revelation for which the Church is set as “the ground and pillar.” Still more must this character be denied to it if the doctrine is not only not found in Scripture, but in its whole tenor is clearly and directly opposed to what is there taught by Christ and His Apostles. This, I suppose, is the dividing line between Protestantism and Roman Catholicism, and it warrants us in rejecting right off a vast mass of what passes as Catholic dogma—sacramentarian theories, *e.g.*, masses, purgatory, indulgences, saint and image worship, Mariolatry, Papal infallibility, &c. All these go by the board as soon as this principle is admitted. But it cuts no less at the roots of many theories in modern Protestantism. That, *e.g.*, which will always keep the Church from making a dogma of Universalism or of Second Probation is that, whatever may be said for them, they are at least not plainly taught in Scripture; some would go farther and say, are explicitly contradicted by it.

In turning, in the next place, to the positive side of the subject, we are faced by the fact, to begin with, that in our Protestant Churches there is a system of truth in possession—a system professedly drawn from Scripture, and based on it, and embodied in its great essentials in the Creeds of the Reformation Churches. I am not, of course, to be understood as arguing that because a doctrine is found in any or all of these Creeds it is on that account necessarily true; nor do I refer to all the scholastic details or formulations of these Creeds, but only to the central articles of belief, to which, in briefer or ampler form, they bear witness. And what I say is, that when we are in search of a criterion to determine what does and what does not belong to the genuine doctrinal content of Christianity, the existence of this practically consentient body of doctrine in the great Church Creeds is a weighty fact to start from, and one which gives it a *prima facie* claim on our consideration. The first thing these Creeds are entitled to is to be judged by the standard to which they themselves appeal—Holy Scripture. Do they agree with Scripture, or do they not? I will be reminded that these Creeds are the product of historical development. True, and that to my mind is

their peculiar merit and worth as witnesses. They are not the creations of individual minds. They have centuries of development—of keen and testing controversy, of conflict and witness-bearing behind them. Their success in history has for its counterpart the failure of the opposite views to commend themselves—to hold their ground in battle. Not one of these doctrines but has been hacked and hewed at till, if it had not been founded on God's Word, and been felt to be in unison with Christian experience, the breath would have gone out of it long ago. One thing I am firmly convinced of as the result of the study of the history of doctrine, namely, that whatever may be the imperfections of existing Creeds, no phase of doctrine which, after prolonged controversy, the Church has with full deliberation rejected—which on every occasion of its reappearance it has persisted in rejecting—need raise its head now with any hope of permanent acceptance. I will be told that these Creeds have lost their power—that the intellect and conscience of the Church are away from them. I should be prepared, as regards the great evangelical articles, even now to take a vote of the Christian people on this head. There are denials, I know, of nearly all the greater doctrines—of the Godhead of the Saviour, of His atoning work, of regeneration by the Spirit, of justification by faith—but it is singular that those who are responsible for these denials seldom try to establish a Church on them. When they do, it does not thrive. Let the enlightened among us who think they have a new gospel try the experiment of setting up a Church explicitly on the improved foundation of converting men at home and successfully prosecuting missions abroad, and the result may teach them a lesson! This is another form of verification which history offers—the reappearance and necessity of the great evangelical doctrines for any conspicuous work of reformation and revival in the Church. “The sword of the Spirit, which is the Word of God”—but that Word has always been associated, in periods of spiritual upheaval, with just those doctrines which our revised Christianity would leave out altogether.

But this leads me back on a question still more vital and fundamental, though I have not time to do more than glance at it,—the *authority which remains to us in Scripture itself*. The Creeds profess to rest on Scripture; but what is the authority of Scripture? Has not Scripture been so riddled by the free methods of modern criticism that no firm footing can be found in it? What, *e.g.*, of the distinction made between the Apostolic Gospel and the Gospel of Christ? We need not trouble ourselves at present about particular theories of

inspiration, but look only at the general fact. Is it denied, then, that in these Apostolic writings we have a practically consentient doctrine of the substance of the Christian faith,—of man's sin, God's grace, Christ's person, His propitiatory sacrifice, regeneration through His Word and Spirit, the new life, &c.,—the same doctrine, in fact, as in outline we have been made familiar with in the Creeds? See, then, the alternative if we affirm that this Christianity is different from, and repugnant to, Christ's own. What we are in that case required to believe is, that already in the days immediately succeeding Christ's death, and through the agency of His own Apostles, the Gospel which Christ Himself preached had been essentially transformed—had been displaced almost completely, certainly in its main features, by another, which the Church now requires to cast aside to get back to the original Christianity. Is this credible? The Church at least is not greatly to be blamed if it is slow to credit it. You say that you do not find all the doctrines of the Apostolic Gospel fully and clearly laid down in the teachings of Christ's earthly ministry, especially in the records of the first three Gospels. No, and if the Gospel of the Epistles be true, it could not have been. It was a Gospel only brought to its completeness by Christ's dying and rising again, and the pouring out of His Spirit on His Church. And how could such a Gospel be preached in its fulness before the facts which constituted it had taken place? But did Christ ever lead men to believe that His earthly ministry was the Alpha and Omega of His Gospel? Did He not from the first point to a future in which His work should be completed? Salvation to the world was to be through His being lifted up; His death was to be followed by a rising again; the Spirit was not yet given because He was not yet glorified; His promises about His kingdom are cast into a future form. It is His death and rising again—we are increasingly made to feel—which are the true pivots on which the destinies of mankind turn.

There is yet another and most important criterion of truth—one fitted to check narrow inductions by wider ones, and the last I shall refer to—I mean that derived from the *organic unity of revelation*. Take Scripture to pieces as we will, there is no mistaking the fact of a developing revelation in the Bible. The more that revelation is studied, the more it will be felt to have an organic character—to be a living, growing unity. Christ's own appearance and teaching were rooted in that older revelation. He presupposes it, appeals to it, adopts its ruling thoughts, moves in the circle of its ideas, even when He enlarges, spiritualises, and transforms them. The Epistles never

treat Christ as an isolated appearance, to be judged of simply through and for Himself, and neither should we. The historical Christ, rightly interpreted, is a Christ related to a history both before and after Him, and is to be studied in the light of both.

In closing, these considerations throw some light on the complaint often heard that the Church of to-day is suffering from too much theology. My conviction is that in reality it has too little. Doctrines are at present at a discount, and where touched on are treated too often in a superficial, subjective, haphazard, arbitrary, dilettante way—torn away from the analogy of faith and from their roots in history, and transformed through the influence of some quasi-philosophical theory into something else, probably at the same moment that a protest is being raised against the importation of metaphysics into Christianity. The air, I say—our Christian literature—is full of this sort of thing, taking Biblical terms and putting into them, not Christ's notions or the notions of the Apostles, but notions of men's own devising; and the theologian who had the learning, and the wisdom, and the power—perhaps above all the courage—to sweep this flimsy farrago of hasty speculations into limbo, and lead men to see again that the wisdom of God and the power of God are to be sought not there, but in a return to that old Gospel of the Cross which so many are despising, with its unalterable implications of sin, ruin, and redemption—that theologian would do a service to his age not outstripped in usefulness and glory by the most splendid achievements of any philosopher, statesman, or scientist of the day. The time apparently is not yet, but it will come by-and-by.

The Rev. Principal W. H. BLACK, D.D., Marshall, Ky., now read the following Paper on

THE MISSION OF THE CHURCH AS A TEACHER OF HOLY LIVING.

I am glad the authors of the programme say "holy living" instead of *holiness*; their language is concrete rather than abstract. I am to discuss a life rather than a doctrine. This enables me to avoid discussing the theological differences on the subject of holiness, and to plunge at once into the portraiture of "holy living," and the Church's mission as its teacher.

Holy living is a life of confidence, of optimism, and of affection.

1. It is a life of confidence. This is threefold. It looks God-

ward, manward, and within. The first secret of a pre-eminent life is faith in God—the conscious enshrinement of our own personality in that of the Infinite. One's life is not well begun until he realises and exults in the fact that he lives in God, moves in God, has his being in God—that his own interior life is open before the Father, and that it is possible, with the passing of years and the enrichments of experience, to know God. This knowledge of God is the result of Christ's revelation within us. It is a process. "No one knoweth the Father but the Son, and he to whomsoever the Son shall reveal Him." It is impossible for one to be an agent of revelation to another unless that other has confidence first in the agent and then in the substance revealed. Wherefore *believe* that ye may be saved—saved in that greatest sense of having a full rich life. "This is eternal life, to *know* God, and Jesus Christ whom He hath sent."

But there is a manward aspect of the life of confidence to be considered. Few stop to ponder how much a truly successful life depends upon the faith one has in his fellow-man. Suspicion is ignoble. It begets uncertainty and confusion. It makes effort indefinite in its direction, because it weakens the soul's confidence in its aim. There is much in mankind to occasion contempt, scorn, and hatred even; but he who would make a large use of his own life must take man for what is best in him. He must overlook his weaknesses, his tortuous ways, his wickedness, and work with a full faith in his redeemableness; not only so, but he must believe that man at his worst is worth saving. This faith will give energy its proper impulse, and the soul its valid motive.

Self-confidence is another essential to a holy life. No soul which is burdened with sin can have this. First, the heart must be clean of every sinful passion, consecrated to high and heavenly ends, and then the pure heart may not only see God, but it may have a royal faith in its own motives. The efficiency of a life is largely influenced by its self-confidence; otherwise Paul cannot say, "I have fought a good fight, I have kept the faith."

2. Holy living is optimistic living. The pessimistic man may be holy, but his is not a living holiness. His despair of large results, his sense of the uselessness of much of his work, his conviction that the world is going to the devil anyhow, will sap his energy of its vitality, his soul of its buoyancy, his will of its courage. The one to have charge of a Sabbath School, of a Mission Chapel, of an outpost of evangelisation, is the man who believes that success is possible, probable—under the blessing of God, certain. Whatever else may

be in his definition of success, it does not exclude the idea that many men will become better as a result of his work. His labour in the Lord will not be in vain, not only because the Father will recognise his motives and reward his industry in heaven, but also because the world itself now and here will partake of the betterness which his life will produce. Wherefore "let us rejoice in hope of the glory of God;" for it shall yet cover the earth as the waters cover the deep. "We desire that each one of you may show the same diligence unto the full assurance of hope, even unto the end; that ye be not sluggish, but imitators of them who, through faith and patience, inherit the promises."

3. A holy life is a life of love. It not only considers the interests of God and man in the world, but it embosoms both in its own self. The glory of God, the present interests of mankind, and the future of the world are its own. The soul receives its own good, realises its own interests, enters into its own joy as it sees and helps toward the fruition of the Divine purposes and the progress and comfort of humanity. Leadership reaches its climax when to commanding ability is joined universal sympathy. The great and first commandment will never be superseded by any high-sounding phrase couched in scientific nomenclature—"Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

Faith, Hope, Love! But the greatest of these is love. Love is all-embracing; it cannot exist in its fulness apart from faith and hope. These are its substantial roots which give anchorage to its lofty trunk and umbrageous branches. But what are the roots apart from that splendid growth which they support and supply?

Holy living is living by faith—a faith that is pure and all inclusive; it is living by hope—buoyant, cheerful, courageous optimism; it is living by love—living so that the soul finds itself in seeking the comfort of others and the praise of God.

It is the Church's mission to teach such a life; to teach it by precept and by example; to teach it by institutions, by confessions, by disciplines; to teach it by songs, by prayers, by fasts, by offerings; to teach it by uniformities in rituals and methods of worship, and by differences of cult which emphasise particular points of doctrine and give prominence to favourite articles of faith; to teach it by textbook, and, most important of all, through personality.

But, limiting the word "teacher" to its technical and ordinary meaning, it is the Church's mission to teach holy living—

1. By the creation of proper intellectual ideals in the minds

of the people. Thoughts are the world's motives for progress. Until men get ideas they do not get on. They do not get ideas until their wonder has been excited to crave them. It is very certain, therefore, that many will not have a proper picture of what man's mental life should be apart from incitement and persuasion.

Do not be afraid of doctrinal preaching; that is the preaching to which you are principally called. Whenever you cease to be a teacher, you fail of your mission. Be afraid of dry preaching. There is little in the desert to excite wonder. When you are not exciting the interest of the people, you are not teaching. No teacher is teaching while his pupils are asleep. Yet the great preachers of the world have been doctrinal preachers. They did not crib their sermons from theological text-books, but they taught as men having authority. In this respect they were like the Great Teacher Himself.

2. The Church must create correct moral motives. After the placing of an intellectual ideal, there must come the motives for its realisation. After giving to men a clearly defined idea of character, conduct, and relations, it is quite important to persuade, argue, and "exhort with all long-suffering and patience." The needs of the world, the blessedness of being useful, the misery and discontent of inactivity, the enlargement which is consequent upon industry, the present realisations of well-doing, and the promises which are certain of fulfilment in the future, the nobleness of altruistic impulses, and the unworthiness of selfishness, the brevity and finiteness of life, and the bearing of the present upon the eternal world, heaven and hell. I doubt if the time has come when hell should be treated as belonging to the past history of preaching. The winsomeness of the Gospel is certainly of a strong validity, but no less true is it that "he that believeth not shall be damned." It was a moment of tenderness as well as of sublimity when Jesus spoke these awful words. We may not stop preaching about the lost sheep and the prodigal son, neither may we cease telling the terrible fate of Dives. The soul still needs a glorious wand before it and sharp goad behind it.

3. The Church must teach holy living by keeping fresh before the minds of the people the portrait of Jesus. The life that was so varied, so complete, so perfect in its sympathies, so exalted in its spirit, so clear, so practical, so delicate, so strong, so human, so divine, so much in itself, so much for us, must be ever held aloft before the eyes of men, so as to challenge admiration and love. The chill, clear night, the babe in the Bethlehem manger, the shepherds,

the angelic song, the flight into Egypt to escape the murderous intent of Herod ; the return in a roundabout way, the settlement at Nazareth, the quiet village environed by green hills, the life of submission to parental authority, of beautiful industry, of frugality, of prayer and of growth in grace ; the young man in the possession of Himself, in ripeness of power and perfection of insight ; His baptism, His ministry in Judea, in Samaria, in Galilee, in Perea, in the Holy City ; His parables, His miracles, His sympathy with the ignorant, the poor, the wretched, the suffering, the deformed ; His woes against the rich, the satisfied, the pretentious, the hypocritical ; His perfection of touch with present conditions, and the sublimity of His outlook toward the future ; His teachings, His silences, His publicity, His solitude, His humility, His august authority ; His trial, crucifixion, surrender to death ; His burial, resurrection, ascension to glory ; His place of power at the right hand of God, His continuous life of intercession for His people. What a life ! What a death ! What a conquest ! What a transcendent personality ! What a privilege to tell it to the people ! to hold it up as the exemplar of every lofty virtue, of faith in God and man and self, of patient and cheerful hopefulness, of generous and transforming love.

The Rev. Professor CHARLES A. HEMPHILL, D.D., LL.D., Louisville, Ky., now read the following Paper on—

THE MISSION OF THE CHURCH AS A PROMOTER OF SOCIAL AND PUBLIC WORSHIP.

Worship is the supreme act of the soul, the faculty for worship, that high attribute that most of all marks man's difference from the animal, and certifies at once his Divine origin and his heavenly destiny. In worship we unite our hearts to fear the name of God ; we lay every faculty under contribution, and present ourselves in oblation to Jehovah. In this man discharges his highest function, makes his loftiest achievement, has in him least of earth and most of heaven. The parts of worship God has appointed, and by none other may we venture to approach Him. Through prayer, through meditation on His Word, through the holy sacraments, through songs of praise, through offerings of our substance, these solemn and delightful rites are rendered. When congregations meet for public worship, all sorts and conditions of men are represented in them ; all kinds of history behind them ; all varieties of experience reflected in

their lives ; but here, they gather up all individual knowledge, history, and experience in the common office of worship. To look upon a great company of devout worshippers is an impressive spectacle. Here blends the confession of the penitent with the lament of the bereaved, the cry of the tempted with the shout of the victor. Here Faith lays her hand on the Lamb of God that taketh away the sin of the world. Here Hope takes to herself wings, and bears the soul away to the joys that are at God's right hand. Here Love girdles all with the bond of perfectness. And over all, and through all, rings the gladness of joy in God. This worship of men, stained as it is by the sins of the hearts from which it rises, ascends to God through the mediation of the great High Priest of our profession, Jesus, the Son of God. Transfiguring it by His love, wrapping it in the incense of His intercession, He presents it faultless before the presence of God's glory with exceeding joy.

It would not be easy to estimate too highly the mission given the Church to become the teacher of man in his worship of God, and the channel of his aspirations after God, his adoration, his gratitude, his supplications, his confessions, his consecration of himself to God. A plea might well be entered before the Churches represented in this Council, that emphasis be laid upon this office of the Church. Let us not preach less, but let us worship more. The solemn acts of prayer and praise preceding the sermon are sometimes described as "preliminary services." The use of the expression ought to shock us ; it betrays an unworthy conception of the holy worship of God. Are not low views of worship largely responsible for the sensation-monger in the pulpit ? He who is the leader of the people in devout, reverent, and uplifting worship, cannot well be a man who abuses the most sacred office among men to exploiting himself in ways that make the judicious grieve, and might well make the angels weep. And when the people come to worship, they will not remain to hear anything other than what God will speak to them by the lips of His ambassador. On every account let us elevate the idea of worship. The Church may well do this by reason of the influence in this way exerted over man. Worship has a marked effect on the *intellectual powers*. It quickens the intelligence, it widens the horizon, it gives the discipline of sustained thought. The soul is unbarred to the coming in of heaven's light, entertains the highest thoughts that ever visit man's mind, and comes into communion with the infinite intelligence itself. In worship, therefore, the Church is cultivating the intellectual faculties and stimulating them to their highest attain-

ments. The effect of worship on the *imagination* is no less striking. I speak not of the fancy, but of that profounder capacity of the soul, by which it would almost seem that man comes into relation with the unseen world. All the rites of worship make their appeal to this faculty. Is it only conjecture, that it was the vision of heaven's worship which expanded the imagination of Isaiah and penetrated it with those splendid powers through which he became the bright particular star of prophecy? It is certain that the public worship of God kindles and develops the imaginative element in man, even the humblest. The very place where this worship is rendered is the scene of many of the deepest experiences of life. To some it is a *Bethel*, where they see the ladder planted against the sky, and the angels of God's mercy ascending and descending. To some it is a *Peniel*, where they, in a sense, see God face to face. To others it is a *Pisgah*, from whose summit they catch glimpses of the better country, even the heavenly.

On the *emotional* nature worship makes an impression at once purifying and ennobling. It addresses itself to the deepest that is in the heart. All that men may feel of joy, and hope, and love, and aspiration, and adoration, worship excites and expresses. Especially does it cultivate *reverence of the soul*, in the presence of the majesty and holiness of God. The want of reverence is a note of the modern spirit, and it may be accounted among the worst aspects of thought and feeling in American life. The Church has a most beneficent office in awakening and strengthening this and other emotions which go far to build character; and experience teaches, that the feelings springing from public worship create associations among the strongest and tenderest we know. There is to be a new heaven and a new earth; old things are to pass away, all things are to become new. But some of the old things we should never wish to lose. The old hymns, the old Scriptures, the old Church, are intertwined with the abiding feelings of the heart.

A further influence of worship is discovered in its effect on the *sympathies* of man. The strange and subtle power of sympathy bridges the gulf between soul and soul. One of the great ideas of the New Testament is the idea of communion. The Greek word employed to express this idea, has not found adequate and consistent rendering in our English Scriptures. The conception of kinship, of brotherhood, of unity of thought and feeling, of sharing with one another all that God in grace and providence gives us, and all this, extending to all that love the Lord Jesus Christ in sincerity, whether

Jew or Gentile, bond or free, Greek or barbarian—this is an imperfect sketch of a magnificent idea that Jesus Christ lodged in the hearts of a few humble men, and which has widened the thoughts and broadened and deepened the sympathies of mankind. It was this conception the early Christians made the effort to embody, and the Christian people of to-day but haltingly follow them. Public worship is itself a witness to this conception, and fosters the spirit of fellowship in all its forms, and thereby draws out the sympathetic powers of men.

The Church not only contributes to mankind this grand and unique conception, but offers the broadest field for its illustration and development.

In the light of reflections like these it may not be denied, that in promoting social and public worship the Church is cultivating all that is best and purest and noblest in man, and she may well magnify her office.

To discharge this office well the Church should conduct her worship on ascertained principles of right and propriety. Some of these principles may be suggested, and scarcely more than the mention of them can be made.

Worship ought to be simple. This does not mean that it is to be bald and barren and dull. It means that nothing should be added to what God has commanded, and that what rites of worship He has required, should be rendered in such fashion as not to mar their spiritual character. It does not appear to me that simplicity forbids regard to the taste and cultivation of the people of God, and that all proper aids to worship, which are content to be helps, may be justly employed.

Worship ought to be conducted in a natural tone and manner. Offensive mannerisms, a holy tone, a sanctimonious countenance, and all other affectations should be banished. Why should it not be an iniquity to be punished by the judges for the worship of God to be degraded by artificialities of this kind?

Likewise, public worship should be intelligible. In preaching, the effort must be made, difficult as it is of achievement, to put thought, however profound, in language level to the mind of the least instructed hearer. In prayer and all the parts of worship the aim must be the same. Too many, it is to be feared, share the experience of Tennyson's Northern Farmer, who had gone quite regularly to church, had heard the preacher bumbling away, but never knew what he meant; supposed he had something to say, had said it as he ought to have said it, and that was the end of it.

It need scarcely be said, that worship should be marked by solemnity. Unhappily this is something that in some regions calls for special emphasis. We are in danger of becoming light and frivolous in our public services. Observe the character of many of the hymns and tunes that are widely used. I believe with him who said that the devil ought not to have all the good tunes, but he has my consent to take the jigs and jingles that have been unlawfully wedded to some of our classic hymns of devotion. No one will, I trust, regard me as holding a brief for stupid and listless rendering of the service. On the contrary, my plea is for spontaneity and movement. We need life in our worship, we need it more abundantly. The minister should be in the Spirit when he appears to conduct public worship; his soul should be in keenest sympathy with every part of the service, and from beginning to end there should be a quiet but intense spiritual fervour. By all means let us redeem our worship from any suspicion of coldness, formality, and affected solemnity.

To be appropriate and helpful, worship should be marked by uniformity. To what extent this should be insisted on, so as to require it throughout any one denomination, I cannot now discuss. What I have in mind is uniform posture in prayer or praise in any particular congregation. It is not a pleasant sight to look upon some Presbyterian congregations when in prayer. Some stand, some bow their heads, yet others sit upright. This is a grievous evil in some quarters, and it ought to be at once corrected. But variety in the order of worship, and in the relative place assigned the several parts of worship, should be sought after. We may well seek to avoid monotony, and to impart freshness and interest by changes in the character of the services. This variety may be secured without infringing upon the principles of worship that are traditional among most of us. And I cannot conclude more fittingly than by commending to our study, the statements of the Westminster Standards on the subject of worship. As I read them, they seem to have been inspired by the Holy Spirit. They are so wise, and just, and liberal, and they set forth principles which the Church can never outgrow. In shaping her services by them, she will best achieve her mission in promoting social and public worship among men. I am glad to believe that the Churches of Scotland are still true to these principles. But let me say, that if the time should ever come when another John Knox or another Jenny Geddes are needed to vindicate these principles, then, if Scotland has forgotten to rear such men and such women, you will find across the ocean her sons and

daughters who will preserve unimpaired the principles and traditions of their fathers.

The Rev. J. HOOD WILSON, D.D., Edinburgh, then delivered the following address on

THE RELATION OF THE CHURCH TO CHRISTIAN SERVICE.

The *first* duty of every one to whom the Gospel comes is to *believe* on the Lord Jesus Christ; the *second*, is to *serve* Him. Right and acceptable *service* is the outcome and fruit of *faith*. It cannot rightly *precede* it, but it should always *follow* it. Service is the rule for every Christian believer, to which there should be no exception. "He gave to *every one* his work"—his own special, particular work—appointed him to his specific post of service. That is our Lord's teaching in His prophecy of His coming and of the times of the end in Mark xiii. 34, and in the parables of the Talents, the Pounds, the Labourers in the Vineyard, and in that great 25th chapter of Matthew, in which the final judgment and award are so solemnly set forth.

This is the first position to be clearly laid down—that Christian service is a *sine qua non* of Christian discipleship. We must recognise the duty of *individual* service before we speak of *united* service. The one is the necessary condition of the other. As regards this, the Church in all its parts has sadly come short. It has not laid this, as it should have done, on the Christian people, as at once duty and privilege—a duty universally binding—a privilege which may not be left unused—as advantageous, as needful for the health of the *soul* as *exercise* is for that of the *body*. The Church, for the most part, has too exclusively regarded the conversion of sinners and the edification of believers as its two great functions, and has left out of account the teaching, training, and helping to *service*, as no less one of its leading functions. And hence, there are many members of the Church who never seem to have taken home the idea that any service is required at their hand, whose consciences are no way troubled because this requirement has not been complied with, and who, when any appeal for service is made, pass it by, as not at all applying to them. That Church cannot be "a helper to *united* service" which does not train, or encourage, or help to *individual* service.

The first thing the Church has to do in this matter is to create a

sound and healthy Christian sentiment—to lay it on the consciences and hearts of the Christian people that, as this is what the world needs, so it is what their Lord requires at their hand. There are some who think, and are encouraged to think, they can claim exemption from service on account of the circumstances in which they are providentially placed—on account of supposed lack of ability or opportunity. Those who are chronic invalids, the very poor, and those whose gifts of any kind are very slender, are apt to think thus. And yet that idea is exploded by the fact that there have been those belonging to all these classes who have done signal service for Christ and for others. (See “Burden-Bearers,” S.P.C.K., and “Rifted Clouds, or the Life Story of Bella Cooke,” Hodder & Stoughton.) If we could impress the members of the Church with the idea that there is a niche for each to fill in the way of service, and that nothing can relieve from the obligation to fill it, we should gain a very great deal indeed. The idea has never been carried out, in a practical way, among the great body of our people in the Church of our time.

Warm-hearted young Christians, where they have been under right influences, have a desire to do something for Christ and for others. Their young life and love must get outlet; and if Christian work is not provided for them *within* the Church, they will seek it for themselves outside. It is the part of the Church to see to this.

There are individuals who, in any case, will strike into paths of their own. They have their own ideas, and do not like to be controlled or interfered with. Some of these have done admirable service, and perhaps their independent position has enabled them to strike out into lines that might not otherwise have been thought of or allowed. It is desirable that the Church should keep in touch with such, as far as possible, exerting such helpful influence as it can, and holding itself ready to receive the fruits. Much has sometimes been lost by a different attitude having been assumed.

And so with regard to Societies and other Christian organisations outside of the Church. There is no doubt that some kinds of work can be better done by non-ecclesiastical bodies and in an undenominational way, where Christian men of different Churches, drawn together by common interests and sympathies, meet on a common platform and work towards a common end. Here, too, it is desirable that the Church should cultivate friendly relations, and, as far as possible, co-operate, getting help as well as giving it. Much, doubtless, is done *outside* of the Church that might be done, and *better*

done, *within* it. Much energy is wasted by the way in which it is expended. If it were systematised and turned into right channels it would be invaluable. This holds good of work both at home and abroad. By a wise, forbearing, friendly attitude, such outside forces may be utilised by the Church, if not formally transferred to its service.

There are two illustrations of what the Church is and does which will at once suggest themselves.

1. The Church is compared to *the body*, which is made up of many and widely-differing parts, differing in form and function—some occupying a place of greater and some of less importance and honour, and yet all fitting in to each other, making up one body, and working to a common end. The eye, the ear, the hand, the foot serve very different purposes. None of them can take the place of the other, or do the work of the other. And yet we do not find each acting independently, but in concert with all the others, the body giving unity to the whole.

We could not have a better description of the different kinds of work and workers, of gifts and functions, than we have in 1 Cor. xii. There is a strong tendency in some quarters to lose sight of the fact that the body is not one member, but many; and, to justify Paul's remonstrance—for such it is—"If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him." Let each member have the fullest exercise, the freest scope; but let it remember that it is not the *only* one—that there are others, in their own place, as needful, as useful, as indispensable. It is for the Church to *unite* the various members, to harmonise them, to arrange them in due position and proportion, to guide and direct, to encourage and stimulate, to regulate and restrain. All have, or profess to have, the same great end in view—the setting up and advancing of the kingdom of Christ in individual hearts, and in the world as a whole; and a central power is needed to combine these several forces, and bring them to bear on the accomplishment of the one object. "All these worketh that one and the self-same Spirit." The Holy Spirit is the real uniting force, but He employs the Church as the instrument by which He works. It is *He* who, by His gracious operation, makes the Church "a helper to united action."

I fear this is not estimated and valued as it should be. I had in my congregation an able and devoted member who carried on privately

and at her own hand an advanced Bible-class for young women and girls. She asked to be recognised as one of the Church's workers; and though she continued to carry on her class in her own house as before, she said it was such a help to her when she ceased to regard it as only *her own* work (though, done as it was, to the Lord), and felt that it was more formally part of the work of *the Church*; that she had the Church at her back, had a place in its organisation, shared its interest and sympathy and prayers, and worked in it and with it for the great object on which her heart was set—the glory of Christ in the salvation and edification of her girls. She felt that a very important practical end was thus served. This experience is worthy of consideration by our solitary, independent, unattached Christian workers.

2. The Church is compared to *an army*. An army is not a mere collection of individuals, a mere multitude of separate soldiers. It is a united and organised *body*. It has its different divisions and brigades and regiments, its cavalry and infantry, its artillery and engineers; but these are all parts of the one army, which combines them for purposes alike of attack and defence. There are, indeed, scouts and skirmishers, who seem to be apart from the main body, who have their use, but who are of value only when working in concert with the rest of the army. There may be eccentric movements on the part of individual soldiers or small bodies of men which may accomplish some brilliant feat, but in a great campaign it is the united action of all departments of the service that alone will carry the day.

So it is with the Church. It is the Lord's army. It has Him for its Commander-in-Chief. It takes its orders from Him. It depends on Him above all else for its power and success. It has many divisions and subdivisions, and it is its function, under its Divine Head, to put these in line, to give them direction and impulse, and so it is "a helper to united service."

All this is true of the *congregation*,—of the *Church* as made up of a number of congregations,—and of the *Church* in a larger sense, as including different sections of the one Church, which is the Body of Christ.

I am quite aware that there is nothing new in what has been said, but these commonplaces need to be constantly repeated.

Two things must be kept in mind. The Church cannot be "a helper to *united* service" if it prohibits, or discourages, or fails to draw out *individual* service, as is too often done. And a *divided* Church

cannot well be, in the largest and highest sense of the words, "a help to *united* action." It speaks to reason that it should be *a united Church* that in the fullest measure is to be "a helper to *united service*." Alas! that there should be such hindrances to the helpful influence and work of the Church, in the divisions of our common *Protestantism*, and even of our common *Presbyterianism*! Shall not the sight of a perishing world, silently appealing to the Church and to the Church's Lord for help, constrain us to lay aside those petty jealousies and rivalries and selfish ambitions which are such stumbling-blocks to those who are "without," which paralyse the Church's arm, and grieve the Spirit of God?

THIRD DAY.

ST. ANDREW'S HALLS, GLASGOW,
Friday, 19th June 1896, 10.30 o'clock a.m.

The Council met according to adjournment, and resumed its sessions—Rev. RICHARD LEITCH, M.A., Newcastle, in the chair.

After devotional exercises, the Minutes of the three sessions of yesterday were read, corrected, and approved.

The Business Committee recommended, and the Council approved, that the Rev. H. M. Keiffer, D.D., Reading, Pa., should occupy the chair on Monday, 22nd, at 10.30 o'clock A.M.; the Hon. J. Hoge Tyler, Radford, Va., at 3 o'clock P.M.; and Sir John N. Cuthbertson, Glasgow, at 8 o'clock P.M.

The Committee reported that it purposed at an early date offering to the Council for its consideration a resolution in reference to Armenia.

Dr. MATHEWS presented a letter which he had just received from Professor Balogh, of Debreczen, explaining that he and other members of the Reformed Church of Hungary had been hindered from being present at the Council, because of their special and University duties occasioned by the national celebration of the millennium of their country's existence. He read a few sentences to show the interest taken in the Alliance by these brethren, and moved, that he be instructed to reply to the letter in the name of the Council, which was agreed to. He also read a letter received from the Scottish Temperance Federation, when the Council directed him to make a suitable reply, and remitted the matter to the Business Committee.

The Order of the Day was now taken up, when Professor EM. DOUMERGUE, Montauban, read the following Paper on—

THE CHRISTIAN INSTITUTES OF CALVIN; HIS CATECHISMS, AND THE CONFESSION OF FAITH OF LA ROCHELLE.

Invited at the last moment to replace Professor Petticrew, who has been prevented by illness from fulfilling his engagement, and asked to prepare in a few days some notes on "The Christian Institutes of Calvin; his Catechisms, and the Confession of La Rochelle," I come to give proof not of my learning, but of my goodwill towards our indefatigable General Secretary, my respect for the Council, and my devotion to the grand cause which it represents. I ask your kind indulgence if this paper should fail to fill worthily the gap in your programme, and fall short of your expectations.

I. First of all, the Council will be pleased to hear that, although anti-Protestantism, that odious combination of politics and superstition, is striving to obtain a firm hold in France, Calvinism is at the same time enjoying a sort of renaissance.

A great change has taken place in the spirit of some of the most eminent and influential professors in France. The study of M. Faguet, one of our most prominent literary critics, is not exempt from error and prejudice; nevertheless M. Faguet does not hesitate to place Calvin, who, to use his own words, was "very great" and "sincere," amongst those who "have founded a new moral order," who "have given humanity one of those profound awakenings which are apparently so necessary." Still more remarkable is the work of M. Lanfon in his recent "History of French Literature." Not only does he dare to contest the criticism of Bossuet as to the "dull" style of Calvin, and speaks of that style as being "vigorous" and "fresh," but he portrays Calvin as dealing with "nature," "experience," and as inaugurating "a rational and psychological theology, a large and humane philosophy; hence," says he, "Calvin's reform proves itself to be thoroughly French."

At the same time our Faculties of Theology show, by a whole series of theses, their revived interest in Calvinism. Look at the titles of some of the theses that within the last ten years have been maintained at Montauban alone on this subject: "The Church of Calvin in Strasburg," "Calvin's Idea of the Church," "The Tolerance of Calvin," "Calvin and his Confessions of Faith," "The Influence of Calvin on Teaching," "Calvin as Spiritual Adviser," "The Religious Struggle and Calvin," "Calvin's Sermons," "The Cate-

chisms of Calvin and of Ostervald," "Calvin on Baptism," "The Preaching of Calvin," &c., &c. The theses maintained before the Faculty of Paris have been fewer, but several of them have been important. "The Witness of the Holy Spirit" is a remarkable and voluminous work. That on Calvin's teaching on "Justification and Sanctification" is shorter but excellent, as is also the thesis on "Predestination," while in many others Calvin is spoken of with great appreciation.

Lastly, it is an interesting sign of change in opinion that a pastor in the south of France should have chosen as the subject of his Latin thesis for the degree of Doctor of Letters, granted by the University of France, "Calvin's Teaching on Predestination and Free Will," while the Pastoral Society of French Switzerland was studying the influence upon morals of dogmas specifically Reformed.

Twenty years ago, at a Pastoral Conference held in Paris, an orator concluded the several developments of his discourse by the refrain, "Calvin is dead." Well, Calvin is alive again.

II. Calvinism is well represented by the three documents to which our attention is drawn. "Calvinism in relation to the Church," by the Confession of La Rochelle; "The spread of Calvinism by means of education," by the Catechism; "Calvinism laying the foundations of theology," by the Institutes.

1. The Confession of La Rochelle takes its name simply from the town in which the Synod, presided over by Théodore de Beza, assembled in 1571. The noble personages who were present—Jeanne d'Albret, Henri of Navarre, the Prince of Condé, the Count of Nassau, Coligny—did nothing more than solemnly sign three copies of the Confession of the Church. One copy remained at La Rochelle, one went to Geneva, and the third to Béarne. That of Geneva still exists on a parchment of about one metre in length, a facsimile of which, slightly reduced, was made some years ago. But this Confession, adopted by the first Synod of Paris in 1559, was only a slightly modified copy of a draft sent in haste from Geneva by Calvin.

This Confession has never been officially set aside. At the Assembly of 1848, some members having attacked it, M. Adolph Monod insisted upon the Assembly discarding it if it no longer possessed authority. The Assembly was silent. The following day the same opponents of the Confession demanded that the motion of M. Monod should be withdrawn. M. Monod maintained his challenge, and the Assembly maintained its silence, not wishing to interfere

with the doctrinal *statu quo*. Now the *statu quo* was the authority of the Confession. In proof of which it may be mentioned that the archives of the Consistory show that, after the reorganisation of the Church in 1802, the pastors who were ordained in 1804, 1805, 1806, and 1807 signed the Confession of La Rochelle. Neither was it abolished in 1872 by the *Declaration of Faith* of the Thirtieth National Synod at Paris, though since then it has fallen into disuse, and is now but little known.

2. Still more than the Confession of La Rochelle, was the Catechism of 1537 taken from the 1536 edition of the Institutes, of which it is the summing up and essence. For some time this Catechism was absolutely lost, but in 1873 a copy was discovered in the National Library in Paris. It is not only the first methodical expression in the French language of the Calvinistic doctrine, but its "condensed Calvinism" is extremely complete, and one is surprised to see a document of so high an order so little quoted. It contains the outlines of many developments inserted later in the "Christian Institutes." Yet it was more symbolical than catechetical. Calvin felt this to be so himself, and on his return to Geneva, he "hastened," amid demands and rebuffs, to draw up his second Catechism, that of 1542, not, as he said, to modify the doctrine, but in order "that it might be easier for children." "Whilst writing it," he says, "pieces of paper the size of one's hand were fetched and taken to the printer." This second Catechism had none the less an enormous success and influence. Translated into fourteen languages, printed at the end of Bibles and Huguenot Psalters, commented upon by Dail  and Morus, every word used in the service of the Reformed Churches, it remained in possession until towards the year 1734, when it was replaced by the abridged form of Ostervald.

Between these two Catechisms we notice only one point of difference. In the edition of 1537, the Decalogue, as with Luther's, precedes the Creed. In that of 1542, the Creed precedes the Decalogue. In this we have an evidence of the accuracy of Calvin's conception of faith. "Faith," he says, "not only prevents us from becoming negligent in good works, but it is the root from which these spring." "Faith," says the Confession of La Rochelle, "not only preserves our desire of leading a holy and good life from growing cold, but engenders and excites this desire in us by producing necessarily good works."

3. Lastly, amongst the numerous editions of "The Institutes" (of which the exact history is now known) we note :—

(a.) The last edition, viz., the French translation of 1560, the best known but the least authentic. The translation (with the exception of some of the opening chapters) is not by Calvin. It contains many misinterpretations, absurdities, and intercalations; for instance, the famous condemnation of four-part singing, for which Calvin must not be held responsible.

(b.) The French edition of 1541, translated from the Latin edition of 1539. This French text is the true text from the literary point of view, "the only one which can be taken into account," "the great monument of French prose of the first half of the sixteenth century."

(c.) The first Latin edition of 1536, with the celebrated letter to Francis I., this prodigy of a theologian of twenty-five years of age, who truly produced a complete theology, as Jupiter produced Minerva.

III. More than one remark might be made on the simplicity and the theological sobriety of these specially symbolical works of our Reformer—"The Institutes of 1536," "The Catechisms," and "The Confession of La Rochelle." For example, they are in large measure free from attacks upon adversaries, while technical terms relative to the Trinity are avoided. In one of them there is no mention of Predestination; in another, this doctrine is expounded as simply as possible.

But we prefer to conclude by drawing the attention of the Council to one fact. It is in the Latin edition of 1539 that there appears, for the first time, the complete and final explanation of the two great Calvinistic doctrines—the Witness of the Holy Spirit, and of Predestination. This fact permits us to notice the most recent and most general opinion—what we might call the actual opinion—upon Calvinism. The Witness of the Holy Spirit, which is the foundation of faith in the Bible, is evidently an essentially practical and religious dogma. The theologians of the new school, who are the least conservative, have taken possession of it, and have disguised it in order to shelter their mystical rationalism. It seems to them that Calvin thus prepared the way for the authority of the so-called religious conscience and of subjective individualism. It is useless to attempt to prove the absolute error of such assertions. What is true, however, is, that Calvin showed himself to be a pious man, a man of experience, of whom it may be said that "he alone has sought in the conscience of the believer the basis for the authority of the Scriptures, and on this authority, again, rests, not Scholasticism nor Illuminism, but religious certainty."

Let us, however, not forget the fact that in the edition in which

the Witness of the Holy Spirit is completely expounded is also completely explained the doctrine of Predestination. Is there here a flagrant contradiction? Is the moment in which Calvin showed himself to be most religious precisely that in which he showed himself most concerned with mere metaphysics? No! His mysticism, like his metaphysics, have one and the same end and object—morality, not speculation, but the opposite of speculation, practical life. It is a most striking fact. To-day, from all sides, men unite in proclaiming this exalted character of the mind of Calvin.

Young theologians of Paris say, "To Calvin religion was a spiritual act, and he laid aside intellectualism from the very outset." "The more we study 'The Institutes,' the more we perceive that the Reformer took little interest in pure speculation. That which he seeks above everything is to show that the doctrines which he preaches correspond to the true needs of the conscience. It is this which makes his theology so profoundly human." A professor of theology at the University of Geneva (M. Martin) says, "Calvin is not a man of speculation, but of positive morality. The doctrine of twofold predestination is no abstract theory." And lastly, M. Lanson, a literary man, and neither a theologian nor a Protestant, repeats, "The cause which Calvin defended was morality. The beginning and the end of it is practice, the conduct of life, and not idle speculation nor the pursuit of mere vague metaphysical results." "To sum up," he concludes, "the doctrine of Calvin humbles man. Now, to suppress concupiscence, and to kill the love of one's self—that is virtue!"

If Calvinism begins to be thus spoken of in France, after the dark hours of ignorance and calumny by the Roman Catholics and Free-thinkers, Calvin may soon hope to see the day of reinstatement dawn. Let us rejoice at it, not for Calvin's sake, but, as he himself would have said, for the glory of God. *Post tenebras lux!*

The following Paper was also read by the Rev. Professor S. D. F. SALMOND, D.D., Aberdeen, on

THE SCIENTIFIC DIFFERENCES OF THE CATECHISMS AND CONFESSIONS OF THE REFORMED PRESBY- TERIAN CHURCHES.

The genius of a document, like that of a community or an individual, is in all cases a thing difficult to deal with. It is something that impresses itself readily enough in a large and vague way upon the

common understanding; but when one is asked to define it, it is not found to be by any means so easy to put it into terms as one at first supposes. The nearer one seems to get to it, the more complex and intangible it appears to become. The Creeds and Catechisms of the Presbyterian division of the Evangelical Protestant Church, when taken together, have a clearly distinguishable character that marks them off at certain points very broadly from those of the Lutheran Churches, and still more sharply from those of the Greek and Roman Communions. They have also, however, not a few things which distinguish them one from another within their own group. The measure of their agreement or similarity is very large, both as regards matter and as regards form. Generally speaking, they follow the same order of topics. They are in essential harmony in the place which they assign to the great doctrines of grace, and in the statement which they give of these. With one exception, afterwards to be noticed, they all expound the doctrine of Scripture or the Word of God as of fundamental importance, and place it in the forefront. But, with these and other points of identity, there is no dead level among them. They differ as the children of the same family differ. They show marked peculiarities, and follow courses of their own, not less interesting, and not less intelligible, than what we see among the sons and daughters of our own homes. The Swiss, French, Dutch, Scotch, English, German, and other circles have their own individualities, a minute analysis of which would bring out some remarkable things.

No apology is needed, I am sure, for speaking first of the Westminster Standards. These have features which cannot be mistaken. They have a vast range of influence, and are of all symbolical books the best understood by most of those here present. The Westminster Catechisms differ from most Catechisms in not taking the Apostles' Creed as their basis. What is usually of the very heart and essence of formularies for young or for old is, in the case of the Westminster Standards, a thing purely external and accessory. The Westminster Catechisms, therefore, are distinctively logical, and neither historical nor, in the main, experimental. They are almost unrivalled as statements of doctrine, and if they lack the warmth and simplicity which are found in certain Catechisms of a different order, and err in giving more than is quite level to young minds, they have the advantages of being skilfully constructed on the principle of embodying the question in the answer, and of being expressed in terms which keep a wonderful hold of the memory. They have been of incalculable value to the youth of our own land above all others, though not to them alone,

and are universally allowed to have just claim to rank among the most select class of typical Catechisms. The Confession differs from its sister Confessions, as the Shorter Catechism differs from other Catechisms of the same group. Its distinction is that it is the ripest fruit of Puritan thought. Its differentiation is in its logical construction and the unmatched precision of its terms. It is abstract and metaphysical in its genius; but it offers us compensations for these in the dignity of many of its statements and its magnificent fidelity to the doctrines of grace. Among its special features, it would be unpardonable not to refer to the place it assigns to Reason, and, above all, its noble, penetrating, comprehensive exposition of the Word of God in its authority, its infallibility, its perspicuity, and in the testimony of the Holy Spirit as related to it. Its most specific distinction, the character in which it is superior to all other standards, is the completeness, exactness, the logical connection and balance of its statement of the Evangelical Protestant Faith.

Of the canons of the Synod of Dort it is not necessary to say more than that, as compared with such standards as those of Westminster, they have the specific quality of *limitation*, dealing as they do with certain topics of controversial theology. The statement, however, which they give of these is remarkable for its thoroughness, and still more for the far point of development to which they carry these articles. But before passing from the Westminster symbols, I cannot forbear at least to mention two documents of old historic interest and great intrinsic value, which became soon superseded, not certainly through defects in themselves, but for reasons of another kind. These are Craig's Catechisms, especially the shorter form of 1591, for which it is not too much to claim a position of highest honour, and a most rare and admirable individuality of character in respect of the combined brevity, point, and grace of its answers. The other is the old Scots Confession, "The pillar of the Reformed Church of Scotland," as Edward Irving truly called it, the rapid but noble work of Knox, given up, dear as it was to Scottish Christians, with a wonderful self-abnegation, for the sake of uniformity. The twenty-five Articles of this disused Creed are entitled to rank among the very best, so conspicuous are they for breadth, for liberality, for simple, dignified, untechnical language, the freedom which they allow in ceremonies and matters of that kind, and the warm life that beats in them. With one other great symbol afterwards to be mentioned, they have the *martyr spirit* as their grand specific quality.

If we pass to documents of the French circle, we have to notice,

of course, the Gallican Confession of 1559, prepared from a draft furnished by Calvin, revised and ratified at the National Synod at La Rochelle in 1572. This great document, finally shaped as it was under Beza's eye and influence, is remarkable not less for the moderation than for the faithfulness of its statement of Calvinistic doctrine. Following the usual order of topics—God, His Revelation, His Word, &c.—it adopts at the same time the three great Ecumenical Symbols. Its most notable features, however, are these two: *first*, its mingled liberality and rigour—the one shown in its frank recognition of grace in the Roman Catholic Church; the other in its clauses condemning heresies, especially that of Servetus; and *second*, the extreme strength of its statement of civil duty, and its detestation of those who rise against authority.

With this we must couple another document of singular historic interest—the *Declaration of Faith* of the Reformed Church of France in 1872—the product of the great meeting which resumed the series of National Synods in France after an enforced interruption extending over 212 years—the outstanding feature of which is the notable success with which, in very difficult circumstances, it has conserved the substance and the best qualities of the old Creed, while adjusting it to modern modes of thought and speech.

It is natural to look next at the symbols of the Church of the Netherlands, especially the Belgic Confession of 1561. This Creed, as revised at the Synod of Dort, and ranking with the Heidelberg Catechism as a recognised symbol of the Reformed Churches of Holland and Belgium, and also of the Dutch Reformed Church of the United States of America, is of the same general character and contents as the Gallican Confession, although it is superior to it in its greater freedom from the polemical interest, and in its more adequate representation of certain doctrines, especially those of the Trinity, the Incarnation, and the Church. Those most capable of judging give it a place second only to the Westminster Confession, as a statement of Calvinism.

But what marks off the noble work of Guy de Brès and Adrian de Savaria as distinct from all others is the fact that, in a sense exceeding what can be claimed even for the old Scotch Confession, it is the *Martyr Confession*—the Creed of the Church from which came the first sufferers for Evangelical Protestantism, the Church that surpassed all other Churches of the sixteenth century in the number of its martyrs.

There are some documents of the Swiss circle which have marked

individualities and great historical interest. Calvin's Catechisms belong without question to the first rank of such compositions. The early edition of 1536, published in French, but known for a very long space of time only by its Latin version until the French original, which was supposed to have been lost, was happily recovered a few years ago, and the later one of 1541, which was a revision and amendment of the former. The first edition did not follow the useful method of Question and Answer. The revised form, however, adopted that, and took for the foundation of its scheme of instruction the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. It is distinguished from many other compositions of the same kind by its historic spirit, its simple fivefold division, and above all, for its admirable tact. No wonder that it was long popular, that it was in wide use in other lands than that of its birth, and not least among the Scotch and English peoples.

But among Swiss documents the one of special interest is the Second Helvetic, the product of the Zwinglian theology, the masterpiece of Bullinger's talent. It is a formula with certain obvious defects, especially the tendency to run at almost every point into the kind of statement which is more appropriate in a system of theology than in a Confession; its needless explicitness on subjects like Feasts, Fasts, the Civil Magistrate, and others; and its unhappy introduction of declarations condemnatory of opposing doctrines. But these infirmities are more than balanced by the honourable working qualities of directness, simplicity, clearness, and a certain large charity. It has some curious features which set it apart from all others. Two of these deserve mention here, viz., the place which it assigns to the Imperial Edict of 380 A.D., which deals with the distinction between orthodoxy and heresy, and its inclusion of the short Trinitarian profession ascribed to Pope Damasus. But its best and most notable qualities are a certain wise catholicity of spirit. This appears in its frank recognition of the fact that, in the course of the generations, there must be progress in the knowledge of the Word of God, and consequently that nothing like finality can be claimed for any particular Creed or Symbol, however admirable for its own time; in its acknowledgment that nothing but departure from the essential doctrines of the Apostolic and Nicene Creeds can be regarded as heresy; and in its lofty endeavour to connect the faith of Evangelical Protestantism with the Catholic faith of all ages. These distinctive characteristics, along with excellences which it shares with other Creeds, especially with the Heidelberg Catechism and the Westminster

Confession, have won for it a rank second only to these two symbols.

There are certain documents, which are now of subordinate importance and limited use, which yet have individualities claiming attention. There is, *e.g.*, the First Belgic, peculiar as the solitary Creed of all belonging to the connection at present under review, that omits the doctrine of Scripture as the Word of God; there is the Polish Creed of a Lasco, the Consensus of Sendomir, which is remarkable as an expression of the spirit of union between the Lutheran Church and the Bohemian brethren, and as a typical sample of the irenic, harmonising symbol; there is the Hungarian Creed, or *Confessio Czengevine*, distinguished by its rare brevity and originality, although it was destined to be superseded by the Second Helvetic; and, far surpassing these in interest, we have the Waldensian and Bohemian symbols. To the Bohemian Church belongs the distinction of having been prolific, above all other Churches, in the matter of Confessions, no less than thirty-four having been put forth between the years 1467 and 1671. All these gave place, however, to two—the *First* and *Second* Bohemian Confessions, the former being distinctively an Apologetical Confession, the latter being infused by the spirit of compromise. But these documents take us back to the Bohemian and Waldensian Catechisms, of which the latter is the better, at once remarkably free from the polemical tone and not erring in undue length. This Waldensian Catechism, or “*Smaller Question*,” as it was called, which is the stock off which the later Waldensian and Bohemian documents have sprung, deserves special mention for not a few things: for its distinctions between dead and living faith, and between the visible Church and the essential Church; for its statement of the sevenfold gifts of the Spirit; but, above all, for the Pauline distribution of its matter under the three great topics of *Faith*, *Hope*, and *Charity*, and for an evangelical tone which makes it something like a Protestant Catechism long prior to Protestant times.

We have reserved for the final place in this rapid review of the specific differences of these Catechisms and Creeds, one document of supreme importance belonging to the German circle, that is, the Heidelberg or Palatinate Catechism of 1563, the product of the best thought of the second generation of the Reformers—a document which has had a wider circulation and a deeper place in the hearts of the Church's people, probably, than any other Confession belonging to the various Protestant bodies, and than any other Catechism but

Luther's. It has been claimed for it, with what justice I am unable to say, that, next to the Bible and the "Pilgrim's Progress," it has been more frequently translated and more extensively circulated than any other book. It is differentiated from other formularies by several things.

In the first place, by the attempt to combine two somewhat distinct purposes—that of providing a manual of Christian instruction for youth, and that of serving as a profession of faith for a Church, in which attempt it cannot be said to have been very successful. It certainly gives too much for the boy and girl, and too little, and that little with indifferent precision, for those of riper years and knowledge. In the second place, it follows the order of the Epistle to the Romans. After two introductory questions, it takes up the subject of sin; it then expounds the religion of Christ with its provision for sin, adopting the Apostles' Creed for its basis, and finally proceeds to set forth the life of the Christian as one of thankfulness and service. In the third place, it has the splendid note of distinction that it avoids the abstruse and metaphysical, dwells with the concrete and practical, with the needs of men and their satisfaction in Christ, and comes close to common experience. It is subjective and experimental where others are objective or impersonal. It prefers to use the language of common life, even at the cost of theological precision. It does not exclude high doctrines like Predestination, but it exhibits them as causes of comfort, joy, security, triumph. It tarries with the things which are nearer to common human experience, and which speak to us more intelligibly, more directly, and more feelingly of the Divine Love as seen in Christ. It follows the logic of the heart and life rather than that of the understanding. This is its supreme distinction, and in this no other formula for young or for old can match it, unless it be Luther's Catechism. Its opening questions give character to all that follow.

"What is thy only comfort in life and in death?—That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil, and so preserves me, that, without the will of my Father in heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

"How many things are necessary for thee to know that thou in

this comfort mayest live and die happily?—Three things. First, the greatness of my *sin* and misery ; second, how I am *redeemed* from all my sins and misery ; third, how I am to be *thankful* to God for such redemption.

“ Why is prayer necessary for Christians?—Because it is the chief part of that thankfulness which God requires of us, and because God will give His grace and Holy Spirit only to such as earnestly and without ceasing beg them from Him, and render thanks unto Him for them.”

There is a cheap style of speaking of Catechism and Catechism teachers which is only too common. Luther and Calvin, not to speak of other master-minds in theology, knew their value, and grudged no pains in providing their own times with them. No one who understands what the Catechism has been in the history of Christ's Church all the world over, and in the nurture of a devout and instructed youth, will speak slightly of it. And the man who is yet to rise among us capable of giving us a Catechism for the twentieth century, which shall embody the best specific qualities of the Westminster Shorter Catechism and the Heidelberg Catechism, will render a service to his age far surpassing anything done for us by the most imposing theological treatise.

The discussion on the Papers just read being now in order, the

Rev. W. W. HARSHA, Omaha, said :—I simply rise to ask a question that may be answered by the gentleman who read the first paper this morning. I have been on the Continent for a number of weeks, and one of my inquiries has been how far are the doctrines set forth in the Catechisms of the Churches recognised in countries such as France and Switzerland? How far are these doctrines understood by the people, or how far do they enter into their life? I have failed so far in obtaining a satisfactory answer to these questions, but I hope to have them answered this morning.

We have a struggle in America in maintaining in the Churches the study of the Shorter Catechism or of the Westminster Confession, and I found on the Continent that the study of the Catechisms was almost ignored. I am certain there are gentlemen here who can give that information, and I would like very much to have an answer. I agree wholly with the last paper, that it is the study and familiarity with the Confession of Faith and the Catechism that is the life of the Churches.

Rev. Professor J. I. Good, Reading, Pa., said:—I am thankful for the commendation by Professor Salmond of the Heidelberg Catechism. We catechise our children every year in that book, and find no trouble in doing it, and I have known of one or two brethren in America who gave up the Westminster Catechism and took our Heidelberg, as better fitted to their youth. It is to the honour of the Presbyterian and Reformed Churches that they were the first to catechise, even before the Lutheran Church. The first Catechism was in 1524 or 1525, and last summer I came across an old Reformed Catechism used before Luther's. The Heidelberg Catechism was the old Catechism of the Scotch Church, where it was superseded by Calvin's, which was in turn superseded by Craig's. It was translated into English in 1570, seven years after its issue, was endorsed by the University of Oxford, and it is stated by Gardner in his "Faiths of the World," that it was used in the formation of the Shorter Catechism. It is therefore of interest to know that Walter Balcanquhal, one of your representatives at the Synod of Dort—who, by the way, when preaching in St. Giles Church, and happened to displease the King, was publicly rebuked by him—says that the German theologians excelled other theologians in many respects, but in the writing of the Heidelberg Catechism that they excelled themselves. The Heidelberg Catechism was republished in England and dedicated to King George I., while a new edition was issued in England in 1850 by one who wished to offset the insidious influence of the Oxford Tractarian movement, and the answer to its 60th question was the means of saving a High Churchman from going over to Tractarianism and Rome.

Rev. Dr. HENRY, Philadelphia.—The brother from Omaha has said that there is great difficulty in our country in asking the questions of the Shorter Catechism in the presence of the congregation or Sabbath-school. Now I do not know how it is in the West, but in the East we hear the Catechism recited. I have been pastor in one church for more than thirty years, and it has been my custom during that time to hear the Shorter Catechism recited once a month in the presence of the Sunday-school, where we always have gathered together about 600 teachers and scholars. The difficulty in hearing the Catechism is not as far as the people are concerned—I have never had one single objection either by teacher or scholars—but I think in the disinclination of the pastors to hear it.

Rev. Dr. CUNNINGHAM, Wheeling, W. Va.—I wish to confirm what Dr. Henry has said in regard to the Catechism. I was a little

astonished to hear the remarks of Dr. Harsha. I don't know whether he is in the centre, beyond it, or a little on this side of it, or far out, but I wish to bear my testimony also to the fact, that in all the regions where I live, West Virginia, the Shorter Catechism is taught almost universally in families, churches, and in Sabbath-schools. When the clerk of the General Assembly of the Presbyterian Church of the United States of America sends out blanks to be filled up by the respective churches, one of the questions asked is, "Do you teach, or is the Shorter Catechism taught, in your church?" In the presbytery of which I am a member there is only one church, so far as I know, where the answer comes in the negative. I believe that throughout the United States, in our Presbyterian Churches, the Catechism is to a large extent taught systematically. There may be localities, perhaps where our brother Harsha is, that are different; but I can tell you that the use of the Catechism is growing instead of decreasing.

A DELEGATE.—Perhaps some friend will answer the question how it is in France and Switzerland?

Dr. HARSHA.—That is the point: how far is the Catechism taught and understood in these countries?

Rev. Professor GAUTIER, Lausanne, said:—The awkward thing is, that my friend Professor Doumergue, who would be most able to speak on this subject, is afraid to speak in English, and I am not properly prepared to go into the subject. I am only a teacher of Hebrew, and have no special knowledge about the question which Dr. Harsha put just now; but my friends have asked me to say a few words in their name. If I understand the question, I must make a distinction between the form and the essence of Calvinism. When I speak of what concerns the form—that is, the Catechism itself—I may say, that I do not believe that there is one congregation, one Church on the Continent of Europe, where the teaching of the Catechism is given from the old texts of the Catechism of Calvin. In the Churches those old Catechisms have been superseded and replaced in the course of generations by newer books, and in my own country, Switzerland, for a long time, especially by the Catechism of Osterwald. There newer Catechisms have been published, some of them by men of the greatest learning and Christian experience and faith. I may name Pastor Babut of Nismes and Recolin and our friend Pastor Hollard, who is here to-day. These Catechisms, published in the second half of this nineteenth century, are usually the best for catechisation. I do not know if it is a fault, but we use always—I may say we are

compelled to use—the new books instead of the old ones. I cannot pronounce judgment with regard to these ; I only state a fact.

I have been asked the use of the Westminster Confession and Catechism on the Continent. That, I must state, has never been a Continental Catechism. We have our own Catechisms in France and Switzerland, and other places.

I come now to the spirit and essence of Calvinism, and I am happy to say that the new Catechism we use for the catechisation of our youth, is the reproduction in a new form, in modern language, of the old teaching, so that if we do not use the Catechism of Calvin or of Heidelberg, we use it in the new form prepared by Christian writers and theologians and pastors. I must be quite honest. It is most likely that on several points the newer Catechisms are not exactly a reproduction of the old ones. Some points have been put more sharply and others less so, and some things have been dropped out altogether ; of course, there would thus be differences, but I am sure I can in all good conscience say, in the name of my brethren, that the spirit of the old faith is still the spirit which pervades and animates their Catechisms and their teachings.

I also want to say that in all our Churches we have not only the catechisation of the children, but during one or two years, and especially between the age of fourteen and sixteen or seventeen, every young boy and every young girl has to go through a special course of religious teaching, and in that training the Catechisms are especially used. This is, so to say, a preparatory study for every young man and every young girl before they enter into the fellowship of the Church, and we consider those two years' religious teaching and catechisation one of the chief features of our Churches, and one of the great sources of power which our Churches possess. We cannot emphasise this enough, and do not know what our Churches would have become without the great blessing of those two years which every boy and girl passed in near contact with their pastor.

Rev. Dr. STEEL, New York.—I wish to say a few words regarding the statement, which I heartily endorse, with reference to catechetical training. We have had a few words from delegates from different parts of America, and I wish to say as a New York pastor, that in my congregation, and the same thing is universally true, I believe, of all the Covenanting Churches and Sabbath-schools in America, catechetical training is insisted upon. In the primary classes Brown's Catechism is used, and in the more advanced classes the Shorter Catechism ; indeed, in some Sabbath-schools it is the

custom to study even the Larger Catechism, so that even in the heart of a busy city like New York this matter is insisted upon. I can echo the words Dr. Henry has already spoken in reference to Philadelphia, in which I was brought up, and in which the pastors were accustomed to deliver lectures weekly on the Confession of Faith. It may be that in some parts of America it is difficult to keep up this practice, but in the Covenanting Churches I can say that it is insisted upon. Young people coming before the session for examination for admission to the Church are bound to make an intelligent profession of their faith in the doctrines taught in the Catechism.

Pastor WEISS, of the Reformed Church of France, Paris, said :—I am not an Englishman, I am a Frenchman, and I do not speak English at all well, and I am busy with history and not with the present state of things. Still, I may say that we in France can corroborate what has been said about the use of the Catechism. It is not in its ancient form that we keep it up, but it is in its spirit. The value of Calvin's Catechism, as well as the value of your own Scotch Catechism, was, that they gave a systematic idea of Bible teaching. They have no value of their own. They are only of value so far as they reproduce what the Bible teaches, and the great advantage of Calvin's over that of other Reformers may have been that he thoroughly understood, and only sought to give back, what the Bible taught. Therefore, if we in France use a modern Catechism, and give back in modern thought and modern words that which the old Catechism gave in the form and words of the sixteenth century, I think we are about on the same footing. If you want me to tell you the state of things with us at present, I may say that there is a talk about getting a new Catechism, while some people cling to the old one. There is a general feeling that we have not got what we need for the present generation. It is quite true that some questions which were in the foreground in olden times are not so much so now, and that other subjects which are also taught in the Bible have taken their place. In France we are trying to bring out a new Catechism, but we have not yet found one that would suit our requirements, and I think it will take a long time. In all these things it is everywhere the same—the old seems better than the new.

Rev. Professor LAWRENCE, Ashville, North Carolina, said :—As a young minister, I spent a year in a German University at Bonn, and I was brought into intimate association with the Rev. Dr. Graham, a Presbyterian minister belonging to the Irish Presbyterian Church. I was attending classes at the University, and aided him in some evan-

gelical efforts. Dr. Graham had organised a Sabbath-school for the German children of the city, and he and his wife took part in its work. One day I was talking with one of the Theological Professors of the University, when Dr. Graham became the subject of conversation. The Professor protested against the organisation of the Sabbath-school—he was greatly prejudiced against the whole work; and the reason he gave for opposing it was, that religious instruction was sufficiently provided for in the daily instruction of the children in what is called the common schools; for catechetical religious instruction is part of the daily instruction in the common schools of Prussia and of the Saxon States.

H. SCOTT HOWELL, Esq., Keokuk, Iowa, said:—However it may be with some, I and others in the same district do find a practical difficulty in enforcing the instruction in the Catechism, either in the home or in the Sabbath-school. It has not been the fact that we have been unwilling to hear the Catechism, but it is a difficult thing for us to know how this instruction is to be given. I am attached to a well-organised church and well-disciplined Sabbath-school, and it is a practical impossibility for us to get more than 25 per cent. of the boys and girls to study the Catechism, and not that percentage in our Mission School can be got to do it. One of the speakers to-day has said that it is the fault of the ministers. Well, the minister and the session, of which I am a member, have tried to do it, but we cannot get them to study it. Tell us how this instruction has to be given.

Hofprediger BRANDES, Buckeburg, said:—The Heidelberg Catechism had become more and more, since the Reformation, the Catechism of the Reformed Churches in Germany; but under the rule of Rationalism the Catechism had been removed from many Churches and replaced by others. But now there had been a movement in favour of the Heidelberg Catechism, and in a great many Churches it had been reintroduced. Then, they had had a great success in the Imperial Church of Berlin. That Church was Reformed, but the Heidelberg had been removed from it. Last year, however, the Emperor had nominated a pastor there of the Reformed Creed, and this man must teach according to the Heidelberg Catechism. There had been great danger that from the Imperial Church of Berlin the Reformed Creed should disappear; but now it was restored, and that was one of the successes the Reformed Church had seen in Germany, and which had been a great joy for them.

HON. EMERSON E. WHITE, Columbus, Ohio, said:—I am, I suppose, one of the few delegates present who were also at the Edinburgh

Council in 1877. But for this discussion I should have remained silent, but I view this subject from another standpoint, I think, than that of most of you, and I wish to put it before you. I think a difficulty in the teaching of the Catechism in the American Churches is not seen by many of the ministers, and is not appreciated by those who are facing an unseen difficulty. I speak as an educationist, acquainted with education both on the American and the European continents. The change that troubles the Church is a change of method, largely, in the teaching of all subjects to children. The time when we began with a statement, and lodged that statement in the memory of the child, has passed in American public schools. The *idea* is the first thing that must be put into the pupil's mind, and then, the *words* that express the thought to make it familiar. Now as long as this latter method is maintained in the best schools of America, you will find it extremely distasteful to children to be required to learn the Catechism by memorising the words, and so far as I have seen catechetical teaching in America, it is pretty largely that. Then, because this is distasteful, you resort to prizes and all sorts of buying the services from the children, a thing which I hope the Church will rise above and leave buying—the buying of service—to politicians at the polls. The truth is, that in all our best schools the idea or thought is the first thing taught; the mind of the child is led by the direct or inductive method to the truth itself, and then that truth is put into the memory in the best form of words possible. I believe that if the delegates were to be asked how many of them were really teaching the Catechism, they would find that a large amount of their catechetical teaching is merely verbal, merely the memorising of words, and the child is largely left in ignorance of the real contents of those noble words. Now when we come into the better spirit of teaching religious truth, I think it can be taught to children as happily and as wisely as any other form of truth is taught to the human mind. But the day of form in teaching, the day of memoriter and rote teaching, which puts simply words into the mind, is past. We have to face this fact in the Church and in the Sabbath-school as well as in the public school, and when we place our teaching upon the proper basis—that of *putting knowledge into the human mind* and not merely words, but power to seize the knowledge expressed in words, when we have changed our method of teaching religious truth to children, the result will not be a lessening of practical fruitage in this instruction, but the training up of a generation that shall know the truth as well as be able to say it. Just one word further. In

no school on either continent that I know of, and supported by the State, are children taught in concert by simultaneous recitation, and yet in our Sabbath-schools we teach the Catechism in concert, and children in droves repeat catechetical statements, led by a few bright pupils who do the whole thinking of the class. I know that largely in America we teach these truths by this sort of method, the most delusive method of teaching of which I know; and ever since that Lancastrian system of teaching was exploded in England down to the present, there had been a decrease in all our best schools of requiring children to rise and recite their answers in concert. We must come to the individual mind and the individual soul in all our teaching, for a child knows no truth that he repeats after another, but only that which was so clear to his own mind that he could speak it for himself.

Rev. Dr. HALL, New York.—I think there is a great deal of truth in the statement, that in many parts of America, in many of the churches, adequate attention is not given to the teaching of the Shorter Catechism. My friend Dr. Henry, and some others who have spoken, are exceptionally orthodox and effective in their work, and I for one wish, that we could have the same process repeated and extended in all our churches all over the land. The statement that you have just listened to from the last speaker is, I am sure, substantially true. If the teaching in the Sunday-school of the Shorter Catechism consisted simply in the repeating it simultaneously, then I believe it would be, as Mr. White has said, ineffective. But that is not the idea that is inculcated, nor the practice, I hope, that may be maintained. The right idea is, to have the parents understand that they are responsible for the religious training of their young people. Have them co-operating with Sabbath-school teachers in giving instruction in the Shorter Catechism, and have pastors, when they visit the families, bring this matter before the parents and children, and as far as possible test the knowledge that the children have upon this matter in the presence of the parents.

I am not an American by birth. I am a North of Ireland man, as some of you perhaps know, with Scottish blood and Scottish traditions in my family. I remember, when I was a boy, and when our pastor made us regular visits, we children were gathered together, and one of the first things he did was to examine us upon the Shorter Catechism. And I remember the absolute astonishment with which I noticed that venerable man able to ask the questions of the Shorter Catechism without the book. I assure you that I looked up to him

with an admiration and confidence that would hardly have been generated in any other way. Now, again and again, he had met in America objections to the teaching of the Catechism, such as that you put into the memory of the children, merely a set of technical phrases, that they do not understand, and this is supposed to be a reason for abandoning the Catechism. Well, let me give you an illustration in reference to this. When I was put to the day-school I had to commit to memory important rules of grammar, one of which was, "A noun of multitude or a collective noun, according as it signifies unity or plurality of idea, is attended by a verb in the singular or the plural number." I declare to you that when I had memorised that rule, if I had been asked to define unity or plurality, I could not have done it; but was it therefore useless? No. There is not a newspaper that I read, there is not a speech I hear, in which that rule is not brought back to my mind by its practical disregard. It will be worth while to take pains to have the children commit to memory the radical, fundamental Biblical truths that we have in our Shorter Catechism. I admire the Heidelberg Catechism, but its answers, as a general rule, are rather long. The Shorter Catechism is properly described by its name, and I know nothing that is more likely to give our young people an intelligent appreciation of the essential truths of God's Word than fixing in their memories the distinct, clear, and Biblical definitions given in the Shorter Catechism.

One other remark as to how this teaching can be extended. In the church I serve there is a lady, American born, but she had the felicity to be married to a Scotchman. That lady has authorised me to put an appropriate copy of the Scriptures into the hands of every Sabbath-school pupil whose teacher can certify that he or she has actually repeated the Catechism correctly from the beginning to the end. I venture to say, it would be well worth while to take some special means of extending the use of the Catechism, which has formed the character of not a few of our people, and preserved not a few from the misleading platitudes that are current in our day under the name of Broad Churchism. It would be worth while to take pains to fix the truth stated so distinctly in that Catechism in the youthful mind, so that it may tell upon their minds, and protect them from the perils to which in this generation they are so dreadfully exposed.

RALPH E. PRIME, Esq., Yonkers, New York.—I only wanted to say a word, but in part I have been anticipated by Dr. Hall. We have on the programme a day which is called Continental day, and I

am afraid this is becoming an American day, because it is chiefly the Americans who are taking part in this discussion. Well, I think you cannot teach the Catechism by any system of kindergarten. For myself, I learned the Catechism when I was just a little shaver, and did not understand even the first question; but as I grew in years, it became to me the best commentary on Scripture that was ever written. I believe in teaching the Catechism to a child, even before he can understand it. I have an aunt who knew it by heart before she was six years old, but afterwards it became to her, what it has been to me, the best commentary on the Scriptures.

Now there is, it seems to me, one great institution which we have in America, and which, in some parts of our country, has interfered with this matter of teaching the Catechism—I bless God this has not been abandoned everywhere—and that is, the influx of evangelists, and the extra means used here and there, resulting in the emphasising, at the expense of other things, of the simple message of salvation, in such a way that doctrine has been belittled and almost set aside, and other things magnified at its expense. God forbid that I should belittle any of these things, but I would not have doctrine neglected. The great distances in America act against us in this matter; and Western brethren should remember that they receive from other countries a population not trained, nor their fathers, in the study of the Catechism. I think that when we were receiving the population of other countries, if we had had a little more influx from the North of Ireland into the West, or from Scotland, where I sprang from—for I have a strange history—I do not believe that there is a drop of blood in my body that has not been Scottish for the last 240 years—our people would not find their present difficulty in teaching the Catechism.

I do not believe that the experience of Dr. Henry is an exceptional one. I think it is the general rule in the East to teach the children the Catechism from their mother's knee, and the practice is a good one. That is the right place, it seems to me, to begin with the Catechism.

Principal DYKES, London.—The remarks of Dr. Hall suggested to me that perhaps many members might be interested in hearing what we are doing here in the land that gave birth to the Shorter Catechism. In England, as you know, the English Church, the English people, and English Nonconformity, except to a limited extent, have not taken to that product of the Westminster Assembly, the Catechism. The Presbyterian Church of England, until perhaps

ten or twelve years ago, felt rather chary about pressing it upon English children, because there was an impression that it was antiquated in style, difficult in contents, and that it would not be practicable to get children to learn it. We looked about and considered the propriety of finding, or endeavouring to find, or to create for ourselves, a simpler and up-to-date composition of the same order; and, like our brethren on the Continent, we found difficulties in the way of that enterprise. We were handicapped in many ways; and at last, in sheer desperation, we decided that we must not let catechetical instruction go by the board, and resolved to make an honest attempt to teach English children the product of their Puritan forefathers. Now, to test the learning of the Catechism, we adopted the plan of offering a slight reward—a copy either of an Oxford or of a Cambridge Bible to every child under a certain age who should be certified properly to have repeated, on not more than three occasions, the whole Catechism, with not more than five errors. Careful regulations were laid down to see that this was an honest repetition, and the result has been that we have had a very large number of children passing the standard and obtaining this reward. These children are the annual crop of our congregations and of our best families. Many of these have been trained at home and at their mother's knee, but not by any means all of them; and many of them come from English homes where the Catechism was unknown, or have learned it in the Sunday-school or for themselves at home; but the result has been so gratifying to us, that a recently deceased elder of our Church, who was known to many in former meetings of this Council—the late George Duncan—bequeathed a sum of money, the interest of which is to assist in this work. This testimony may perhaps be of interest to some brethren as showing the possibility of teaching this document to children who have not grown up in traditional reverence for it, and also that some slight inducement, if not abstractly desirable, is practically useful in inducing children to undertake the learning. Of course the *memoriter* was not everything, nor was it the most; intelligent explanation of the Catechism should always go with it, this being limited according to the capacities and age of the child. But whether the explanation goes with it or not, I believe it to be a fact that the memory carries with it a treasure of sound words and of great thoughts, which develop in the intelligence and in the heart in after-life; and when you have done that, you have done a great deal for the child in fixing these things in the memory.

ST. ANDREW'S HALLS, GLASGOW,
Friday, 19th June 1896, 3 o'clock p.m.

The Council met according to adjournment and resumed its sessions—ROBERT ROWLAND, Esq., J.P., Portmadoc, in the chair.

After devotional exercises, the Order of the Day was taken up, when the Rev. Professor H. C. MINTON, D.D., San Francisco, California, read the following Paper on

THE AUTHORITY OF THE CATECHISMS AND CONFESSIONS OF THE REFORMED CHURCHES, HOLDING THE PRESBYTERIAN SYSTEM.

It is a historical characteristic of our family of Churches that they emphasise the importance of a correct apprehension of the truth. "Truth is in order to goodness;" and the right acceptance of the truth is necessary to a right attainment of the goodness. Accordingly, the history of Symbolics is one of the largest chapters in the chronicles of Reformed Christianity.

The mind must interpret to itself any body of truth in order intelligently to accept it. Chillingworth's remark that the Bible is the religion of Protestants may be the watchword of an Arius or of an Athanasius, of an Arminius or of a Calvin, of a Theodore Parker or of a Joseph Parker.

The Confessions of Christendom are only intellectual interpretations of the Word of God. Such a Confession may be formed *de novo* by the believer himself, or it may be accepted by him from the hands of those who have gone before him. In neither case are the prerogatives of private judgment invaded. The truth alone has supreme authority upon the mind of man, and any attempt to add to its claims is adventitious and gratuitous. The principles of Christianity are true apart from any authority of the theologian or of the Church.

1. *The intrinsic self-evidencing character of the truth* which a Confession contains, is one canon of its authority. It is not because it is a Confession, but because it is true. In so far Coleridge was right in saying, "He who begins by loving Christianity better than truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all." To throttle the reason is to cripple faith. No theory of the Unknowableness of the Infinite, or of the irrationality of intuitive visions, or that there is nothing for man's reason to do, inasmuch as God has *revealed* His

truth to man, has changed the historic conviction of the Reformed Churches that there is an antecedent authority of the truth, *quâ* truth, and that if that truth be embodied in a confessional dogma, its force, as truth, is neither added to nor taken from by the particular form into which it is thrown.

2. *The Scripturalness* of any Christian Confession is a first and final test of its authority. The supreme *regula auctoritatis* for the Church of God, is the "Word of God as contained in the Scriptures of the Old and New Testaments." Dogmatic Christian thought begins where preliminary Biblical criticisms end. Rob us of our Bible, and you have bereft the world of the dogmas of the Christian faith; in any case, those dogmas must look elsewhere for their binding force.

3. *The Ecclesiastical sanction of a Confession* is another test of its authority. It is necessary to remember that the Christian Church is pre-eminently a propagandic institution. She is at her best in the chapel rather than in the laboratory; in the sanctuary rather than in the university. Her apostles were not philosophers, or critics, or scholars, but preachers. The work of the Church is not to be "ever learning and never able to come to the knowledge of the truth." The very command to preach presupposes the *κήρυγμα* to be preached. With her credentials in one hand and her message in the other, the present errand of the Church is primarily to proclaim and not to argue, to witness and not to analyse or defend.

The Church of God is the bride of Christ. Her origin is divine. Her charter is from heaven. Her laws are based on principles that are necessary and eternal. She has no rival in the spheres for which she is ordained. Her government is a means to an end,—the dissemination of the gospel and the salvation of the elect. Her functions are purely ministerial and declarative. Her interpretations of the Scriptures are only interpretations; but as such they have the sanction of an institution which is divine in its origin and divinely guided in its work, in so far as the promised guiding Spirit has been yielded to and obeyed. Manifestly is this true of that form of the Church which we hold to be apostolic in its origin, vindicated in its history, and invested with the blessings of regulated self-government. All representative government, civil or ecclesiastical, must sink into anarchy if it lack its carefully guarded system of sanctions and penalties.

To be sure, it is now an accepted postulate of all Protestantism that the Church has none other than a moral power for the enforcement of her laws. The crown of Cæsar was never made nor meant for her benignant brow. But, happily bereft of all other, she regards

as the more sacred and potential the sole power she does possess. Her subjects are not unwilling subjects. Her faith for ages has been published to the world. Every ordained elder avows allegiance to her gracious sceptre. Born within or without her pale, he sets the seal of fealty to her constitution, and subscribes to her Confession that it is true.

Hence it is that there is added to the authority of the truth as truth, the authority of the Confession as a Confession. The very avowal of a Confession creates new relations to which obligations of gravest moment attach themselves. The Church is not less a human association because it is also, and first, a divine institution. The purely spiritual relation which the believer sustains to God in no degree impairs the purely ethical relation which he, at the same time, assumes in connection with his Church. They are co-existent and co-relative.

This being true of the *credenda* as well as of the *agenda* of the Church, it becomes a matter of serious concern whether it is proper that men should, by avowing ethical relations emphasised by solemn spiritual sanctions, thus forswear, as it is said, their intellectual independence for to-morrow, or even for to-day. The question gains timeliness from the acknowledged achievements of modern research, and the consequent shifting of the centres of gravity in human knowledge. The undisguised distaste for dogmatic pronouncement, the negative drift of a prevalent sceptical spirit, and the various tendencies that have combined to exalt the heroism of emancipated thought have led honest men to reconsider, whether it be consistent with the highest type of intellectual conscience and religious principle to subscribe to any confessional dogma with the stipulation, tacit or explicit, that the subscriber is bound by, or bound to, the dogma which he thus adopts as his own.

It must not for a single moment be overlooked that the specific subject-matter of this inquiry is not in any sense the faith of the believer, but rather the solemn relations assumed in its public avowal. The theme set for this paper is not the *content* but the *authority* of the Confessions. Upon one who has not avowed it, a Confession, however worthy of veneration, as such, has no authority whatever; its only force is that of the truth which it contains. With him who has avowed it, however, the free rational assent is presupposed in the ecclesiastical; for him, therefore, it is not only the truth that binds, it is the Confession, with all its pursuant obligations.

A Presbyterian to-day believes what the standards of his Church

set forth. He agrees to be a Presbyterian to-morrow provided, first, there is not meanwhile a change in his own belief; and provided, secondly, the Presbyterian Church does not change its standards. In the former event, he may honourably sever his connection with the Presbyterian Church, and there should be none to say him nay. In the latter event, we may all expect the heavens to fall. The authority of the Confessions, therefore, is sacred and determinative, because it involves certain obligations of highest religious solemnity, certifying to the world that certain tenets are Scriptural and true, and especially implying a personal devotion to Him who is Himself Eternal Truth, and therefore the supreme Lord of the conscience.

And yet, it will hardly be reckoned that a question so deep and delicate is to be decided for every case on *à priori* principles. Honest heresy is better than pretending orthodoxy; but it is not always easy to know what is honesty and what is orthodoxy. A candid spirit desires above all things to have "a conscience void of offence toward God and toward men." Certainly, a supersensitive honour may lead to disastrous ruptures where healthier conceptions would avoid them. The widening of mental horizons after assuming ordination vows, the natural disappearance of youthful immaturities in "the years that bring the philosophic mind," the variability of incidentals and essentials in accordance with the personal perspective, the undefined elasticity of the terms of subscription, the inexact latitudes of private interpretation, the crowding, driving tasks of a busy life, the boundless field and transcending implicates of the truth in contemplation; and, besides all this, oftentimes a timid mental temperament that shrinks from calling anything truth lest peradventure there be those who believe otherwise, or, indeed, lest haply it so be that, by the next moon, it may think otherwise itself—all these grievously embarrass and encumber the solution of this most perplexing of all problems.

Honestly are doubts suppressed, and fearlessly is the truth proclaimed. Fervently is guidance sought, and faithfully is duty done. Cautiously is the *man* weighing evidence on this point, and loyally is the *minister* preaching God's Word on that point.

It is easy to believe that not a few godly and successful ministers of the Gospel in the Reformed Churches of Christendom are in this frame to-day. They are not traitors, but loyal sons of the Church. They need the fraternal counsels of their brethren in the Lord. They need to know that the believer's doubts are infinitely above the unbeliever's faith. They may hear the stalwart man of faith declare, 'He who doubts religiously has the true religion;' and there will

be not a few to comfort them with the strained epigram of the poet—

“There lives more faith in honest doubt,
Believe me, than in half the creeds.”

The weak in faith will not grow strong by doubtful disputations. Paul's words to the Church at Rome are not obsolete to-day, and the modern Church should never forget that gentleness makes it truly great, and that to leave unspoken the kindly word of sympathy is the most ungracious heresy of all.

But there is a doubt less tentative and timid. There is a doubt that crystallises into the bold affirmations of dogmatic error.

It is neither possible nor desirable that there should be a lifeless uniformity within the Church. The more men think for themselves the less likely they are to think exactly alike, and the less men think for themselves the more likely they will think exactly alike. It is needless to say that the Presbyterian system provides a proper method of revising its Confessional Standards. Such revision, however, is only revision. The authority of the Confession should always be above the easy reach of those who recognise its binding force. The fundamental elements of a Reformed Confession can never be transformed by any possible process into another Confession in which those fundamental elements are wholly forfeited and lost. Nevertheless there is generous room for discussion within confessional limits, and not infrequently the most loyal champions of the truth are they who clamour most earnestly for needed revivals of faith and for needed reforms in practice. But clear conceptions of faith should always be matched by clear conceptions of duty. If a minister's creed change, the sequent relations which that creed alone can make honourable should also change.

If the champion of *laissez-faire* should suggest that the Church, having ministerial functions only, has no proper right to define her own limits along confessional lines, it remains to be said that, even if that were true, such a challenge is ethically defensible only before entering upon solemn covenant relations, in which the very rights that are challenged are both tacitly conceded and, in the vows of ordination, explicitly acknowledged.

This Paper does not discuss the status of the Church-member, from whom very few of the Presbyterian-Reformed Churches exact any full confessional subscription. Every ordained elder, however, is a recognised exponent of the doctrinal positions of his Church. The very continuance of his official relation is tantamount to a continuous

renewal of it. Accordingly the Church is properly regarded as giving her deliberate *imprimatur* to the utterances of her elders. She speaks with their lips. Her voice were better silent than speaking words of error. If the conscience of the diverging elder do not suggest a change of relation, the conscience of the Church must supply the need. The individual is now the elder, and the elder stands upon his ordination vows. The glory of Presbyterianism is in its representative self-government, and the essence of that grand principle is embodied in the American motto that, under God, the majority rules.

With the Presbyterian succession of appellate Courts, all constitutional rights are fairly safeguarded, and if human infirmity should defeat the will of the guiding Spirit to the very last, then, with the single remaining contingency, that the judgment of the Court enlightened may be modified by the Court better enlightened, there is, beyond the possible consciousness of a misjudged integrity, no redress or remedy this side of that Supreme Court from whose assize all error is eliminated, and from whose verdict there is no appeal.

When such an unfortunate crisis comes and such unwelcome problems follow, the duty of the Church has always been held to be as clear as the light of day. It becomes obligatory upon the Church of God, summoning her highest wisdom, and carefully observing every constitutional safeguard, to vindicate her honour, and to republish her unswerving devotion to the Word of God, as the enlightening Spirit has given her to understand the Word of God.

It were indeed a work of supererogation for the Church to justify the wisdom of obeying her Lord. The Churches represented in this august body have led the van of intellectual and moral progress in the history of the modern world. Their intellectual centres count the circles of science and philosophy and literature largely their debtor. The Churches that honour the intellectual possibilities of mankind are the Churches that do most to develop and realise those possibilities. If history is the tribunal of the world, the Reformed Churches need take no appeal from the findings of that court.

Let their past be a pledge of their future. They have their own work to do. They have their own mission to fulfil. They have their own elucidation of divine truth to stand for; and with Christ the Lord for their Leader, with His Word for their charter, with that interpretation thereof for their Standards which has been crimsoned with the blood of martyrs and sealed by His blessing in the ages of the past, "with malice toward none and with charity for all," with a warm hand and a warm heart for all who trace their faith to the

same Divine Source, and vowing eternal resistance only to those who resist the truth and Word of God, they bid fair by His grace to go on from age to age in rational freedom, in Scriptural loyalty, in ethical allegiance, in ecclesiastical unity, and in spiritual fruitfulness, fighting a good fight and keeping the faith until the Lord, the Righteous Judge, shall come with a crown of righteousness to bestow upon all them that love His appearing.

The Rev. Professor JAMES HERON, D.D., Belfast, now read the following Paper on

THE NICENE CREED AND GREEK THOUGHT.

An idea obtains in many quarters that the Creeds no longer voice truly the genuine beliefs of the Churches that retain them. In his Hulsean Lectures for 1892-93, on "Alexandrian and Carthaginian Theology," Mr. Heard affirms that even in Scotland and the United States "the Westminster Confession goes down every ten years into a deeper lumber-room, among the muniments of a now fossilised type of thought" (p. 77). That, no doubt, is the easy exaggeration of a writer with a theory to sustain; but there are representations current and winning wide credence at this moment of a more serious import. In the opening sentences of his Hibbert Lectures on "The Influence of Greek Ideas and Usages upon the Christian Church," Dr. Hatch draws a contrast between the Sermon on the Mount and the Nicene Creed, and says it is impossible for any one to fail to notice the difference both of form and content between the two. The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers; the one is ethical, the other is theological and metaphysical. And the single aim of Dr. Hatch's book is to show that the difference is due to the influence of Greek ideas. Harnack, in his "History of Dogma," says: "Dogma in its conception and development is a work of the Greek spirit on the soil of the Gospel." Through Philonism, Gnosticism, and Neo-Platonism, Greek thought, he maintains, had a powerful influence in shaping the Christological dogmas of the Church. Gnosticism especially, which he calls the "acute Hellenising of Christianity," he represents as having had a profound effect in the moulding of Christian dogma.

Now, the theological and Christological doctrines of the Nicene Creed lie at the basis of all our Confessions. If it can be shown that these, instead of having been derived from Scripture, are the result

of the operation of Greek philosophy, it is futile to speak of them as embodying the mind of Scripture on these fundamental matters. Surely we are bound to face this position, maintained as it is by men of influence, and all the more because it has begun to be echoed in Presbyterian pulpits and treatises, and in a much more positive form than its original promulgators assume. If there is any question with respect to Creeds of greater urgency than another at this moment, it seems to me to be this, and I do not know that this Council could better fulfil its duty to those Creeds than by saying some helpful word on it.

To deny that both Greek and Roman thought had a profound influence on the growth of what is called "Catholicism" would be very foolhardy. The fact is obvious to the most superficial student. In the development of Sacerdotalism, Ceremonialism, Monasticism, and the hierarchial constitution, the influence is patent. Nor do I deny that theology itself was, in the early centuries, in many ways affected by Hellenic thought. The speculations of Gnosticism and Neo-Platonism, and of Greek and Oriental philosophy generally, compelled the Church to decide on a Rule of Faith, imparted a speculative impulse, and formed a "psychological climate," in which the great Christian thinkers lived and moved. We have only to recall such names as those of Justin Martyr, Clement of Alexandria, and Origen to remember how familiar they were with Greek philosophy, and how much their minds were imbued, and even misled and intoxicated, by it. It should not be forgotten, however, that the speculative aberrations of these men, due to Greek philosophy, were not endorsed but rejected by the Church, and carefully excluded from the Creed. And what cannot but impress the student of the literature is, that while the organisation, ceremonial, and life of "Catholicism" were deeply affected by Græco-Roman thought and institutions, their influence on the Creed was strenuously resisted. It is simply a question of evidence, and so far as I have been able to examine and weigh the evidence, what has struck me is, how little the peculiarities of Greek philosophy entered into the Creed, how effectually it excluded them. Let me indicate what I mean.

With regard to the idea of God generally, there was a double trend in Greek philosophy, tending in two opposite directions. On the one hand there was the tendency in Eclectic Platonism to affirm the spirituality of God, His remoteness and separateness from the world; and on the other hand there was the Stoical tendency to a more concrete idea which conceived God as pervading the world, but

failed to distinguish Him from the world, and so led to pantheism. In isolated Christian teachers you see deviations from the Biblical idea of Him, leaning to the one side or to the other; but the thing to be noted is, that under the guidance of her great leaders, and of Athanasius especially, the Church in her Creed avoided both extremes, and held fast by the Biblical representation, which combined at once the transcendence and the immanence, but in such a way as to resist the idea of incommunicableness on the one side and pantheism on the other. Most interesting it is to observe the process of thought in the mind of Athanasius as, in his work on the Incarnation, he labours to maintain the immanence of the Deity, but yet avoids confounding Him with the world. He speaks of God as giving Himself without losing anything of Himself, as communicating with His creatures, penetrating and animating them, and yet as being distinct from them (*De Incarn. Verbi*, cc. 8, 17. Cf. also Dorner's "History of Doctrine of Person of Christ," div. i. vol. ii. p. 250, English translation).

By far the deepest and most inveterate impulse in Greek thought was that which separated between God and the world. Hence the Gnostic theory of Creation by a demiurge. Hence the lower, intermediate creating and ruling deities of Neo-Platonists like Porphyry and Jamblichus. Hence the remark of the Emperor Julian, that what prevented him from accepting the new faith was the impossibility of conceiving how the one God was able to create and govern the world without a series of intermediate deities. Right in the face of this, the Creed, after Scripture, ascribes the creation and government of the world to God Himself.

Under the influence of Greek philosophy, Gnosticism conceives of God as limited and hampered by an evil power in the universe; but the Creed affirms strongly the omnipotence of God. No idea was more deeply rooted or influential in Greek and Oriental thought than the dualistic principle which regarded matter as eternal, as being remote and separate from God, the root and source of evil in the world. Even men like Justin Martyr and Athenagoras were in some measure betrayed into the Platonic postulate of a "Υλη as the *μὴ* οὐ from which the world was made. All the more significant the tenacity with which the Church, as a whole, clung to the Biblical idea of the creation of the world out of nothing, and of the moral origin of evil, and secured their insertion in the Creed.

How Greek, and in particular how Philonic and Neo-Platonic philosophy conceived of God as absolute, transcendent, incommunicable, and remote and separate from the world and man, has been

already indicated. Now, the "Thaleia" or "Banquet" of Arius makes it quite certain that he had come under the influence of that philosophy. He had been educated at Antioch, where Greek and Oriental thought met and combined. He, too, conceives of God as dwelling in solitary grandeur, absolute and remote from men. Athanasius, in fact, shows that it was from Philo that Arius had derived his fundamental idea of God (*Oratio II., Contra Arianos*, c. 24). It was under the influence of a philosophy which separated God from man that he denied the incarnation which the Creed affirmed. It was under the same influence that he separated between God and Christ, the Father and the Son, and reduced the latter to the rank of a mere creature; while it was under the guidance of Scripture that Athanasius affirmed at once the essential Fatherhood of God, and the essential Godhead and eternal generation of the Son. Basing himself on such passages as John i. 1, John xvii., and the like, he shows that the Son "was God," was "with God," and was loved of God before the world was. This, he held, was essential to the Biblical idea of God. He had always existed in relationship. If He existed alone in solitary grandeur, without some object of love, He was not self-sufficing, not perfect in Himself, not God. Fatherhood and love in that case would be later accessories of His being. The Philonic and Platonico-Stoic idea did find some place in Athenagoras, Justin, and Tatian, by whom the Logos is conceived as the descending emanational unfolding of God into the world. But, instead of this, Athanasius insists on the strictly Biblical conception of a transcendent inner relation of the Divine Persons before the world was.

Like Philo and the Neo-Platonists, Arius also posited an intermediate being inferior to God, one who is of a different essence from God, as the Divine organ of creation—like the created gods of Plato. He tried to show that the Biblical expressions in which Christ is called God, the Son of God, &c., do not point to similarity of essence. But Athanasius maintained that the Scripture phrases were satisfied only by affirming that Jesus was the eternal Son of God, and of the same essence with the Father. In affirming all this, the Church was resisting and opposing Greek thought, and not yielding to it. It is to no purpose to tell us that this word *ὁμοούσιος* occurs in Greek writings, and was used by the Gnostics, since they employ it in a wholly different connection, and for a wholly different purpose. As Hatch admits, "the tide of which Neo-Platonism was the most prominent wave placed God beyond *Οὐσία*. He was represented as being *ὑπερουσίος*" ("Hibbert Lectures," p. 273).

Nor was it in a mere speculative or dialectical interest that Athanasius maintained this position, but because he regarded it as belonging to the essence of Christianity. If Christ were a creature of a different essence from God, then it was not possible that He could bring men into fellowship with God. He could neither reveal God, nor redeem the sinner, nor bring him into communion with the eternal (*Athanas. Contra Ar.*, 16). In maintaining His true Divinity, he felt that he was guarding the very foundations of the Christian life as revealed in Scripture.

But the rock on which the Church stood, the source whence she drew her inspiration in resisting the incoming tides of Hellenic thought, was Scripture. Bishop Alexander, in an encyclical letter, refutes the errors of Arius and his followers by express citations from Scripture, especially the Gospel of John. (See Socrates, *H. E.*, 1-6.) And modern exegesis has vindicated the interpretations of Alexander and Athanasius. Dorner shows, by reference to the Gospel of John, the Epistles of Paul, and the Apocalypse, that there is ascribed to the Son of God in these scriptures, not merely a moral but an essential Deity, not merely an economical but an ontological and metaphysical relation to the Father ("Person of Christ," vol. i. p. 57). And the doctrine of the *ὁμοούσια* is upheld by Meyer and the best exegetes.

"To all who wish to back over the question," says Herrmann, "and follow out the representation of a union of the Divine and human natures in Christ, the Christological decisions of the ancient Church will always mark out the limits within which such attempts must move."

Enough has been said to show that the Nicene Creed was not a product thrown up upon the shore by the sea of Greek thought, but a breakwater to keep back its encroaching tides—a clear beacon-light to warn the Church of the perils that lay beneath its treacherous waves rather than a flickering lamp kindled at its flame. Professor Sohm of Leipzig, in his admirable little "Church History in Outline," with his usual insight, sees the true meaning of the Nicene Creed: "Christian theology in the third century, through the influence of the great Alexandrian theologians, Clement and Origen, was in danger of being turned into a new "Gnosis," into Hellenic philosophy. It was the great work of Athanasius to combat this rapidly advancing development of thought with all the force alike of his faith and his philosophic learning. The great contest which was brought to a peaceable close by means of the Nicene Council was not a barren dispute about words, not

a struggle to introduce one more speculative idea (that of the "Ομοούσιον) into theology. It was a struggle for that final expulsion of Pagan philosophy from Christian territory, that the essence of Christianity might not be sought in a logical explanation of the universe, nor its result in the establishment of a philosophical theory. . . The Hellenisation of Christianity was successfully combated by Athanasius and the Nicene Council."

In truth, the contrast set up between the Sermon on the Mount and the Nicene Creed is so obviously unjust and fallacious that it is strange any one should suggest it. The same contrast might be drawn between the Sermon on the Mount and the prologue of John's Gospel, or Christ's own teaching in His last discourse, recorded in the same Gospel, which lifts us into the highest regions of theology, and dwells on the inner relations of the Persons of the Godhead. The same contrast might be drawn between the Sermon on the Mount and the Ontological, Theological, Christological, and Soteriological teaching of Paul's Epistles. It is not improbable that an absolutely scientific exegesis and arrangement of such teaching would constitute a formulary not so far different from the great historical Confessions as some suppose. Some truth might be made more prominent and some less so than it is there; but the vital and fundamental doctrines of evangelical theology would remain substantially the same. It was not without reason that to all who collide with those Confessions, Dr. Marcus Dods lately commended the apologue of the locomotive and the cow.

Discussion being now in order, Dr. MARSHALL LANG said:—I apologise for my appearance in this debate, by the statement that I think it is perhaps right that a canny Scot, who is not merely descended from Scottish ancestors, but is an actual resident and minister working in Scotland, should say something on a subject in which Scotland is so deeply interested. I have to express my gratitude to the honoured brethren who have given us such suggestive and admirable papers. I may especially refer to the closing part of Dr. Heron's paper. He touched upon a subject that may well exercise the best thoughts of this Council—that of the significance of subscription to the Confessional Standards of the Church, and the sense which the Churches themselves give to that subscription. I quite agree with Dr. Heron that we must expect of all the ministers of our Churches that they adhere with reality to the Standards of their Churches; and certainly a minister who subscribes

one thing with his hand and says another thing through his lips is not, in my opinion, a representative of that honesty which should characterise the ministerial office. At the same time we all know, and I think we should be sympathetic with, the difficulties and strains of the age in which we live, and the Church or Churches should endeavour, in the most sympathetic way possible, to meet all honest, earnest minds which have some difficulty, and yet are groping towards truth. What it is to do and how it is to act, is another question in each special case. But I think there is a principle of common sense and honour and charity that should guide both the Churches and those members to whom I have referred, who may have some difficulty in regard to specific points. I quite accept the view that was given by Dr. Heron, and think we cannot speak too cautiously on this subject, when he said that, in his opinion, the Churches should recognise the difficulties of the case, and deal gently yet firmly in the interests of truth, and yet in the consciousness of the charity that is due to our brethren.

But I do not wish to speak upon that point which is so difficult and trying a one, that we should be careful in regard to our utterances. I wish rather to speak on the question raised in the morning, and referred to also by Dr. Heron—the question as to the Catechisms of the Church, and the whole subject of catechetical teaching. Now I think Dr. Heron's remark as to the diet and the effect of the diet of the Catechism has been exemplified this morning by the gentlemen who addressed us. We have had speaking to us Scots of various degrees and relationships to this country, but all claiming to be Scots. We had General Prime, who told us that 240 years ago all the drops in the blood of the Primes were from Scotland, and he has proved to-day that the Scotch blood must be of a very prime quality. Then Dr. Hall reminded us that he illustrates in himself that superb blend, the blend of the Scotch and the Irish; and the gentleman who was on his feet and whom I heard when I came into the hall, told us that he had been born in Lanarkshire, and brought up on the Shorter Catechism. Now I appeal to this Council, that in the very sight of these men and the very texture of their minds we have an illustration that this old Catechism has somehow or other a most healthy effect upon the mental as well as the spiritual system.

I would like to speak about Scotland. We have had a good deal about America, and I think it is only right that a Scotchman should say that this Catechism of ours is not being put out of sight in our

land. Dr. Dykes referred to England as the birth-land of the Catechism ; but the birth-land never took kindly to the infant that was born in Westminster. The cradle-land and the nurture-land undoubtedly was Scotland. I do not think we teach the Catechism in our homes as we used to do, and the more's the pity ; but I can say that we teach it in our schools. It is to be remembered, and perhaps our American friends and others might bear away the knowledge, that "use and wont," as we call it in Scotland, prevails in all our schools, and that in the public schools of this country there is a certain time every day set apart for instruction in the Bible and the Shorter Catechism ; and I can say with some knowledge, because I have served in the School Board of this city, that a very small percentage indeed of the parents take advantage of the Conscience clause. The vast and overwhelming majority thankfully accept the teaching that is provided in our schools in the Catechism and the Bible. We do not, as a general rule, either in our ~~Sunday-schools~~ or in our day-schools, teach in what a gentleman referred to as mere "concert classes." We teach individual minds the Catechism, and we see as far as possible that they are grounded in the knowledge of the truth they are taught.

There are some features that have passed away. The "catechisings," for instance, have passed away. I used to catechise, and I find that when I say that, I am regarded as an archæological curiosity. It was a very good system, and I am sorry that it has been given up. But there is one point that I would like to emphasise in this Council, and that is the desirableness of our having amongst us the old catechetical services in our Churches. The day was when these were prescribed, and were a part of the duty of the minister in the different parishes. In some of the old books of the Church, there was provision made that there should be three great examinations of the young pupil in the Church's examinations, if my memory serves me right, at the ages of nine, twelve, and fifteen years ; while one diet or session of worship on the Lord's Day was to be given to such services. I think it is a great pity we do not continue this now. We have sometimes three services in our Churches, and one of these might with great advantage partake of the catechetical character, while worship services, whether catechetical or not, for the young, are called for in our Churches.

May I refer to one other feature of Dr. Heron's address ? He spoke of catechumens. I always feel that in our Churches we do not pay that attention to the catechumens that our brethren across the

Border pay to those they are preparing for Confirmation, and I feel that, in not giving that attention to their preparation for the Communion which we should give, our Churches are losing hold of the young just at the period at which the Sunday-school instruction ends, and between that time and the Lord's Supper. It would be a very great gain indeed if our ministers caught the young people at that stage, and gave them longer preparation, and a better course of study in preparation for the Lord's Supper. We cannot sufficiently realise the importance of manuals for the young, and of the careful instruction of these. If we want to capture the land, we must capture the young; if we want to keep and guide the Church of the future, we must get hold of the youth of our land. There is no work to which the Church of Christ can address itself with more promise, or which it is called upon to address itself with more earnestness, than work among our young people. Realising the influence of the Standards and Confessions of our Churches in and upon the youth of our country, I think their importance ought to be deeply impressed upon our minds, and I trust that our deliberations may in some way help towards this end.

Dr. J. W. ROSEBRO, Petersburg, Va.—I would not have taken up the time of this Council, had I not been requested to bear a statement from the General Assembly of the Presbyterian Church of the United States to which I belong, and which we call the Southern Presbyterian Church.

Our last Assembly decided to celebrate next year the two-hundred-and-fiftieth anniversary of the Westminster Assembly, and has appointed speakers to make the occasion an interesting one. That is but an indication of the fact that in that part of the Presbyterian Church we hold to the old Standards, because they have entered into our life, and we hold to them not only as bound by our vows, but as expressing to us, even in these enlightened days, the nearest expression of the teaching of God's Word. In that part of our country also the past of the Presbyterian Church indicates that her glory has been family religion; the training that made the incomparable picture of the "Cottar's Saturday Night" possible, that training which has entered into the life of your own land; that training which has raised men who have graced every position in theology, in politics, and in science; that has given the iron to their blood and the backbone to their system, that has made them men wherever they have gone. No matter what a man's own indifference to religion may be, it is hard to find one who does not believe that the choicest possession in this

world is a good Presbyterian wife, and it is just this training that has made those Presbyterian wives the treasures they are.

Professor COMBA, Florence.—I had not the slightest idea of coming up to this platform to speak a word about the Catechism, but it was suggested to me that I should say only one word in the name of the Waldensian Church, which has been mentioned this morning as connected specially with the Presbyterian Alliance; so it seems to us that we must tell a word of honest truth to our brethren. Had we a Catechism in Italy in front of the Papacy, and was it one unanimously accepted or not? In the good providence of God, discord has not entered among our ministers about doctrine—I mean about the fundamental doctrines of salvation. At the beginning of the Mission, resumed for the third time this century, we brought before the population the Word of God, just like our ancestors; but we hesitated a little about the Catechism, because ~~we were~~ afraid to impose anything human; but we have been recalled to the Catechism by the wants of the Mission and by the presence of Pope and priest, who have called on us to make a distinct statement of what we teach; and if we reply, “The Word of God,” then we are asked, “But what is your interpretation of the Word of God?” Now if we have not a Catechism, how can we answer such a question clearly and confidently? So that it appeared at least to many of us, that a Catechism has become a question of necessity, especially when we see so many converted—perverted some would say—to Romanism. Just because they wanted a clear teaching of the fundamental doctrines of the Gospel, they are taken by the sensationalism which is very contagious in Italy, especially in Rome, Florence, and other Italian towns. Now, if we have not a way of fighting that sensationalism, recalling to reason the consciences of our countrymen, we cannot have any chance of fighting with success against Popery and the priests, because they are precise in many documents—in too many—and thus for want of precision we would be completely lost. We have Sunday-schools, as in America, and Bible-classes; but we found that we wanted for our catechumens a short Catechism. The pastors of the Church met together, and in two years’ time we had our short Catechism, which is now accepted all over the country; and even as far down as Sicily all our pastors have it in their hands, and they find from day to day and from year to year, that the laymen are having their doubts dispelled largely through the Catechism. It is remarkable how the laymen teach us, for they bring experience to bear on the subject. They did not want to have so many words, and asked us how we interpreted

the Word of God. Something happened in Italy like what happened in Paris when M. Taine, at the end of his life, was not satisfied with the teaching of Roman Catholicism. He looked around, and asked some Protestants, "What do you believe?" They did not give him a very definite answer. Then he went to M. Hollard, who is here to-day; M. Hollard gave him a short Catechism, and M. Taine, having examined it, said, "Will you be so kind as teach my children that short Catechism?"

There are many fathers of families who are sceptical for themselves, but they would have their children trained in a positive Christian religion, and so it is that they often abandon their children to the hands of the priests. There is one who is a Deputy in the Parliament; he is a sceptical man, and his daughter goes to the convent or to some nun to be taught the Catechism. But lately we have seen cause for rejoicing. There is a professor in the University of Florence who has no religion at all, but is a very kind man. His mother had been an English lady, and he had four or five children. To these he said, "Children, you are perfectly free to do what you like about religion." One of them, a young lady of great ability, came to a pastor to be instructed in the Scriptures, and now, she puzzles all the family, because she is the only member that has a definite religious faith; she has become a teacher to all the family, and even to the father, who is a great scientific man. I testify these things only to show, that the Waldensian Church has adapted fully a short Catechism.

Dr. JOHN HALL said:—I do not rise to discuss this question at all, but to modify an impression that has been unintentionally, I am sure, given out by my friend, Dr. Marshall Lang; and if he is liable to be mistaken in the matter to which I allude, there is good reason why others outside should have information. Dr. Lang spoke of the Scotch-Irish as the blending of the Scotch and of the Irish. I have had to correct this misapprehension a hundred times in the United States. The Scotch-Irish—the phrase is not a particularly felicitous one—are the people who are Scotch and who continue to be Scotch, but who got that name attached to them simply because they were resident in Ireland. Now every one who knows Ulster will bear me out, if a Scotch Presbyterian allied himself with the pure native Irish, there was discredit attached to the arrangement, and he suffered in consequence. We continue to be Scottish people in blood, in traditions, in habits, and in conviction, and we are called Irish simply because our ancestors had, in the providence of

God, their residence given them there. I think it very likely that certain gains came to this section of the Scotch by residing in Ireland. My Irish countrymen have certain qualities of humour and wit that are very valuable in their way, and have a certain felicity in expressing themselves without being extremely critical, like one who said that he liked America so well that he had determined to make it his native land. All have heard the statement that it takes something like a surgical operation to enable a Scotchman to understand a joke, but we who have lived in Ulster have got over that difficulty, and we can appreciate the reply that a Scotchman made when that quotation was repeated to him—"Yes," he said, "an English joke."

I make this statement here for this reason, that for now eight years we have held in the United States an annual Congress known as the Scottish-Irish Congress, and if an opportunity was given, I would be delighted to tell the Council, with profound thankfulness to God, how generously the contribution made to the United States as a nation by the Scotch-Irish people has been appreciated and applauded in various States and by the highest authorities in the American Union.

DR. MARSHALL LANG.—I just want to explain that when I spoke I recollected and had in my mind a statement by the late Professor Smith on one occasion, when he followed me in speaking, that he had an advantage over many Scotchmen because he carried a double-barrelled nationality. He was both a Scotchman and an Irishman. But I find now that Dr. Hall is a Scotchman born by mistake in Ireland.

REV. T. J. WHELDON, Bangor.—Regarding the subject we have before us, I would propose simply to tell you what we do in Wales. We have a Confession of Faith of our own. You have been pressing your Westminster Confession and your Heidelberg Catechism, but very few of you know Welsh, or you would know that ours is better than either of them. It is based on the great doctrines of the Reformation, and there are some people present who can testify that it is the very cream of those doctrines.

I sometimes hear young people and older people say, that there are some truths that appear to be more intellectual than the great doctrines which we preach, but the longer I live the more convinced I am, that the truest depth of thought lies in these doctrines which we have received from our fathers. These great doctrines we try to inculcate by two special and unique methods, which I am very sorry it would take too long to place properly before this Council. The first is our *Sunday-schools*. Every man, woman, and child, old, middle-

aged, and young, some with their Bibles under their arms, and little children with little books, all go to the same place. It is really a kind of college in which the education is going on for fifty, sixty, or seventy years. It makes the ministers study, so as to give such people something worth hearing. We catechise the children every Sunday in what I may venture to say is one of the finest books that has ever been received by any Church for the purpose of catechising. The cry has not risen amongst us to have a better book than this is for the catechising of our children. We drill them in it; mothers teach it to their children, and again they are taught it in the Sunday-schools. The other method we have is the week-day *Church meeting*, to which also the children come. Our Church meetings are something unique, and are held all the year round. There is nothing like them. The first thing that we do is to speak to and catechise the children. Although we meet with difficulties, we don't meet with the difficulty pointed out by Dr. Marshall Lang. He says you lose the young people before Communion. We keep our children until we have received them into the Church, but I am sorry to say we lose some of them after that, especially between the years of sixteen and twenty-one. What I have described is our way of catechising our children.

Rev. Mr. MACASKILL, Dingwall, said :—I have simply risen to say a word in regard to a part of this country that has not been referred to in this meeting. To those gentlemen coming to this Council from other lands, I wish to say that they have not seen Scotland unless they visit our Highlands; and I have also to make the statement that if they want to find a part of the country where this blessed book, the Shorter Catechism, is thoroughly appreciated and fully and regularly taught, they must also, I am afraid, now, in Scotland, go to our Highlands. I am thankful to say that the Shorter Catechism is a book neither forgotten in the family nor in the pulpit in the Highlands. Our ministers have not forgotten it, nor allowed their people to forget it. If Dr. Lang has forgotten, or at least does not catechise now, I am thankful to say that our ministers in the North, at least our Free Church ministers, have not done so. They do not forget what catechising is. That exercise is regularly and systematically carried out. And I am thankful to say it is appreciated by our people, and at a certain season of the year every member of a family, parents and children alike, are all examined in the Shorter Catechism. The Highland ministers in the North reckon our catechetical exercises among the most effective part of our ministerial work, for they are

the exercises by which we get directly at the hearts of our people, and I believe it is the universal experience of ministers, both here and elsewhere, that the Bible Class, in whose catechetical exercises we get directly at the minds of those we are teaching, is the most productive part of our ministerial work. I am sure we can all bear testimony to that from our own experience. We have heard something said about a new Catechism. Well, we have seen an imitation from a modern source in Scotland here. I had a copy sent me by a new critical school of a Shorter Catechism of their own production. I am sorry I have not got it with me, or I could give you some illustrations from it that would startle you, and make you use some strong expressions about its producers.

Principal GRANT, Canada. — I think the valuable part of Dr. Heron's paper was that in which he pointed out that the Nicene and following Creeds were not the product of the Christian spirit, but the protest of the Christian against the tendency of Greek thought. Professor Heron did a great service to-day in pointing out that this Creed expressed the thought that was congruous to that time. And so these Creeds were popularly received, not only by theologians, but by artisans and common people, as will be the case with any formula that expresses the mind of an age. It was the same way with the Westminster Confession and all the symbols of the Reformation. They expressed essentially the thought of the times, not merely of the ministers, but also of the people. Now that is not the case at present, or else the question we find confronting us would not have been put. There are large portions of the English-speaking world where these symbols are not recognised as expressing thoughts that are familiar to the people, and it seems to me clear that the Church must not ignore that. It is very needful to do this, because at present we speak with the majority. But we must remember that we are dealing with the young generation, and unless we meet their interests the Church will be left high and dry, and therefore I should be very sorry if our Church Courts found themselves unable to do so. I think this indicates a spiritual barrenness on the part of English-speaking theologians, and therefore would infer that this is not a good age for theological development. But we are told by the representative of the Waldensian Church of their having compiled an excellent Catechism two or three years ago. But it is to no purpose that so many speakers should rise and recommend their Catechism. Nobody here means to depreciate the symbols of the seventeenth century. We all believe that of all the products of the Reformation

those of the Westminster Assembly are the best, and of all Catechisms the Shorter is the best. That is not the point. It is only shooting arrows in the air to repeat that over and over again. The young people do not wish and will not learn it; and not only that, but in vast districts of our cities the parents say distinctly that they decline to have their children taught it. Having these facts before us, we must be ready to have Catechisms in the language of our own day, and the Church must be prepared for a restatement of its doctrines in the Confessional books. I don't say now, I don't say when; but if the Church contents itself with declaring that it has the right to do so, and never ventures to put that right into practice, it will soon lose the power to do it from want of exercising that power. The Church must understand clearly that the only word that Christ says abides for ever is, His own—"Heaven and earth will pass away, but My words abide for ever"—and the very thing that shows the superiority of His words to all words of man is, that we can restate them to suit different ages, different countries, and different phases of civilisation.

Dr. WHITE, Columbus, Ohio.—I rise to make a correction. I may say that on one side I am a Macgregor, and on the other I am a Puritan—half and half. I don't know if the Macgregor blood is good Scotch blood, but it is good fighting blood. This fact of the two bloods helps me to see two sides to a question. This morning I endeavoured to set one side of this question before you. I tried only from my own standpoint; I emphasised the importance of a rational method of teaching, and I did not say much about the other side, because all who have spoken have spoken on that. I see that some speakers have misunderstood me to depreciate the value of putting the form of sound doctrine into the mind of the young. Now, I do believe in the value of putting Scriptural truths, as well as other kinds of truth, into the mind of the young, in the very best words we can get; that was my position, simply. I believe, further, that in our modern method of teaching, we make an error if we ignore the memory. Coming into contact with thousands of teachers, I take occasion to warn them against the idea that nothing should be taught, or that a child should be required to memorise nothing, until it fully understands it. On the contrary, a little child understands very few things fully. There are thousands of truths that must be put into the mind before the child can fully understand, but I draw the line here. I think that nothing should be put into the mind of a child of which he has not some idea. It should not be put into the mind

of a child as we would put words into the mouth of a parrot. I am quite sure that if, when Dr. Hall learned that rule of grammar which he quoted, he had been taught intelligently what was the meaning of the words used, the rule would not have been less useful to him through his after-life.

ST. ANDREW'S HALLS, GLASGOW,
Friday, 19th June 1896, 8 o'clock p.m.

The Council met according to adjournment, and resumed its sessions—Rev. Principal GRANT, D.D., Kingston, Canada, in the chair.

After devotional exercises, the Order of the Day was taken up, when the Rev. A. R. MACEWEN, D.D., Glasgow, read the following Paper on

THE EDUCATIVE INFLUENCE OF OUR CHURCH ON THE INDIVIDUAL.

It has frequently been said that Churches rather express and emphasise individuality than develop or educate it. Mr. Hume Brown, *e.g.*, in his excellent "Life of Knox," has suggested that the Scottish temperament had taken a definite bent before the time of Knox, and that the work of the Reformers was only to supply a channel for existing tendencies. This is, of course, an implicit denial of Buckle's theory, that Scotland in the seventeenth and eighteenth centuries owed all that was crude and offensive in her civilisation to her religion. While Mr. Hume Brown is nearer the truth than Buckle, inasmuch as no Church system can take root on uncongenial soil, he ignores the positive influence exercised by the Reformed Presbyterian religion on Scottish character—an influence which it has exercised wherever it has established itself. In truth, it has left a more distinct impress upon individuals than any other Church system except the Eastern, to which it may be likened in this respect, as standing at the opposite extreme. The Oriental Church has had strong educative force through its autocracy and its appeal to the imagination; whereas Presbyterianism has been educative through its democratic, or at least popular, constitution, and its hold upon the intelligence. Even those who have left our Church for other Churches have carried the stamp of their childhood with them—witness the Archbishops with whom Presbyterian families

have furnished the Episcopal Church, from Leighton downwards to the present generation. Similarly, those whom Buckle has represented as deliverers of Scotland from Presbyterian tyranny owed their vigour and their method to their Presbyterian training.

But I propose to speak neither of the eighteenth century Presbyterianism which Buckle caricatured, nor of the militant Presbyterianism which a greater than Buckle satirised—

“Which proved its doctrine orthodox
By apostolic blows and knocks.”

These were but passing types, coloured by nationality and accentuated by politics. Nor shall I speak of the Scottish Presbyterian of Drumtochtie and Thrums. Those modern influences which tend to obliterate all national and provincial types have to a large extent rendered him, even in Scotland, an historical rather than a living figure. Meanwhile Presbyterianism has been growing with speed and force, not only extending its boundaries but developing its thoughts and methods, and has been educating men and women in lines less quaint and picturesque, but more likely to be permanent.

Any shrewd traveller will detect, after ten minutes' frank talk, a Methodist, an Episcopalian, or a Baptist. It is not so with Presbyterians. Some of us who move about a good deal have been mistaken for members of almost every Christian denomination—except Methodists. None the less does Presbyterianism educate men, and fit them to fill a definite and important place in the kingdom of God.

The vital features of Presbyterianism are, by general consent, a simple but orderly method of worship; a representative system of Church government, which gives the Church member a place of equality with the ministry in Church affairs; and a reasoned Scriptural doctrine, free from extravagance, appealing to the spiritual intelligence, and resting upon conviction rather than upon sentiment or impulse.

A nominal Presbyterianism not marked by those features loses its educative value, and even tends to dwarf or pervert character. *Corruptio optimi pessima*. No sect produces a poorer figure than the self-assertive, secular-minded, meddling elder, who too often causes strife in our city congregations. Troublesome and offensive men may be found under any ecclesiastical constitution or with any theological creed; but Presbyterianism gives such men an official position, and places weapons in their hands which they may use to the deterioration not only of the Church but of Christian life.

Another ineffective and inefficient type of Presbyterian is the

would-be Ritualist, who dislikes simplicity in worship and evangelicism in doctrine, and who clumsily endeavours to build up a new ritual without classical stateliness, and to promulgate strange blends of doctrines without historical foundation, after the devices and desires of his own heart. Neither of those types is fitted to exercise any wholesome influence upon men or women.

With those provisos and disclaimers, I proceed to specify two or three directions in which the Presbyterianism of to-day educates character.

1. It does so *by giving laymen ordained office in the Church, and so bringing them under grave responsibilities.* It is true, though not in the poet's sense, that "new presbyter is but old priest writ large." Priest is "writ" so large as to cover the whole Christian community, which delegates its official share of the priesthood to presbyters of its own selection. When Buckle accepted Spurzheim's dictum, that Scotland was "the most priest-ridden country in Europe," he explained away the eldership, which obviously contradicted his theory, by saying that the elders were selected by the ministers, and acted as their "minions." In the eighteenth century there was some foundation for this statement, but now the free election of elders is the general if not the universal rule. A Church in which communicants choose office-bearers from their own number can never be priest-ridden, and will always cast off sacerdotalism.

This is a generally acknowledged merit of our Church system. To-night I speak rather of its educative advantage and its effect upon personal character, in broadening the interests and moulding the intelligence of individuals. The strongest Scotsmen in almost every walk of life have been trained in the households of Presbyterian elders, under fathers who were as devoted to the Church, as eager for her order and her liberties, as ashamed of her shortcomings and as grateful for her prosperity, as though they had been privileged members of a proud and pretentious hierarchy, or had been set aside for office by Metropolitan, Patriarch, or Pope. Such men, by being sent to Presbyteries, Synods, and Assemblies, have been lifted above local and provincial ideas of the Church, and have become true Churchmen, not devoted exclusively to their "little Bethels," but awake to the broadest claims which God makes upon His people, and acquainted to some extent with world-wide movements. There is no other Church system which so directly lays the responsibility and burden of the Church upon the individual conscience, while preserving order and decorum—none which so methodically diffuses the culture of the

Church, and takes broad Christian interests into the life and homes of the people.

2. Our Church educates the individual *by its freedom from ecclesiastical narrowness*. Presbyterians have been dogmatic enough in their theology, and rigorous enough in their ideas of practical religion; but from ecclesiastical exclusiveness they have throughout this century been singularly free, and our present freedom is complete. The words "Presbyterian" and "Presbytery," the title of elders, do not once occur in the Shorter Catechism, nor do the formulæ of our Churches make any exclusive claim for our methods or our orders. So we have been able, without departing from the traditional Creeds, to free ourselves from the worst element of denominationalism, viz., ecclesiasticism or clericalism. In this country, *e.g.*, we have in our public schools a religious education which, though it coincides with the generally received system of doctrine, is not controlled in any way either by the clergy or by Church Courts. Our children are educated religiously, but not ecclesiastically. With this Scotland, so far as it is Presbyterian, has for nearly a quarter of a century been satisfied; and this, unless England should entangle us in her present difficulties, will keep us free from the provincial exclusiveness of Episcopacy, and from the secularism which has established itself in some British colonies. But apart from Scotland, most of us were trained in Presbyterian homes, and I doubt if one of us was taught in his childhood that our Church affords the only way to salvation. The doctrine of the Church, which was clearly set before the Council on Wednesday by Dr. Marshall Lang, and yesterday by Dr. Dykes and Dr. Waters, is a broad doctrine, creating a true catholicity, which naturally shows itself in charity of judgment and of action.

This may be shown inductively by the large share in undenominational work taken by Presbyterians in every part of the world—a share far in excess of their numerical proportion. In our Church Courts we sometimes complain of this, but unwisely. Especially in new communities it gives us a place of weight and honour far beyond any that proselytism could win. In truth, those of our elders and ministers who are conspicuous for their zeal in undenominational work are the very men who are most loyal to the Church. Let us rejoice in this. In spite of some modern tendencies towards denominationalism, an unsectarian Christianity is the Christianity of the future. Let us seek more and more to educate men, not for our own Church alone, but for the Church of Christ, for the service of humanity, and for the redemption of the world.

3. Let us go deeper. Our Church educates men *in reverence for law as distinct from reverence for form*. The permanent place of the conception of law in Christian character has been so admirably defined by the late Dean Church as to furnish an undesigned vindication of elements of Presbyterianism which have frequently been condemned by less competent critics. The presentation of moral and religious duty as always and everywhere binding, of God as a Being to be feared as well as loved, a Hater of sin, who by no means clears the guilty; the recognition of the severity as well as the gentleness of Jesus Christ; the appreciation of His saying, "Whosoever shall break one of the least of these commandments, and shall teach men so, the same shall be called the least in the kingdom of heaven"—these have been congenital with Presbyterianism, and they have survived its changes. They entered into the very marrow of the religion of our forefathers, and not less of our fathers. They may be represented as Puritanic or Pharisaic, and they certainly in past days sheltered shades of doctrine to which such names are appropriate—in Sabbatharianism, Church discipline, and denunciation of innocent amusements. Yet in themselves they are a return to primitive Christianity, and they have been consistent with the broadest faith, the brightest hopes, the deepest charity. Strict regard for ordinances as sacred; minute study of the Bible as the one supreme authority, unapproached by any creed or ritual or official teacher; steady abstinence from things lawful but not expedient; and, beyond these, the humble, awful bending before that Supreme Will which determines all events, and from which no man can escape—what a grip the laws and statutes so conceived gained of those from whom we have sprung, purifying their life, dignifying their occupations, lifting them above themselves, girding them round about with God! And though the austerities and extravagances have passed away, the same idea of religion lives with us, regulating our Church discipline and worship, underlying the domestic education which we seek to give our children, appealing to our consciences, controlling our speculations, and productive of a reverence for things divine more ennobling and refining than the profoundest trust in vicars of God on earth, or the deepest veneration for saints and ceremonies and buildings. This is Presbyterianism in its essence—the Presbyterianism of the Reformers, the Covenanters, the true Scotland of to-day; this is the Presbyterianism of England, now free from the blight of Unitarianism, and risen to fulfil an honourable task; and of Ireland, fighting battles which must be fought wherever priestcraft is in power; this is the Presbyterianism

of America, of Australia, and of Canada, which has done so much to mould and shape and solidify the fluctuating religious and moral life of those vast domains; this is the Presbyterianism which is worth preserving, and which God will always preserve and bless. Were we to let it go, it would survive under some other name, for it supplies His kingdom with subjects of a stamp which He needs in every generation. It admits of no merging in looser, more sentimental, more churchly, or more worldly tones.

There is one aspect of the educative power of Presbyterianism which must not be overlooked—its influence upon female character. In the figure of Jeanie Deans, “the most exquisitely finished and refined,” writes Mr. Ruskin, “in all Scott’s novels,” the great novelist has shown how our national religion lends dignity, purity, and courage to women of the humbler classes. The same influence is conspicuous in other ranks. Presbyterian women have not given themselves to the sewing of altar-cloths nor to frequenting daily services; nor have they shown much desire to exercise the gift of speech in public. Yet there has developed among us a type of sober, devout, and well-balanced womanhood, crowned by unconsciousness of its own strength and grace. I do not know how it is on the other side of the Atlantic; but here the women of our Church are but slightly touched by the social follies and vices which elsewhere are robbing female character of its authority as well as of its attractiveness. Of women profane we have but few; few, too, of those who unsex themselves and strive for the mastery. If the Tweed has served as a barrier against any marked influx of those vulgar tides, our women owe this largely to the training they have received within the Church, with its freedom from formality, its firm moralities, its education of the mind as well as of the heart. And the debt has been well repaid, for our Churches abound with sound-hearted, clear-minded, kindly women, who make no pretensions to excessive piety and wear no badge of office, yet reckon it their honour to serve God in the Church, unswayed by passing impulses, and continuing in their service at times when the hearts of men wax cold.

Lest we should close with the idea that Presbyterianism is a religion for women only, let me recall to your minds three typical Scottish Presbyterians of the robust type, who have finished their course within the last fifty years—some would say the greatest, but I select them as identified with our three largest Churches—Thomas Chalmers, Norman Macleod, and John Cairns: men constitutionally unlike, belonging to different ranks of society, shaping their courses

differently, showing different aptitudes and tastes, yet bearing the same marks. All three were men who, while cherishing the deepest reverence for their calling, were free from every shade of clerical pretension and assumption. All three were cordially and deliberately satisfied with the Presbyterian system, yet were recognised wherever they went as essentially Catholic in sympathy. All three were marked by the deepest religious reverence, passing into profound, almost incredible, humility, yet also, by a tenderness of judgment, a humanity of interest, an habitual geniality and hopefulness, without a trace of so-called "Presbyterian gloom." In the religion of all three there was a unique balance between strength and gentleness, between reason and feeling; knowledge of life, of literature, of the world, being valued, enjoyed, treasured, but subordinated to and governed by a child-like faith and a tender tolerance of the ignorant and weak.

An Anglican writer of authority has lately said, "that whatever the excellences of Presbyterianism, one never finds in it the peculiar note of sanctity." It is true. We do not put a premium on self-consciousness; we neither propagate nor praise religious hysteria. But in such men a "note of sanctity" has been struck which blends with the notes struck in the Psalms and Gospel. No Church in Christendom within the past half-century has produced three such men, let them grow to the fulness of their Christian manhood, honoured them as her very best, and retained their loyalty till their dying day. Far be it from us to ascribe to Presbyterianism the common elements of character in Chalmers, Macleod and Cairns. For these we must go, as they went, to the Fountain-head. The worst Church system is one which checks and foreshortens the action of God's grace by limitations and imaginations of its own; and ours—our Presbyterianism—is chiefly to be praised for this, that while it has supplied such strong souls each with a separate way of self-discipline and service, the marks which have been seen in them were marks of Jesus Christ.

The Rev. J. M. ROBERTSON, M.A., St. Ninian's, now delivered the following address on

THE EDUCATIVE INFLUENCE OF PRESBYTERIANISM ON THE FAMILY.

It will be the aim of this short paper to show that the educative influence of the Reformed Church on family life is not an accidental but a necessary result flowing from its specific principles. I wish

more particularly to prove that the claim to hold the golden mean between two extremes, which has been frequently made on behalf of Presbyterian discipline and government, seems to be justified in the treatment of the family relation. And first, with regard to marriage, the special aspect in which monogamy is viewed as the divinely appointed basis of all our domestic and social institutions excludes evolutionist theories on the one hand, and the high Roman Catholic doctrine on the other. Marriage between two persons is held to be a divine ordinance, on the natural ground expressed by Jesus, that "from the beginning of the creation God made them male and female;" while the rupture of that binding tie through a process of divorce is deemed to be what, on the same supreme authority, the Mosaic law regarded it, an exceptional and infrequent concession to the sinful hard-heartedness of man. It is absolutely inconsistent with sacred Presbyterian principle to derive the family relationship from the slow and fitful operation of natural selection on the reproductive and social instincts; nor can we assert, as a matter of fact, that the prevalence of totemism and polyandry among certain savage races of the present day proves the primitive passage of all civilised races through the same low stages of development. It may be confidently affirmed that in no age of which any historical record survives, has monogamy failed to be recognised as the normal and original type of family life; exogamy, polygamy, and other departures from it being regarded as due to causes lying outside the natural and providential relations of the sexes. But we must also allow that it is entirely within the scope of a reasonable system of religious belief, such as Presbyterianism offers, while tracing the monogamic basis of the family relation to a divine origin, to acknowledge the operation of changing circumstances in modifying the primary features of that relation. We can admit, with a safe orthodox conscience, that human depravity speedily corrupted the God-given instincts of men, and that only through a painful process of evolution did their recovery become possible. It is well to retain within due limits our freedom of thought on such subjects, so that we may combine natural with ethical considerations no less in examining the radical idea of the family group than in solving practical questions connected with it. Paul, following the Master's example, carefully abstained from all dogmatism when instructing the Corinthians on celibacy and divorce. Yet we must not, on the other side, underrate the exceeding value and utility of the doctrine of the Catholic Church, although it assumes the apparently contradictory aspect of bestowing simul-

taneous sanctity on celibacy and marriage. Its excellence as well as its fault consists in subordinating entirely the claims of nature to the authority of external religion. In anathematising with the same breath those who denied marriage to be one of the seven sacraments, and those who did not count it better to remain unmarried than to be joined in matrimony, the Tridentine Fathers unquestionably condemned all Protestants. But their thunder, now so powerless, provoked a reaction which we should carefully avoid. We ought not to forget that for nearly a thousand years the morals of Christendom had been determined by the views which were expressed in the Council of Trent, that the canonists had embodied them in laws which have coloured our whole social life, and that, on the whole, it is safer for the world to err on the side of chastity than of licence. Marriage is not a sacrament, and, as such, indissoluble. It rests, all the same, on Divine order, is accompanied with Divine promises, and, as Luther says, with whom Calvin agrees, its final end is to obey God and prevent sin. We must, therefore, thankfully receive from the Catholic view, so long dominant in the Christian world, whatever elements of truth it contains. This we do when we adopt the position, so familiar to us all, that the conjugal relation adumbrates the relation subsisting between Christ and His Church. We then import into the family, so far as the husband and wife are concerned, the bond of a similar affection, and of a similar community of life, as connects Christ and His people. We cannot, surely, invest the married state with any higher sanctity. Family relationships then become an integral part of His kingdom on earth, and the Divine analogy is not broken, but rather continued and supported, by the subsequent addition of children to the household. The sacred bonds that unite husband and wife are confirmed by the endearing and intimate filial relations, making the family, in the words of Dr. Charles Hodge, "the corner-stone of the well-being of society on earth, and the type of the blessedness of heaven."

Coming now to those filial relations, we may regard the family as typically consisting of a married pair and their children. The whole constitutes a relatively close circle, whose various members are mutually united by sacred and Divinely ordained ties. It is so far, however, from being absolutely closed that, first by means of kinship, and ultimately by the common interests and attachments of mere neighbourhood, it becomes the social unit on which the entire complex of a civilised State depends. Then, again, as in the case of marriage, Presbyterian principles represent the mean between two opposing

extremes. We utterly repudiate such a denudation of parental responsibility and authority as is involved in any system of Communism, whether Platonic or modern. On the other hand, we consider the family of far higher rank than its literal meaning denotes. We refuse to parents despotic power, and permit this activity to be supplemented, and to some extent superseded, by both State and Church in the provision made for the education of the young, and in the exercise of proper supervision over it. As the existence of separate families and dwellings is necessarily accompanied with the possession of separate personal property and heritable rights, a *régime* of pure Socialism appears to be impossible even from a natural point of view. Religion confirms, in this respect, what nature teaches. The father has undoubtedly a certain right of property in the children whom God has graciously given him, but this right is conjoined with corresponding obligations to preserve, protect, and educate them. There is nothing perhaps more important at the present time than the enforcement on parents of their irremovable obligations to instruct their children in the true knowledge and fear of the Lord. "Youth-head and tender children," says Knox, "shall first be nourished and brocht up in virtue in presence of their friends." Whatever the State may or may not do in the way of rendering easier the fulfilment of these obligations, it can never, in the nature of things, transfer them to its own shoulders. It would be a serious peril to the State if its functions should ever become so confounded with those of heads of families, that what a father is bound by his conscience and the Word of God to do, should be regarded the concern of the civil magistrate and the policeman.

The Presbyterian Church has never in all its history, distinguished as it has been by a steady and zealous regard for the public education of the young, forgotten the personal responsibilities attaching to the parental relation. It has held the upbringing of children to constitute a special field of pious activity, in which both parents have to co-operate in the spirit of a common love and life, and with the ultimate view of training into manhood and womanhood independent personalities, who shall again, in their turn, found their own households and discharge their own family obligations in the fear of the Lord. But it has been also universally held by Presbyterians that the same rights of authority and duties of submission and obedience as are found in the family exist also beyond its comparatively narrow bounds; that the civil ruler, being likewise an ordinance of God, and the visible Church exercising authority in Christ's name, can and

ought to see to the maintenance of the purity of family life, the exercises of family devotion, and the proper fulfilment of family duties. Our standpoint is one midway between the exclusive independence of the family and the universal and dictatorial authority of either State or Church. Long before the State assumed the rôle of the general educator of youth, the Presbyterian Church of Scotland discerned in the obligations undertaken at baptism the imperative duty of parents to provide both secular and religious instruction for their children; and in order that no apology should remain for its neglect, its performance was enforced upon them, not merely by verbal admonition, but by the erection of schools in every parish. It may be safely said that the State has been itself educated into the importance of educational legislation by the Church of our land. Even while Locke and Comenius were laying the foundations of a popular pedagogy, Scotland could exhibit its concrete structure. It would be foolish, in my opinion, to contend that purely secular State education is so defective as to be worse than none. Yet we must equally disown, as sound Presbyterians, the view, applied just now in the public schools in France, that the religious instruction of children is contrary to nature, and that their religious beliefs are a mere matter of geography, depending on the place where they are born, be it at Rome, Mecca, or Glasgow. We must hold fast to the root-idea of family life as the Bible sets it forth. We must maintain that education in the school is but complementary of that in the family, and that the religious responsibilities of parents are by no means cast off simply because a day or Sunday school teacher happens to have temporary charge of the children. The teacher is for the time being *in loco parentum*; and since this occurs in a free country by the will of the parents themselves, they are bound as Christians to make sure that their educational representatives do, like themselves, train their scholars in the true knowledge and fear of the Lord. We are all too well aware that practical difficulties beset the subject of national education, but we know, too, that these have never been prominent in the country of John Knox. Scotland has centuries of educational experience behind it. Church and State harmoniously worked together in the management of parish schools for at least two hundred years before the present costly machinery superseded the ancient system; and for a hundred years before that the Scottish Church, through its various Kirk Sessions, maintained parochial schools, often amid pecuniary difficulties, on a high level of efficiency. Why was this? It was due to that correct conception

of the nature of family life, one neither too rigid nor too free, neither irrational nor unscriptural, neither secular nor sacramentarian. It neither allowed the special functions of the family to be superseded by the iron hand of the State, nor did it refuse such help from the civil ruler as ensured their effective fulfilment. It was this spontaneous co-operation of the clergy and the magistrates, the Church and the State, which enabled Scotland to show to the world what true Presbyterianism was and what it could do, as a system of doctrine and discipline holding aloof from all extremes, and guided in its practical movements by a right, reasonable, and reverent interpretation of the Word of God.*

The Rev. JAMES STALKER, D.D., Glasgow, gave the following address on

THE INFLUENCE OF OUR CHURCH ON SOCIAL LIFE.

First, let me say, the ideal with which we have to compare ourselves is very high, because the Founder of the Christian Church set before His followers a lofty standard. There exists in society one circle within which affection and helpfulness attain a remarkable

* As supplementary to the statement that the Church took charge of the parochial schools previous to the statutory enactment of 1696, obliging heritors to provide schoolhouses and modify salaries to parochial teachers, I may be permitted to add the following copy of an appointment of teachers, extracted from the minutes of my own Kirk Session in 1665. It conveys an interesting glimpse of the standard of education, the tenure of the teacher's office, and the low state of parish finances 230 years ago :—

"Aug. 10, 1665.—Sederunt: Mr. G. Bennett, moderator; Mr. Ross, Geo. Wordy, &c. Ilk day was made wt. Mr. David Marshall to be schoolmaster, and Duncan Buchan to be school doctor, as follows:—The school of St. Ninians being destitute of a schoolmaster by the removal of Mr. P. D., the minister and Kirk Session have transacted with Mr. David Marshall to be schoolmaster and Duncan Buchan to be doctor on the terms following:—*Imprimis*, they take tryall only of the said schoolmaster and doctor till Martinmas, and if they be pleased with them and if they behave themselves well to continue them till Whitsunday, and it is specially agreed upon, that at every term the minister and Kirk Session have power to remove them and put in another, so that they are the servants of the Session from term to term.

"2dly, That the said schoolmaster and doctor shall wait exactly upon the school summer and winter from 7 hours in the morning till 6 at night, except in the midst of winter, when children are not able to keep this time by reason of the short day.

"3. That the Latiners shall be taught their lesson in the morning and examined afternoon, write betwixt eleven and twelve, and sing musick between one and two.

development—this is the family. No doubt even in the family there are multitudes of lapses from charity; but, on the whole, it is astonishing what people will do for their own flesh and blood. We have just been hearing of the influence of Christianity on the family; but, apart from Christianity, Nature herself does a great deal to make the mother love her child and to make brother stand by brother. In some heathen countries, such as India, the ties of kindred are peculiarly strong. Now, it seems to me, the ideal of Christ was that connection with Himself should have the same influence as connection with the same family has on the minds of men. The family was one centre of unity already established and successful, and His desire was to establish another like it through connection with Himself. This always seems to me to be one of those subtle and indirect indications which more than the openest claims, betray how superhuman our Lord felt Himself to be. That He, a humble man of Galilee, should become a centre of brotherhood to the entire race, so that human beings to the end of time should love and serve one another for His sake—would it not have been the maddest fanaticism to anticipate this, if He had not been more than man? He placed connection with Himself even above the family: He said that His followers were to leave father and mother, brother and sister, for His sake. He meant the bond between Christian and Christian to be made more constraining than even that between husband and wife, father and child.

And the teaching of the whole New Testament agrees with this ideal of Jesus. Paul was never tired of celebrating Christianity as the power which was to bind together the separate and antagonistic sections of humanity: in Christ, Jew and Gentile, Greek and barbarian, bond and free, were all to be one.

“4. That the schoolmaster shall be clerk to the Session, exactly fill up the Session-book, and also keep the roll of baptisms and marriages, having special care that there be no omission in these respects. For the qlk the minister and Kirk Session allowes to the schoolmaster all the casualties of baptism and marriage, according to former custom. The half of qt benefits is gotten by the school, and the half of the benefits gotten by the velvet mortcloath. Also they allow to the doctor the half of the benefits by the school and the kirk mortcloath, and the whole benefits of writing *nomina defunctorum*, whereof he is to keep a roll, and what is gotten by delinquents at the stool of repentance, and this in full and complete payment of wh. they can crave of the Kirk Session for their fees, and that they be not in expectation of anything of the kirk box or penalties, as has frequently been formerly allowed to schoolmasters and doctors, as the Session conceives they have maintenance sufficient. And if they be not content with the conditions forsaid without any expectation of any further, they may be always free at a terme the giving the minister and Session timeous advertisement.”

Well, has the ideal been realised? Does actual Christianity in any tolerable degree come up to the anticipations of its Founder and His apostles?

Would any one be prepared to answer this question without hesitation in the affirmative? Do we not all feel how strong a case might be made out on the opposite side? There are innumerable features of modern Christian civilisation to which an opponent could point to cover us with confusion of face. He could point to the inequalities of social condition—millionaires at the one end of the scale and the starving at the other; he could point to the deadly feuds between capital and labour; he could point to the volume of the drink traffic, exploiting the vices and the miseries of the poor; he could point to the injustice and cruelty displayed by Christian nations in the treatment of native races; he could point to such an incident of the hour as the apathy with which both Europe and America have looked on while the Christian Armenians have been extirpated through the inhuman practices of the Turks. Even in the countries over which the banner of Christ is floating, selfishness unfolds itself in a thousand forms: avarice is the master-passion of millions; the pleasures and prizes of life are striven for with desperate rivalry; and vice in its various forms claims innumerable victims.

To all this what can we answer? Well, we answer, first of all, that we welcome the charges of the accuser. We are here for the very purpose of protesting against every form of unbrotherliness; and if any one will help us to voice the protest against injustice, he is our friend and ally, whether he intends it or not—

“Let him that righteous is me strike,
It shall a kindness be.”

We acknowledge the depravity of human nature; we know that Christianity has only begun yet to heal it; the Church of God is making slow progress in the face of a pagan world; many even within the Church are far more pagan than Christian; there is a leaven of Christianity, but what is it as yet in comparison with the whole lump which has to be leavened?

Still, Christianity has done wonders. We acknowledge that even with it the world is full of wrong and woe; but what would it have been without it? Contrast the ancient world, with its gladiatorial shows and its slavery, with the Christian world of to-day! Contrast any pagan race at present in existence with the Christian races! The *gesta Christi* are written unmistakably on the face of history; and

who can deny that, as the Son of Man has visited nation after nation, He has come as a peacemaker and reconciler? Those most deeply imbued with His Spirit are everywhere the foremost in succouring the bodies as well as rescuing the souls of men. The modern world, indeed, contains forms of philanthropy which do not all acknowledge Him or belong to His Church; but even they owe their inspiration to Him. I venture to say, it is impossible to point to a great movement going on anywhere to-day for the improvement and happiness of the human race, the idea of which is not derived from the example and the teaching of Christ.

A friend recently told me that on one occasion the late Sir John Seeley, the author of *Ecce Homo*, was invited to address a company of very superior persons calling themselves the Ethical Society. He accepted their invitation, but in his lecture rather chaffed them on their narrowness, and he finished off by reminding them that in every town and village of England there is an ethical society, called the Christian Church, which exists for the purpose of teaching people to love and to help one another, and has had several centuries of experience in the best methods of accomplishing this object. There are societies, I venture to think, not a few which might profit by a similar hint. When I hear of the Social Union, it seems to me that the Church is the best social union. When I hear of the Evangelistic Association, I think the Church is the great Evangelistic Association. That such associations outside the Church are doing good work I have no doubt, and the power concentrated in them has, I dare say, been sometimes driven outside because it did not receive encouragement within; but I cannot help wishing that this living force were kept within, and that the aims of the Church were made broad enough to give it ample employment. And I venture to say that, in spite of all the Church's shortcomings, there is no other human institution which is doing anything like as much for the inculcation of charity and helpfulness.

The mere practice of going to church is a constant lesson in brotherliness, for in the church the rich and the poor meet together. In a country place, where the whole population on Sunday assemble in a single building, the beauty of this is seen in its most perfect form. But the advantages of it are still more strikingly illustrated in the city. In rural parts the extremes of society are brought together by other circumstances; but in the city the church is frequently the only place where high and low meet together. We naturally associate solitude with the country and society with the city, but there is no solitude

like that of a man in a crowd of people none of whom are known to him; and in the city many a man must feel that the church affords his only opportunity of realising that he is not merely a member of a class or a trade, but a brother of the great family of humanity.

The Rev. MOSES D. HOGE, D.D., Richmond, Virginia, then delivered the following address on

THE EDUCATIONAL INFLUENCE OF PRESBYTERIANISM ON NATIONAL LIFE.

While the individual is the unit in relation to the whole human race, the family is unquestionably the unit so far as any organised government is concerned. A nation is but a congeries of families, and what the family is, the nation will be.

Among the ancient classic republics there was much that was admirable in law, much that was entrancing in song, much that was profound in philosophy; but the fatal defect was the amazing unconsciousness of the value of childhood. The fairest land of the muse, the mother of arts and eloquence, had no conception of the capacity of childhood for moral development. She could take the Parian marble and chisel it into such forms of life and beauty that when we look on it it seems to breathe and love and weep. She could make the marble melt and seem to dissolve in tears, but her own heart melted with no such tenderness as the humblest mother in a Scotch kirk feels for the child of her love, which she knows belongs more to God than to herself.

Under the great dome of the sky I do not believe there are to be found any mothers surpassing our Presbyterian mothers in the faithful training of their children to walk in the right ways of the Lord, nor do I believe that there are any home influences transcending those of Presbyterian households in preparing their children to become good citizens both of the country and of the kingdom of Christ.

Out of such family training have come the eminent men whose names and services have been referred to by the speaker who preceded me, and before their day there were those who stood like lights and landmarks on the shores of time; men who "by faith subdued kingdoms, wrought righteousness, waxed valiant in fight, put to flight the armies of the aliens," and whose achievements likened them to the illustrious characters enumerated in the eleventh

chapter of the Hebrews—that muster-roll of the immortals—every verse of which is a hero's monument. We sometimes go to the domain of fiction to find ideals that are realised in actual life. Such ideals I find in what has been pictured of Presbyterian home-life by the author of "Beside the Bonnie Brier Bush," which has been read by thousands in my own land with laughter and with tears, moved as the readers were by the inimitable pathos of his portraitures.

The educational influence of religion on national life is demonstrable by arguments drawn from the very constitution which God has given both to mind and heart. Religion is one of the primordial forces of the world. Whatever else our humanity may lack, intertwined with its very existence is the religious element. It is a demonstrable fact, and therefore a scientific fact, as much so as gravitation or the revelations of the solar spectrum. Greater travellers than Plutarch may have found cities without walls, without letters, without commerce, without theatres, but never without temples, gods, and religious worship. Even a man as superficial as Cicero says he was moved to tears by an appeal of Socrates in which he urged the youth of Athens to believe that all of their relations, civil and political, were ruled by Divine power, wisdom, and goodness, and that the Divine law should be the human law.

It was many years ago, during a visit I paid to this city, that I heard the address of Lord Palmerston—that most English of all Englishmen—when he was made Lord Rector of your University, in which he laid emphasis on the fact that Great Britain had produced some of the greatest masters of moral and mental philosophy, and thus had trained their representatives and rulers to become safe and Conservative statesmen, because it was a statesmanship based on religious principle. In France, as he argued, where the chief studies were not ethical, but lay in the domain of the exact sciences, when a crisis came in national affairs, no statesman rose capable of averting the whirlwind of revolution by such just, wise, and conciliatory measures as would allay popular frenzy and maintain the public order. It was in this city also that, when Lord Beaconsfield—the most English of all the Israelites—was made Lord Rector of your University, he said, "The spiritual nature of man is stronger than codes or constitutions. No Government can endure which has not that foundation, and no legislation which does not flow from that fountain. He who has a due sense of his relations to God is best qualified to fulfil his duties to man."

Consider the training which ruling elders receive in the discharge

of their official duties for becoming efficient magistrates, members of Legislatures, Congress, and Parliament. Were all our rulers men of such mould, representatives would lead their constituencies in the paths of national prosperity, and the three great bulwarks of the nation would be intelligence, integrity, and the fear of God.

It would be illiberal and unjust in the extreme to assert that there are not other forms of faith and Church government very different from our own which have been potent factors in the development of a noble and national life. I distinctly disavow any purpose to claim for Presbyterianism a monopoly which belongs equally to all patriots and Christians of every denomination who have laboured to maintain civil liberty, and to secure the sacred rights of conscience. There are men of other lineage whose names shine on the pages of history, and whose names are dear to our own hearts, because of their splendid services in the cause of freedom in the Church and in the State. It is not to disparage others when I comment on the characteristics which make our own Church worthy of the warmest devotion of her sons.

A noble river receives many tributaries on its way to the sea, but some of these tributaries make larger contributions to the volume of its waters than others. The Mississippi river, which drains the largest valley in the world, rises amidst the melting snows of the far north, and empties into the Mexican Gulf, fringed with great borders of magnolia blooms, the air redolent with the musky odour of the jessamine and vibrating with the music of the mocking-bird. This renowned river receives many tributaries, but among them all there is one which, emptying into the Mississippi, floods it with a volume of water almost equal to its own, and contributes more to its greatness than all the other tributaries combined. May I not say that, to some extent at least, Presbyterianism has been such a tributary to the strength and stability, to the prosperity and renown, of every State in which it has been planted?

I cannot better illustrate and enforce my argument than to call your attention to some of the influences which were most potent in moulding the government of the United States at the time when its national independence was recognised by the mother-country and the federal constitution of the Union adopted.

The century that was made memorable in American annals by the settlement of Jamestown and Plymouth, and the voyage of the *Mayflower*, was also memorable as the great historic era of conflict between popular right and arbitrary government, between religious

liberty and ecclesiastical despotism, in Great Britain and on the continent of Europe. In France, in Holland, in Scotland, and in the north of Ireland the irrepressible conflict between right and might made the history of the century the bloodiest picture in the book, I will not say of time, but of crime. But it was an era which held out to the oppressed of all lands a new hope, which, like a radiant star, rose on the western horizon. Beyond the wide waste of waters there was a New World—new in the promise of the peaceful enjoyment of temporal and spiritual advantages no longer possible in the Old World. No wonder that the tide of emigration was set to flowing; no wonder that the men who crossed the sea to find home, Church, and freedom to worship God, brought with them the principles and the purposes which had much to do with giving to the government of the United States the peculiar form and the free institutions under which it has attained to such prosperity and power. To take the emigrants from your own land as my illustration: when our Scottish forefathers came to America, it was only the natural scenery of their native land that they left behind, only the fields that they had tilled and the houses they had inhabited. They could not bring with them the Martyrs' Monument from Greyfriars Churchyard, but they could bring the martyrs' memory. They could not bring the original draft of the National League and Covenant, but they could and did bring their hearty, loving loyalty to Christ's Crown and Covenant; and they could no more forget the principles made dear by the sufferings they had undergone to maintain them than they could forget their Highland hills and the lakes nestling among them, with a romance in every ripple of their waves, no more than they could forget the blue Pentlands or the purple Grampians or kingly Ben Lomond, or the bloom of the heather, or the cottage homes where their daughters had been trained to industry and virtue, and where their sons had been taught to speak the truth and do what was right in the sight of God.

A Scotchman by descent on my father's side and a Huguenot on my mother's, I will take time to say that the influence of the Huguenot element was far greater than its numerical strength, because among them there were so many men of courage, genius, and learning. It was a Huguenot who drew up the Articles of Capitulation at Yorktown; a Huguenot who signed the treaty at Paris; a Huguenot who, as President of Congress, affixed the official seal to the Declaration of American Independence. It is the descendant of an ancient and honourable Huguenot family who now fills the office

of Ambassador of the United States to your Government, a man of the finest culture, the most unsullied honour, and of the purest patriotism—the Honourable Thomas F. Bayard.

The weight and force of this foreign influence may be inferred when we remember that, when the population of the United States was about three millions, one-fourth of the whole was of the Scotch-Irish race, men of whom it was said that, no matter what the exigency might be, they never flinched or wavered, because there was a history behind them, a future before them, a conscience within and a God above them.

So, too, the sturdy sons of Holland bravely bore their part in the founding of the American Republic, as might have been expected from men who in their own land built up the dykes that shut out the hungry sea, and who behind those dykes built up the noble structure of their own free government.

And when we remember that the whole of this influence from the four countries enumerated was Presbyterian influence, we may draw our own conclusion as to the share that Presbyterianism has had in moulding the institutions of the country which we, the delegates of the General Assemblies of the United States, have the honour to represent.

In conclusion, allow me to say that I know of nothing more astounding than the statement often made by flippant writers and unscrupulous speakers, that Calvinism is losing its hold on the moral convictions of mankind, and soon to be universally repudiated and consigned to the domain of baneful and exploded errors. The assertion is not only astounding, but it is inexcusable, because contradicted by facts so easy to be obtained, and so convincing to every man of ordinary intelligence and common honesty. The allegation appears in different forms—in magazines, in popular novels, and in the comic journals, which are read by thousands. The comic journal is the most appropriate place for them, for none of the funny stories or caricatures contained in these is half so comic as the charge that Calvinism is well-nigh extinct.

The death of our old Calvinistic mother had been often announced and her funeral oration delivered. Well, the death of a mother is a great event in the lives of her children. A minister in my own country says: "When we came to lay our mother in the grave, one of us said to a friend at his side, 'We will remember the works which will follow her.' 'What works?' asked the friend to whom he spoke. He replied, 'She bore ten sons and trained them all for Christ. We

all survive, and are now standing around her grave to bless God that such a mother ever lived.' " We too bless God for our dear old Presbyterian mother, who has borne ten thousand times ten thousand sons and trained them all for Christ; but we are not now standing around her grave! We rejoice that she is still a living mother, her eye not dim nor her spiritual force abated, and when our descendants are as near the end of the twentieth century as we are to the end of the nineteenth, another Council will meet to celebrate her virtues and her worth in strains of adoring gratitude, compared to which our utterances to-night are cold and poor.

FOURTH DAY.

ST. ANDREW'S HALLS, GLASGOW,
Monday, 22nd June 1896, 10.30 o'clock a.m.

The Council met according to adjournment, and resumed its sessions—the Rev. H. M. KEIFFER, D.D., Reading, Pa., in the chair.

After devotional exercises, the minutes of the three sessions of Friday, 19th June, were read, corrected, and approved.

The Business Committee reported, and recommended that, as to-morrow (Tuesday) would be Foreign Mission day, the Hon. the Rev. Dr. Miller, C.I.E., of Madras, India, a distinguished missionary, should occupy the chair at 10.30 A.M.; that the Hon. the Rev. David Nichol, Ida Grove, Iowa, should occupy it at 3 o'clock P.M.; and the Rev. H. M. Williamson, D.D., Belfast, at 8 o'clock P.M.—which recommendations were adopted.

The Committee also reported, that an invitation had been received from Rev. Drs. Gentles and Hutton, on behalf of many friends in Paisley, asking that the Council hold an afternoon session in that town, when the delegates would have an opportunity of seeing the many objects of interest there; that the Committee had carefully considered the request, but felt that the engagements of the Council in Glasgow precluded their acceptance of this invitation. The Committee therefore recommended, that the invitation should be acknowledged in the Minutes, and that the thanks of the Council should be given to our friends in Paisley for their kind and courteous request.

The Order of the Day for fixing the time and place of next meeting of Council having now arrived, the Rev. Dr. Taylor called on Dr. W. H. Roberts to read an invitation from Washington, D.C., and addressed to the Council.

Dr. ROBERTS then read the following letters:—

“WASHINGTON, D.C., U.S.A., June 2, 1896.

“To the Alliance of Reformed Churches holding the Presbyterian System, in Council in Glasgow, Scotland, June 14, 1896.

“DEAR BRETHREN,—We extend you a cordial and earnest invitation to hold your Seventh Council in New York Avenue Presbyterian church, Washington, D.C., U.S.A.

“There would be a special significance in your presence in this country at the opening of a new century. There would be eminent propriety and large influence in your presence in the capital of a nation which owes so much of

the form and very life of its institutions to our Reformed doctrine and Presbyterian system. Your visit will be to one of our most beautiful and interesting cities. You will be at the centre of historic association and national observation and influence.

"In this invitation joins especially and most heartily the Council of this church, consisting of the diaconate, the Board of Trustees, with the bench of elders.

"You will be welcomed, not only by the large and devoted constituency of our own faith, but by a great multitude of our Christian citizenship, who are given to hospitality, and rejoice in the communion of the saints.

"We desire to suggest that, in the appointment of the date of meeting, you avoid the heat of midsummer, when so many of our people are absent. It should not be later than the middle of June, nor earlier than the middle of September. For the best results it should be even later.

"And if this invitation be accepted, we ask that you appoint, as your Committee of Arrangements, the Session of this church, with power to add to their number.

"By Order of Session.

"WALLACE RADCLIFFE, *Moderator.*

"S. L. CRISSEY, *Clerk of Session.*"

"The Presbytery of Washington City, having heard that the New York Avenue Presbyterian church, through its Session, Deacons, and Board of Trustees, had invited the Alliance of the Reformed Churches holding the Presbyterian system to hold its Seventh General Council in said church, expresses its gratification at the invitation, unites in it, and assures our hearty and generous co-operation.

"G. N. LUCCOCK, *Moderator.*

"B. F. BITTINGER, *Stated Clerk.*

"IN PRESBYTERY, June 8, 1896,
WESTMINSTER PRESBYTERIAN CHURCH,
WASHINGTON, D.C."

Having read the letters, Dr. ROBERTS said:—I shall only add a word to these invitations, and that is, my intimate knowledge of this church, of which I was at one time a member, and my long residence in that capital, lead me to assure the Council not only of a most cordial welcome, but of a hospitality that will equal in generosity anything that has been done for the Council at any time in its history. I can give that assurance with the greatest freedom, and I hope it will be the pleasure of the Council to accept this hearty invitation.

Dr. ROSS TAYLOR.—I have also to report on behalf of the Business Committee that an invitation to the Council to hold its next meeting in the city of San Francisco, California, has been laid before it by the Rev. Professor Minton, speaking on behalf of the presbytery there. It was promised that if the Council should accept of either invitation a right hearty, royal welcome would be given to the delegates. The

Business Committee, however, came to the conclusion that the preference on this occasion ought to be given to the city of Washington, and they recommended accordingly. I might venture to say, as one who has visited Washington, that the members of Council will find a most beautiful city to welcome them, and such hospitality as they had heard of from Dr. Roberts. At the same time, the Business Committee considered that the Council should place on record an expression of their warm gratitude to San Francisco for the invitation which its people sent to them. I beg to move that the Council meet at Washington on the occasion of its next meeting.

On the motion of Dr. JOHN HALL, the proposal of the Business Committee was unanimously accepted.

Dr. TAYLOR.—There comes now the question of date of meeting, in regard to which there was a division of opinion in the Committee. The brethren from America report that the present arrangement of meeting in the year of the Presidential election is inconvenient for them. If we meet at Washington they will be in the midst of the excitement of an election. It is extremely desirable that we get off the year of an election, but to do this we will require to change our time of meeting once, either by having our next meeting three years or five years hence. The question in the Business Committee was, therefore, whether the Council should meet in 1899 or in 1901. By a considerable majority the Committee came to the decision that the next meeting should be in 1899. I presume that, whatever year we fix upon, the time indicated by our brethren in Washington will be accepted, namely, some time in September. As representing the Business Committee, I beg to move accordingly.

The invitation was accepted, and the Council resolved to hold its next meeting in Washington, D.C., in September 1899.

Rev. Dr. BLAIKIE.—I have been entrusted with an Address to be laid before the Council, which comes from the Eastern Section of the Executive Commission of the Ecumenical Methodist Conference. I may explain how this comes to be addressed to us. The Methodist Churches have formed themselves, very much after our own example, into an Ecumenical Conference, which held its second meeting in the city of Washington, where we are to hold our seventh Council. From that Conference a deputation was sent to Toronto, to convey their congratulations to us, and were heard at considerable length. The Ecumenical Conference, still further going in our steps, appointed an Executive Commission, which is divided into two sections, the Eastern Section and the Western Section, and the former, desirous,

when we should hold our Council upon the soil of Great Britain, of expressing their kind feelings towards us, resolved first of all to send a deputation. In that deputation the President of the Conference and the Rev. Hugh Price Hughes were mentioned, but these gentlemen not being able to be personally present, the plan was changed, and an Address, which I now hold in my hand, has been sent, which may either be read or disposed of as the Council think proper.

Dr. Blaikie then read the following Address:—

TO THE GENERAL COUNCIL OF THE ALLIANCE OF REFORMED CHURCHES throughout the World holding the Presbyterian System, from the Executive Commission of the Eastern Section of the Œcumenical Methodist Conference.

BELOVED AND HONOURED FATHERS AND BRETHREN,—

We, in behalf of and by the authority of the above Executive Commission, take this opportunity of offering you our sincere congratulations that your Churches have, by God's blessing, been permitted "to fill the face of the world with fruit," and of assuring you that it is our fervent prayer that your present gathering may be specially memorable by reason of the plenitude of the Spirit's grace and influence in your midst, as the sure pledge of greater good in all the days to come.

At our second Œcumenical Methodist Conference, the Rev. William Arthur affirmed, with the hearty approval of all the brethren then present, that it was the duty of the Methodist Church "to salute in the name of the Lord other branches of the Church of our common Saviour." As one branch of the Church, he further exhorted us to "gratefully own our manifold debts to other branches," to "doubt not that hereafter, as heretofore, the grace given to them will bring profiting to us," and he prayed "that grace given to us may be helpful also to them." And what is all this but an echo of the fine saying of John Wesley, that "Methodists are the friends of all, the enemies of none," and an endeavour to realise the New Testament ideal of the Church which God has "tempered together," that there "may be no schism in the body," which makes it incumbent on the members to "have the same care one for another"? May you have "peace in all your borders" and "prosperity in all your palaces."

And it is with especial gratification that we recall, in the presence of so many of its distinguished representatives, our "manifold debts" to the historic Presbyterian Church, it being pre-eminently Protestant. Your great Church has been of necessity a witnessing Church, and has gained one of its chief distinctions in going forth "unto Jesus without the camp, bearing His reproach." Other Churches can never forget that "The Solemn League and Covenant" was subscribed in tears and blood. It has been given to you "not only to believe in Christ, but also to suffer for His sake." Your Church has furnished the memorable and inspiring spectacle, not simply of a solitary heroic soul here and there, but of generations of faithful souls ready, for the sake of Christ and His truth, to go cheerfully to prison and to death. This rare honour you rightly esteem as the most precious part of your priceless heritage, and it requires hardly any stretch of imagination to suppose that

we can hear your illustrious fathers and predecessors charge you, their sons and successors, to "hold fast that which you have," that no other Church take your crown.

The firm resistance which you have ever offered to Papal claims and usurpations, the "good fight" you have ever waged against the deadly evils of scepticism and sacerdotalism, the zeal and fidelity with which you have ever upheld the "Crown Rights" of the Redeemer, and contended for the freedom and independence of His Church, are a sufficient guarantee that, if the occasion should again arise, you will be among the first and foremost to maintain, at any cost or sacrifice, "the faith once for all delivered unto the saints."

"For this we may know, that as long as they grow,
Whatever change may be,
None can ever teach either oak or beech
To be aught but a greenwood tree."

A great Protestant Church can never be a mere bundle of negations, an ignoble tissue of compromises. It must perforce be evangelical in spirit and doctrine, and aggressive in policy and conduct. And the New is substantially the same as the Old Evangelicalism. Arminians and Calvinists alike hold tenaciously to the core and substance of the Christian revelation, that Christ has been made unto them "wisdom and righteousness, and sanctification, and redemption." To employ the last words of a famous preacher, we once more declare that "Christ in the divinity of His person, Christ in the perfection of His character, Christ in the sufficiency of His atonement, Christ in the prevalence of His intercession, Christ in the love of His heart, and Christ in the power of His arm," is the solid rock on which men may build when "all is sea and sand besides." The true meaning of the Saviour's Cross, as set forth in that wonderful text which begins and ends with Himself, "And I, if I be lifted up from the earth, will draw all men to Me," inspires us with the confidence that that Cross can never lose its attraction or be robbed of its saving efficacy and power.

And is it altogether visionary to suppose that the day is approaching when our scholars and divines shall, under the inspiration of the eternal Spirit, skilfully modify and perfectly blend our various creeds, so that in the place of all the colours of the rainbow we shall have the ray of pure white light shining everywhere; when "the truth as it is in Jesus" shall be so exactly expressed, without admixture of error, that it shall be universally taught to the praise of Him who has promised to guide His disciples into all truth?

And we further glory in the thought that the great Presbyterian Church can never cease to be evangelical, since it has become so intensely evangelistic. Dr. Rigg sagaciously observed, ten years ago, that, "taking the world over, Presbyterianism in the future must be looked to as one of the very greatest and most beneficent forces for the Christian conversion and evangelisation of the generations of mankind on every continent, if not in every land." We do unfeignedly rejoice as we behold your goodly array of Churches giving the noblest of their sons, and consecrating their vast resources of learning and wealth to the greatest, the mightiest of all enterprises, the conversion of the world to Christ, assured that He shall yet "reign from

the river to the ends of the earth," that "His glory shall be revealed, and all flesh see it together."

To venture on one other observation, any comparison instituted between the Presbyterian and Methodist Churches will at once show that Methodism began where the Presbyterian and every true Church must end, and, *vice versa*, that Presbyterianism began at a point which Methodism has hardly yet reached. Hitherto Presbyterianism has chiefly won its widening way by the sedulous cultivation of family and national life, and Methodism along the line of aggression and conquest. The First Book of Discipline made proposals for a scheme of national education, which is only now, after the lapse of three centuries, beginning to be thoroughly appreciated. It is no discredit to John Knox, that "man of commanding genius and dominating force," that he did not make Wesley's motto, "The world is my parish," his own; for the man who in the sixteenth century had the spiritual insight to make children his charge and care for Christ's sake, would, in the altered circumstances of the eighteenth and nineteenth centuries, have marched with the course of events, and be found at the head of the host seeking the world's evangelisation. The two distinct characteristics can never be permanently dissociated in the history of any Church where either of them is predominant. We are all agreed now that neither the Christian culture of the young nor the evangelisation of the masses can be neglected with impunity. The garden plot of our respective Churches must be carefully tended at the same time that they are seeking to extend it by reclaiming large tracts from the wilderness.

The underlying unity of our Churches, amidst all their diversities, was never so clearly recognised as in the present day, and has led to closer intercourse and heartier co-operation. If, after the closing up of ranks that has taken place elsewhere, union of the Presbyterian and Methodist Churches, or even of all the sections of Methodism or of Presbyterianism, in England and Scotland respectively, be but a dream, union in prayer, in effort, in sacrifice, is every year becoming easier and more complete. And in whatever part of the field the battle rages most fiercely, or whichever section of the Church is most hardly pressed, thither may we confidently expect "the sacramental host of God's elect" to hasten, for the sake of Him who will reckon loyalty to one another the truest loyalty to Himself.

We close, dear brethren, as we began, by praying that the Master's presence may be in all your assemblies; that He may give you the Spirit of wisdom in all your deliberations and decisions; that He may "comfort all your waste places;" that He may prosper all your undertakings; that He may make "all grace to abound toward you," until your cherished ideal of "a Free Church in a Free State" shall in every nation under heaven be an accomplished fact, and every citizen be taught that "the chief end of man is to glorify God and enjoy Him for ever."

D. J. WALLER, D.D., *President of the Wesleyan Conference
and Chairman of the Executive Commission.*

JOHN BOND, *Secretary.*

Dr. JOHN HALL, New York.—I take the liberty of moving that the Business Committee appoint a Sub-Committee, with Dr. Blaikie as its convener, to prepare a suitable reply, and which should express our

heartly appreciation of the tone and spirit of the communication from our Methodist brethren that has just been read. I had the honour of being sent as a representative of the General Assembly of my Church to that Conference in Washington. The meeting was in every way worthy of the great denomination it represented, and I have no doubt that its influence was widespread and for good over a large portion of the United States. I have the privilege of knowing many of the leading brethren of that denomination, and several of them said to me before I left home that I, on the part of the Methodists, was to greet the Council cordially, and to give their love to the brethren when I met them in Council. That feeling, I am sure, is in the hearts of very many of this large and eminently useful denomination, and I trust that there will be a cordial and appreciative response by the Sub-Committee that I have moved to be appointed. I may say I am not entirely unselfish in this matter. It will perhaps be a surprise to many when I tell them that I am myself an honorary member of the oldest Methodist church in the city of New York. I had occasion to preach there, and while the collection was being taken up, one member moved that I should be elected an honorary member, and the motion was seconded and carried unanimously. Bishop Andrews, the local bishop and most influential member of the Methodist Church, was present on the occasion, and he never even suggested that I should renounce the Westminster Standards or give up the Confession of Faith. I have, therefore, an interest in desiring that there should be the truest and kindest feeling between our Church as a whole and that sister communion.

Principal DYKES, London, claimed the privilege of seconding the motion. He expressed for his Church and brethren their deep appreciation of the fraternal relations between the Presbyterians and the Methodists of England. He was sure the Council had listened with the greatest satisfaction to the admirable address from their Methodist brethren.

It was then agreed that the Sub-Committee to prepare a reply to the address should be Dr. Blaikie, Dr. Hall, Principal Rainy, Principal Dykes, and Ralph Prime, Esq.

Dr. MATHEWS.—I have received a telegram as follows :—

“The Irish Methodist Conference, assembled in Dublin, sends fraternal greetings to the Pan-Presbyterian Council assembled in Glasgow.

“DAVID WALKER, D.D., *President.*

“J. R. CRAWFORD JOHNSON, D.D., *Secretary.*”

In reference to this telegram, I move that a reply be sent back, signed by the President, Dr. Roberts, and myself.

This was agreed to.

Dr. HEMPHILL, Louisville, Kentucky, said:—I have to submit to the Council a matter from the Presbyterian Church in the United States. Some discussion has arisen in regard to the representation of that Church in this Council, and more particularly as to the distribution of the expenses incident to the Alliance. The delegation was therefore instructed to bring this matter to the attention of the Council. They have no complaint to make, but they think that possibly there might be a more equitable distribution of the expenses. In the discharge, therefore, of that Commission, I bring the matter to the attention of the Council, with the suggestion, if such be needed, that it be referred to the Business Committee.

Dr. MATHEWS.—I move that this subject be referred to the Subcommittee on Finance, which meets to-day at two o'clock.

The motion was agreed to unanimously.

The Order of the Day was now in order, when the Rev. Professor D. STEELE, D.D., Philadelphia, Pa., read the following Paper on

OUR CHURCH SERVICES: READING THE SCRIPTURES.

The reading of the Scriptures is associated with some of the most solemn periods in the annals of the human race. In its scope and influence it sweeps the centuries, and is linked with the highest civilisation of the present and the future.

1. *What is to be the subject-matter of reading?*

The term Scripture specifically means the sacred writings of Christendom—the Bible, often used in the plural, preceded by the article, and styled the Holy Scriptures. "These," says Mr. Gladstone, "though assailed by camp, by battery, and by mine, are, nevertheless, a house builded on a rock."

The Scriptures of Protestant Christendom comprehend the thirty-nine books of the Old Testament and the twenty-seven of the New. These constitute the canon of inspired revelation, and are infallible. They constitute the treasury of divine truth, and are to be translated into every tongue, that he who runs may read.

2. *Why should the Scriptures be read?*

Some books are read for entertainment, and some for information; but these are to be read for "instruction in righteousness." Well

have the Westminster divines said, "The Spirit of God maketh the reading . . . of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation ;" and a greater than any assembly of divines has said, "Search the Scriptures." God will honour His own word, whether uttered from the pulpit or gathered from the sacred page.

The histories and biographies, the proverbs and poetry, of the Bible are the grandest on record. Some of them antedate the writings of Homer and Herodotus by centuries. Written at a great variety of periods in the world's history, and by at least forty different persons, they stand forth, unrivalled in their origin, contents, and instrumental power, the imperial volume of the ages. They have revealed God in Christ reconciling the world unto Himself. They have opened heaven, and taught men and women how they may enter in. No wonder that our Bible Societies scatter the leaves of the "Book of books" far and near for the healing of the nations, and to be read in the vernacular in almost every language under heaven.

Some read the Scriptures only to defend their own peculiar views of divine truth. The pages of the Bible have been ransacked in order to buttress party, to magnify error, and often to rend the body of Christ.

The infidel reads the Scriptures that he may find discrepancies in them, his policy being to leave man without a compass or a chart upon the sea of life.

Materialism, rationalism, agnosticism, all are the outcome of a reckless disregard of the Scriptures. Multitudes read the Divine Word as they would an ordinary tale. They never turn their thoughts inward or upward. They never place themselves and their relationship to Him in whom they live and move under the searching light of His revelation. The purpose of every Bible-reader should be to discover the will of God in relation to the life that is now, as well as in relation to the life that is to come. The purposeless and often careless reading of God's will to men has brought leanness to many a soul. On the other hand, Jeremiah read divine utterances with happy results. He says, "Thy words were found, and I did eat them ; and Thy word was unto me the joy and rejoicing of mine heart."

3. What is the history of Scripture-reading ?

The Jews divided the books of the Old Testament into the Law, the Prophets, and the Hagiographa, or Holy Writings. The Penta-

teuch is divided into fifty or fifty-four Paraschioth or larger sections, according as the Jewish year is simple or intercalary. One of these sections was read every Sabbath-day. These Paraschioth were further subdivided into smaller sections, termed Siderim or orders. Until the prosecution by Antiochus, the Jews read only the Law; but the reading of it being prohibited, they substituted for it fifty-four Haphtoroth, or sections from the prophets. Subsequently, when the reading of the Law was restored by the Maccabees, the reading of a section from the Law constituted the first lesson, and the reading of one from the prophets constituted the second. The portion of Isaiah relating to the sufferings of the Messiah, which the Ethiopian eunuch was reading when Philip drew near to his chariot, was probably one of the Haphtoroth. After the return of the Jews from captivity in Babylon, and the Hebrew language had ceased to be spoken, the Chaldee became the vernacular, when it was customary to read the Law first in the original Hebrew, and then in the Chaldee dialect. That was a memorable occasion in the history of Scripture-reading when Moses, having written all the words of the Lord, "took the book of the Covenant and read in the audience of the people; and they said, All that the Lord hath said we will do, and be obedient."

4. *How shall the Scriptures be read?*

Every one familiar with Holy Scripture is aware that the Bible is unique in its wonderful variety, and hence the difficulty in reading its contents with propriety. Indeed, there is no book that demands greater diversity of intonation than does the Bible. No one would think of reading the parable of the Prodigal Son with the same intonation and inflection as Paul's speech on Mars' Hill. To read the Scriptures with proper tone and emphasis is to convey to the hearer the meaning of passages that would otherwise be full of mystery. By no one, therefore, should the art of reading the Scriptures with proper emphasis and pause be cultivated so sedulously as by the minister of the gospel.

Shall the Scriptures be read by the officiating minister alone, or shall responsive reading be the rule, or shall the Scriptures be read in concert in public? These are questions which are engaging the thoughtful and religious.

In Presbyterian pulpits generally, it is the minister who reads the Word, and the people are expected to follow in thought. But can the attention of an entire congregation be secured under such circumstances? The time was when the people carried their Bibles with them as they went up to the House of God, and followed the reading so

closely that as chapter and verse were announced a flutter of leaves could be distinctly heard. Times have changed, however, at least in many American congregations. In many instances the reading of the Word does not seem to interest the people sufficiently to induce them even to open their Bibles.

Responsive reading is cultivated so extensively in our Sabbath-schools that the natural result would be to introduce it in the public congregation. The question presents itself, Would this be for edification? Would such a course be towards higher spiritual life? Would the worshippers become more interested in the public reading of Bible truth? Or would it be for edification to have a large part of the Bible, if not the whole, divided up into lessons for every Sabbath in the year, so that in every Presbyterian congregation throughout the world the same portion or portions of Scripture should be read on the same Lord's Day? Deprecating everything in the form of what is popularly called Ritualism, nevertheless these and similar thoughts have been revolving in our mind, and the summation of wisdom existing in this Council, we have no doubt, is adequate to dispose of them. The international lessons in the Sabbath-school are in the line that we have indicated above.

5. *What has been the influence of reading the Scriptures?*

Results, it has been said, are the logic of the nineteenth century. They are the *principia* of history. Bible-reading accompanied with prayer has been at the foundation of all revivals of religion on record. It was the finding and reading of the book of the Law in the house of the Lord by Hilkiah the priest that led to the revival of religion in the days of Josiah. It was the reading of the Scriptures by Luther in his cloister that unchained the mighty spirit of the great Reformer. Zwingle and Calvin and Melancthon followed, and by Bible-reading reached a still loftier plane of thought and Churchly living. Translations of the Scriptures multiplied, Protestantism lifted the grave-stone of an unknown tongue from the Word of God, and gave to hungering mortals the bread of life. Erasmus and Wycliffe—the morning star of the Reformation, each in his place—aided the reading of the Bible by giving it to the people in the vernacular. It was Knox, however, who gave to Scotland an impetus in Scripture-reading that has grown with the centuries, and made possible the meeting of this Council within the very shadow of that monument which crowns the Necropolis. Bible-reading gave birth to the First and Second Reformations in Scotland, and life and energy to the Covenants. Here, on this very soil, with the reading of the Scriptures, were born

and nourished those Presbyterian principles which, linking themselves with the Biblical historic episcopate, are destined to live and triumph.

The reading of the inspired Word in the family and the House of God has given strength, stability, and glory to Protestantism. It has imparted breadth and depth and spiritual power to Presbyterianism in Scotland and throughout the world, and made the land of the Covenants what it is.

In imagery glowing with enthusiasm, well has Scotland's youthful poet, Robert Pollok, sung and celebrated the worth of Holy Scripture:—

“Star of eternity, the only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss
Securely ; only star, which rose on time,
And on its dark and troubled billows still,
As generation drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of
God—the eternal hills—pointed the sinner's eye.”

The Rev. Professor JAMES DICK, M.A., Belfast, now read the following Paper on

OUR CHURCH SERVICES: PRAYER.

What is the relation between the revealed and the heathen conception of sacrifice? Is the Christian conception a development of the heathen, or did the heathen conception precede the Christian? Pure naturalism may answer in the affirmative, but the answer has no historic ground on which to rest. The oldest historic record we have of sacrifice is that of the sacrifice offered by Abel. Now Abel offered his sacrifice in obedience to a Divine institution, as it is expressly recorded that he, with other believers, embraced the promises that were seen afar off. History is, at any rate, clear on this, that the oldest record we have of sacrifice is the record of sacrifice, not in a heathen, but in the Christian conception of it as an atonement for sin.

Abel sought and found acceptance with God through sacrifice, so also Noah and Abraham sought and found. Noah offered sacrifice, and God accepted him, and blessed him and his sons. Abraham built an altar unto the Lord, and called on the name of the Lord.

So on through the Old Testament Dispensation, atonement was connected with prayer, and was always implied in prayer. The High Priest offered, took the blood into the most holy place, and prayed for the people. His prayer for them was in effect their prayer, founded upon atonement, to the God of their salvation. For the earliest believer and witness for God under that Dispensation, and for every other to the latest, sacrifice opened up the way to the mercy-seat and the Holy of holies.

When Christ came and offered Himself, prayer was set, not upon a new basis, but in a clearer light. When the shadowy outlines of Old Testament sacrifice and intercession were filled up by the actual appearing of the God-man, and when the one offering for sin was presented, there was at once the exposition and the justification of the appointed sacrifices and intercessions of old.

In our Church services, the connection between sacrifice and prayer is still maintained ; not that we offer sacrifice, but that we preach *the* sacrifice. As the doctrine of Christ, as the Way, the Truth, and the Life, is faithfully and constantly preached, there is a door opened in heaven by which prayer enters in, and the suppliant can come with holy boldness to the throne, and take hold of the right hand of God's righteousness. Precisely as that is the true preaching which fixes the attention on the Great High Priest, so that is the true prayer which accepts the Divine teaching, and draws near in dependence on Christ's sacrifice.

In such a case devout souls do not attach much weight to the so-called philosophic objections to prayer, and, after all, what do the "philosophic" objections amount to? Here is one kind of objection. God works on a fixed plan : prayer on the part of creatures seeks to interfere with or modify the plan, and to violate the divine order of the universe. Hence it is supposed or argued that, if prayer be of any use at all, it is only in the way of "reflex influence."

But it is, in the first instance, unphilosophic to postulate a Divine order of the universe, and at the same time to postulate even reflex influences as lying outside of that order. It is infinitely easier to conceive of the Divine order as all-inclusive, and therefore inclusive of prayer, than to conceive of it as limited and as a system against which prayer, as a disturbing force, can be projected from without. Surely in the Divine order in the moral and spiritual world means and ends are all included, as in the material worlds the Divine order that leads up to the harvest, leads through tilling and sowing, and rain and sunshine, and reaping.

But, in the second instance, the objection that would assign to prayer only a reflex influence is unscriptural and heartless. It robs the believer of a very real Heavenly Father, who has promised and is able and willing to supply the very real wants of His children. The history of His sovereign providence shows unmistakably that the Divine order of the universe is so fixed by Him that the very movements and forces of the material universe are always the expression of His will, and that He can use them when He pleases for the rewarding of obedience and for the punishing of disobedience. When God said, "I will yet for this be inquired of by the house of Israel to do it for them," there was an implied assurance of something more than reflex influence. God, as a personal God, Father, Son, and Holy Spirit, stands toward His children in a relation of infinite love, and therefore of infinite all-providing care. He has taught His children to pray to Him; they have done it in all generations, believing in His promise, and their experience is the standing and triumphant refutation of all "philosophic objections."

The conditions of true prayer in the sanctuary, or anywhere else, are (1) that the prayer be offered to God, (2) that it be offered in the name of Christ, (3) that it be offered in dependence on the Holy Spirit, (4) that it be offered according to God's will. These are the conditions of prayer equally for the preacher who leads and for the people who follow. If the preacher prepares his prayer or conceives of it as an address to the audience, it is, of course, not a prayer at all. It may be polished, eloquent, didactic, attractive; it may be pathetic or even poetic, and very beautiful, and he who delivers it may win admiration; but he has not prayed, and his beautiful address is an abomination to the Lord. There is nothing that will more immediately jar upon the spiritual ear than any words or phrases that suggest studied art or artificiality in prayer, for these things show that for the time at least, the man has forgotten that he is in the Divine Presence, and that he is there professedly as a sinner for whom the door has been opened by pure grace. Better a thousand times than such a prayer is the rugged utterance, direct, simple, agonising, of an uncultured man who recognises the Divine Majesty and his own place as a suppliant, and manifestly talks with God. Of course, we do not mean that true prayer must needs be rugged or uncultured, or that a minister of thoroughly cultured mind and refined literary taste cannot lead a congregation to the throne of grace; it is the posing, in such a solemn service, before the audience as a cultured man—which is the weakness of many an uncultured man—that we

condemn as being leagues distant morally, from the most elementary conception of true prayer to the Holy One.

Moreover, he who leads a congregation in prayer must so manifestly depend on the name of Jesus Christ for admission to God's presence, that the attention of the people may not be fixed on the man leading in prayer, but on Christ Himself, within the veil, as the Great Intercessor. The preacher is not a priest who makes intercession with God for the people when he prays in the public service. He takes the people with him, and he and they make application together to the One Mediator that He may intercede for them. When this is done in faith Christ clothes them with the robes of His righteousness, takes them by the hand, leads them to His Father and their Father, to His God and their God, and says, Come and we shall ask what we will and it shall be done.

The main elements in the public prayer are adoration, thanksgiving, confession, supplication. The order of these may be varied, the one may pass into the other by such an easy transition that they may seem blended, or there may be such a natural return from one to another that no sense of confusion is felt by the suppliants. But if the preacher's mind is well disciplined, and if his preparation be conscientious, as conscientious it ought always to be, he will have a definite plan or method in prayer, at least before his own mind, though this method may not always be observed, or even thought of, by the audience. But the needs of the people, or of the time, or the nature of his subject, will be always varying or modifying his method. If, on the other hand, the preacher prays in such a way as to suggest to the minds of the people that he is rambling aimlessly, and merely "making a prayer," attention on their part will be impossible, as they will not be able to follow him or to pray with him, for the simple reason that he is not leading them forward. The minister of truly spiritual mind goes in before his congregation to stand on holy ground, and seeks to place them on that ground too, in dependence on the Holy Spirit, that they may have fellowship with the Father and with His Son Jesus Christ.

But we may ask, further, and try to answer in a word or two—What is the will of God as to the substance or scope of Prayer in the Christian congregation? That depends on what the whole service is about. The service is the regularly recurring presentation of revealed grace, of pardon for sinners, of strength for the weak, of sanctification for the unholy, of blessing of every kind for those who will believe and receive, and of God in Christ, over all, blessed for ever. Prayer

is, therefore, the congregation's response—Be it unto us and others according to Thy Word. The main direction in which the prayer ought to move we find indicated in the thoughts and order of the Lord's Prayer. Christ teaches us to begin with the Name and Kingdom and Will of God. We often put last what He puts first. But the nearer we come to the mind and the more we are conformed to the image of Him who hallowed God's Name and gave His life to establish God's Kingdom and to do His will, the more shall we desire prayer for His glory, and especially His glory in grace and salvation, as the great end of all things.

Of course in dealing with this subject, both as to matter and form, we have assumed throughout that Church prayer is not in stereotyped forms. We have absolutely no Scriptural warrant for prescribing set forms of prayer. True, there may be a temptation to wish for some such form as we listen, as we sometimes have to do, to long, rambling, incoherent prayers. But the temptation would be nearly as strong to wish for some stereotyped gospel sermons, while we listen to much of that which passes for preaching in the present day. The remedy is not to be found in forms. These would rather aggravate the evil. They would restrain the spirit of prayer and supplication. They would encourage formalism. They would be a beggarly imitation of prelatie prayer-books, which in their turn are imitations or remnants of Romish liturgies, all of which the Presbyterian Reformers indignantly rejected and cast out of the sanctuary. And the great mass of Presbyterian Churches throughout the world have kept them out to this day. Scriptural Presbyterianism is too healthy and vigorous a growth to crave for food like that. "God is a Spirit, and they that worship Him must worship Him," not with the devices of an elaborate and sensuous formalism, but "in spirit and in truth." True Presbyterianism desires now, as in the times of reformation, to have its services so filled with the grace of the Holy Spirit, and so regulated by the Holy Scriptures, that in the whole conception of them, in all the conditions of them, and in all that they successfully achieve for God and man, God may be all in all.

The Very Rev. Principal STEWART, D.D., St. Andrews, now read the following Paper on

OUR CHURCH SERVICES: PREACHING.

It might appear in accordance with the fitness of things that one who discourses upon preaching should himself be a preacher, not of

experience only, but of reputation,—a preacher in the truest, fullest sense of that word. Our American friends at least assume the soundness of the principle when they invite to Yale and elsewhere those who, in this country, or in their own, have made a name as preachers, in the hope apparently that they will be able to lay bare before admiring students the secrets of their art. So far, however, as I have been able to observe from the lectures thence resulting, the secret remains uncommunicated, if not incommunicable. Much good is no doubt effected by such lectures. The students are brought into contact with strong and striking personalities, and something of the influence must be exerted upon them, which makes the preacher what he is to the congregation which he attracts and thrills. It is always interesting, also, to know the methods on which those work by whom good work is done. But it may be doubted whether the preachers themselves know where the real secret of their power lies. Many of the impulses which move us belong to mental regions of which we are but dimly conscious. In any case, method is not power, though it is that through which power works; mechanism is not life, though it is that through which life makes itself effective. The lesson of which is, that too much is not to be expected from lectures upon preaching, or discussions concerning it.

I was once going through the workshops of a University Engineering Department. I said to my friend, the Professor, "Do you make engines here?" "No," he said; "but we make engineers." I wish I could say that my occupation in life, if not to preach, is to make preachers. At any rate I have to criticise sermons, and give such help in the matter as I can to Divinity students. It is from experience in this direction, that such remarks as I now offer derive any value they may have.

One thing I must not forget, and that is, that this paper does not stand alone, but forms one of a series upon "Our Church Services." There is no Presbyterian Church, so far as I am aware, which does not include preaching as an essential part of the Church service, which does not, indeed, assign to it a large and important place. It does not follow that all consciously recognise that the sermon is a part of worship; in many cases there may be a feeling, real even if unexpressed, that worship proper ends where the sermon begins, the former being addressed to God, while the latter is addressed to men. No doubt there is a distinction, though we might get a clue to what the sermon should be, and avoid many of the defects which we observe in preaching, if the thought were more present with us, that

every act done consciously in God's name is an act of worship rendered to Him, and that the sermon ought to be pervaded by the same spirit of devotion which finds, not more real, though perhaps more direct, expression in praise and prayer. But the inclusion of this subject under the head of Church Services immediately raises such questions as these—Should preaching be a part of the Church service? If so, what is its relation to the other parts of that service? And what is its own nature? how may the functions of the preacher be most profitably discharged?

In answer to the first question, it is not too much to say, with De Pressensé, that "preaching is the glory and the necessity of Christianity, which aims at making saints by revealing the holiness and love of God in the Gospel. Worship," he continues, "may not consist of preaching alone, or it becomes a mere school of philosophy; but neither, on the other hand, can preaching be despised without the tone of the service being lowered." Word and act, praying with understanding, worship accompanied and interpreted by instruction and exhortation,—these have ever been the conditions of a full and free Christian life. There have been times in the history of the Church when preaching has been overshadowed and well-nigh driven out by an elaborate and imposing ceremonial, though even there we may trace a consciousness of the gap thus created in the general resort to miracle-plays and moralities, which attempted to do the same work in another way. The Reformation, itself largely due to earnest preaching, gave to this function its proper recognition and place. And among the Reformed Churches, those known as Presbyterian have always been conspicuous for their belief in the importance and efficacy of the preached Word, and their consistent efforts to make the best use of the weapon which it places in their hands. There is no fear of preaching being undervalued among us, though its influence may doubtless be often impaired by the manner in which it is carried out.

Its relation to the other parts of the service is determined by its special character, and a wise Christian discretion will adapt it to the needs and circumstances of those addressed. The sermon may be said to have two chief aims—*instruction* and *exhortation*; the former including exposition of Scripture, declaration of doctrinal truth, moral guidance; the latter being designed to stir the emotions, to bring the congregation nearer to God, to commend the Gospel as a whole, or to recommend some special course of action. Now, while neither of these elements should ever be left out of sight, it may be said that

both are not always, at least to the same extent, necessary. And here comes in the question as to the length of the sermon. May we not say that, in proportion as instruction is predominant, more latitude in respect of time must be allowed, while for hortatory purposes a brief, bright address will probably effect what a more lengthy appeal would fail to bring about? Beyond a general rule of this kind it is impossible to go; for, as we all know, one man may weary his audience in ten minutes, while another keeps them enchained for an hour. The popular preacher, always supposing that his popularity is not due to the employment of methods unbecoming the dignity of his office and unworthy of the message he has to deliver, may preach as long as he thinks necessary to do justice to his theme, and that whether his strength lies in the direction of instruction or exhortation. On the other hand, it is perfectly possible to be short and tedious. The congregation must never be lost sight of in this connection; for preaching is that part of the service which is at once *popular* and *personal*. It is popular in the sense that its whole value depends on its power to interest and impress the minds, to move and win the hearts, of those who hear. But it is also personal, individual. In the hymns and prayers there is necessarily something fixed and regular; into them the element of the unexpected does not enter, but in the sermon the individuality of the preacher has full play. It is the variable as opposed to the constant element in our Church services. For this reason, doubtless, it holds a special place in the estimation of the people. These two features or aspects of preaching, then—its popular and personal sides—must be freely and frankly recognised by us. If the instruction tendered from the pulpit does not interest the people, it must either be that the substance of it is unsuitable to time, place, or circumstance, or that the manner in which it is presented robs it of its attractiveness. It is like a good dinner badly cooked and served. Professor Blaikie justly observes that “the weak point in Scottish preaching has commonly been heaviness; and this has arisen from a tendency to an excess of dogmatic and expository teaching, and a want of familiar fellowship with the hearers in the ordinary moods and workings of their minds.” Here, did time permit, one might discuss the questions of (1) sensationalism or the illegitimate endeavour to excite interest and achieve popularity, and (2) the relative advantages of read and extemporaneous address. With regard to sensationalism, I would just remark that its danger is twofold; not only does it pervert the appetite of the hearer, like too much confectionery or stimulant, but that

like the latter, it loses its effect through too frequent use. The constant occurrence of figures of speech, of epigram, or startling illustration, becomes even wearisome; as in a letter, when every other word is underlined, too much emphasis is no emphasis at all. It may be the desire to avoid heaviness which has led to so large a discontinuance of doctrinal preaching, a result which some regard with apprehension. It may, however, be due to the fact that religious literature has so largely increased in amount and in circulation that acquaintance with the main outlines of doctrine may be taken for granted, while more is made of practical life and needs. At the same time, it should be remembered that Christian truth is the foundation of Christian morality itself, the source of its motive-power, the means of its safest guidance. As to read sermons, I venture to suggest that, in so far as the sermon aims at instruction, it may, as a rule, be better to write and read it. Instruction cannot be too succinct and precise, as well as intelligible. Extemporaneous explanations are apt to be inexact and diffuse. On the other hand, exhortation must always be most effective when it is suffused with the feeling of the moment, when it is sped direct from the heart of the preacher to the heart of the hearer. But while speaking of preaching as a means of instruction, I should like to note what seems to me often forgotten, that it is not only the instruction which the preacher can himself convey which is of advantage, but that he may lead his congregation to other means of instruction accessible to them—the Bible, religious literature and history, and so on; just as in our universities the lectures of the professor are valuable, not only for what they themselves contain, but as guiding the student in his further inquiries and stimulating in him the desire to know.

But, after all, any questions concerned with preaching really turn upon that distinction which I had in view when I remarked at the outset that the secret of preaching, in the highest, truest sense, is probably incommunicable. The personality, the magnetic influence, the mastery of himself, of his subject, and of his audience, which go to constitute the true preacher, are gifts, not products; they may be developed and trained, but they cannot be taught or imparted. All ministers of the Church are not, and probably in no Church will they ever all be, "born orators." The Churches have other functions than that of preaching. Owing to the extent of ground which they have to cover with their operations, they must engage the services of many more than have a special natural aptitude for preaching; nay, the pastoral gift often exists in a high degree when that for preaching

is inferior. Yet, while this fact suggests the desirability of using the gift, when it is possessed, for the benefit, as far as possible, of the whole Church, and not of one congregation or locality only,—it may be, as some have thought, the institution of an order of preachers to be at the disposal of the Church generally,—it does not follow either that preaching is to be left out of the ordinary services of the Church, or that it may not be made a most useful function even in the hands of those who have not the gift in its highest form. Professor Blaikie wisely says: "When less is given of the extraordinary, more must be made of the ordinary; when the soil is poorer, the husbandry must be better; when there are fewer men of genius, there must be more men of persevering industry and holy application; when fewer men are sent, able by a holy instinct to command the attention of their fellows, there must be more men who are resolved by God's grace so to improve every faculty that the message with which they are put in trust shall not suffer in its treatment at their hands."

The gift now under consideration is not to be confounded with the gift of the Holy Spirit, except in the sense in which, like the artistic skill of Bezaleel and Aholiab, every mental endowment is of the Spirit's bestowing. Many men are full of the Spirit of God to whom the natural gifts of the preacher are denied. This seems to me the fundamental confusion in the very interesting chapter on "Greek and Christian Rhetoric" in the late Dr. Hatch's "Hibbert Lectures." He distinguishes, and so far correctly, between "prophecy" and "preaching." "The prophet was not merely a preacher, but a spontaneous preacher." Preaching was the lineal descendant of the rhetorical methods of the schools; but in these schools "rhetoric killed philosophy," which "passed from the sphere of thought and conduct to that of exposition and literature. So," continues Dr. Hatch, "it has been with Christianity. It came into the educated world in the simple dress of a prophet of righteousness. It won that world by the stern reality of its life, by the subtle bonds of its brotherhood, by its divine message of consolation and of hope. Around it thronged the race of eloquent talkers, who persuaded it to change its dress and to assimilate its language to their own. It seemed thereby to win a speedier and completer victory. But it purchased conquest at the price of reality. . . . The hope of Christianity is, that the class which was artificially created may ultimately disappear, and that the sophistical element in Christian preaching will melt, as a transient mist, before the preaching of the prophets of the ages to come, who, like the prophets of the ages that are long gone by, will

speak only 'as the Spirit gives them utterance.' " But if all the Lord's people are not prophets, still less are they who are not prophets, sophists. If all have not the special gift, much may be done by the cultivation of such gifts as they have. And the Holy Spirit makes use of a man's natural gifts. He does not make him a poet or a preacher any more than He changes a weak into a powerful voice, or a raucous into a mellow one. The great matter is to recognise the distinction between the two kinds of preaching—that which is only possible to the few and that which is attainable by most. The artificiality which so often disappoints one in the pulpit is, commonly, the result of a man trying to be eloquent and original to whom the special gifts of eloquence and originality are denied. Every man should try to estimate his powers and limitations, and do his own work in the best way within his reach.

There is one thing which the preacher who has no pretensions to be an orator may well bear in mind—that the needed power may be given to his teaching, if not by the eloquence of the lips, by the faithfulness of the life. That is the strength of the preaching which is united to the pastorate. In a certain Scottish parish there was an aged minister. One day a young man occupied the pulpit, and preached with much ability and acceptance. A parishioner was asked his opinion of the discourse. "Ah," he replied—and the testimony, though quaintly expressed, was instinct with reverence and affection—"I would rather ha'e the auld man's *pech* than a' the young man's sermon."

ST. ANDREW'S HALLS, GLASGOW,
Monday, 22nd June 1896, 3 p.m.

The Council met according to adjournment, and resumed its sessions—Hon. J. HOGE TYLER, Radford, Va., in the chair.

After devotional exercises, the Order of the Day was taken up, and the following Paper read by the Rev. T. J. WHELDON, B.A., of Bangor, North Wales, on

OUR CHURCH SERVICES: PRAISE.

I speak on this subject merely as one who has a genuine interest in it. By "praise" I understand congregational singing, and its essentials are worship and reverence. Music has other subsidiary

uses, but its power to elevate the soul to spiritual communion by and of itself may be over-estimated. The worship of a congregation is more inspiring to devotion than any artistic performance by a few trained singers. Music may supplant worship as a handmaid her mistress. Listening is not prayer, and silence is not praise. The zeal that limits the command, "Let all the people praise Thee," to a few, is not a zeal according to knowledge.

To offer a "sacrifice of praise," every believer is a priest whose hands God fills from that altar whereof no class priesthood had a right to partake. We offer God His own. The grace of God becomes in us the grace of thanksgiving. The Spirit quickens the natural powers, transforming them into spiritual gifts, so that "in psalms and hymns" they respond to their Lord, "who rests in His love, and joys over them with singing." Angels praise Him, "for Thou hast created all things." Creation has become beclouded for men; and a greater awakening and a nobler song has been reserved for us: "Thou art worthy, for Thou wast slain." The Redeemer alone "creates the fruit of the lips." Music, joy, and culture are a common heritage for all, but worship that leaps into song, belongs to them who gather around the Cross. The sacrifice cannot be deputed to priest, choir, or organist. What assists is not forbidden, but the sacrifice is theirs for evermore. The utterance of the synagogue was, "All sacrifices will cease; the thank-offering alone ceases not."

Praise consists of worship and art. Some look upon it as a branch of musical art, and the music is for them all in all. The work must be delegated to organ and choir, who execute it with greater precision. Others, regarding praise only as spiritual, are indifferent to art. This separation causes a vast difference of opinion as to the quantity, quality, and nature of Church praise. Music without devotion cultivates the æsthetic side of our nature; worship lies in another sphere; for, "singing with the tongues of men and angels without love is sounding brass or a tinkling cymbal." Again, we dare not offer other than our best: "If ye offer the lame and the sick: is it not evil? offer it unto thy governor: will he be pleased with thee?" Worse still is it to provide the best art in our secular gatherings, and offer God the indifferent and slothful, poor in quality, coarsely rendered, "a blemished thing." Natural gifts tend to claim a place in the sanctuary apart from the Spirit of Christ. An exclusive regard to the spiritual, again, ends in poverty of form and a depreciation of music as a moral agency, sustaining aspiration, re-enforcing

emotions, and ministering to the affections. The gifted in song should help their less gifted brethren, ever convinced that inferior gifts may be glorified by a noble spirit, and that the finest become coarse by the indwelling of a selfish one. Psalms and hymns constitute the *word* element in praise. In many of our Churches the metrical psalms are deservedly held in honour. Their antiquity strikes the imagination; they breathe the accents of early Reformers, who sang them in joy and in sorrow, in churches and on scaffolds. By their very ruggedness they yield the bone-making nourishment to generations that are apt to degenerate. Some of the Churches in the Alliance possess a number of psalms of the highest merit in language, rhythm, and poetic form.

In hymns our field of selection is wide, and demands careful attention. A good hymn has a poetic beauty which is unique. Great poets, as a rule, are not great hymn-writers. The true hymn has a consecration, an unction, from the Holy One, and art, when prominent, mars it. Consecrating all ends in secularising all, and the honest though mistaken desire to give congregations something that will make them sing, leads to abuse. The street flavour may be discarded when the gospel is preached. The pure is as easy to grasp as the vulgar, and the need for such on the plea of simplicity and their supposed suitability for special services cannot be conceded. Sentimental and sensational hymns couched in too familiar language, the didactic and merely descriptive, are to be avoided. "Let the hymns," said Luther, "suit the capacity of the people, be simple in diction, and in the spirit of the psalm;" and his sublime hymns and tunes illustrate his meaning. If the unenlightened of three centuries ago could be set aflame by such stately worship, is it too high for our age? Children should have a simpler fare, it is said. Countries, like Germany and Wales, are in the right who nourish their children with the best, which, intertwined with their growth, flow in their life-blood as men, a grand national and religious inheritance. The best hymns were composed by their fathers, and are their inalienable patrimony; adopted by other Churches, they form the chief ground of practical Catholicity.

The music *must* be the true expression of the words, and worship its aim, doing for the words what by themselves they cannot do. Music begins where words end—they leap into song. There is a spirit in a tune melodious from a melody, a ballad, or a part-song. A song may be melodious, beautiful, and artful, and yet no vessel of the sanctuary. The tune must bear the weight of a soul, and wing

it heavenward. Its glory is seen by the holy, and is as the glory of the holy place, which, when the Romans entered, they could not see aught save an empty shrine. A melody that carries in its strains worldly associations, phrases, and movements indigenous of another soil, is not fitted for worship. Thus tunes written after the prevalent musical style of the age do not soon commend themselves. Oratorios are not far from the kingdom of heaven, but adaptations from them should be sparingly used, however fine in melody and grand in structure. Awakening memories of the rock they were hewn from, let them be treated as the Edomite and the Egyptian: "Thou shalt not abhor them, and they shall enter into the congregation of the Lord in their third generations."

Tunes are numerous, and belong to various schools of music. We have retained some of the grand tunes of the past, and others of merit have been added, whose composers had self-control, moderation, and reverence. The grand old tunes are the work mainly of the Reformers—Lutheran and Calvinistic; tunes found in the Scotch psalters, in Ravenscroft, and the English psalters of the sixteenth and seventeenth centuries; later compositions, such as "St. Ann;" Doric tunes, as "Martyrs," worthy of the name. Generally, they are in common time and syllabic. Their effect, sung by a large congregation, is sublime. When the service has tuned the heart, added mellowness to the voice and strength without noise, it is the best that can be heard on earth.

Sebastian Bach lessened the ruggedness of the old *chorales*, retaining their dignity. We could improve our psalmody by taking in a greater measure from this quarry devotional and elevated tunes without ill-treating them by harmonies of a sugary part-song character.

The second class of the old tunes is the melodious, generally in triple time, of which a few retain their charm, and more could be added to advantage. The third class is the florid and fugal, which are rightfully discarded, though some of them, despite their flimsy ornamentation, are sedate and preferable to tunes that are reeled off at a quick-march, bouncing, rollicking rate.

We are flooded with pretty, sensuous, enervating melodies, pleasing to itching ears, which violate the taste so as to banish the melodious and shake the foundations of the grand tunes. Favoured by the popularity accorded them, the very quality of ballad and part-song that gives them their popularity, unfits them for worship. They may be heard sung with gusto in the public-house as well as in

church. It is an insult to our poor, even our outcast poor, to assert that they suit the masses. Minds that are not educated to understand the principles of music have depths that respond to them, and appreciate being lifted above the tinsel of their surroundings. The desire *to be* is deeper than the desire *to have*, and what elevates is welcome.

Harmony should be adapted to the melody and to a mixed congregation. Types vary, and are known by their intention and effect; of whatever style, it should be simple and symmetrical. Ingenious, chromatic, and word-painting harmonies destroy the total effect. They may be played but not sung. Harmony by itself will not give life, and a tune must have a dominant melody with singable underparts. The organist should lead and instruct, and never be absorbed in his instrument, caring little and knowing less of vocal music. The human voice rules, the instrument assists. It should never sparkle, cause surprise, throwing words into undue prominence by peculiarities of harmony, but seemingly, in an unsought manner, easing the action of the congregation. In "Voluntaries" he may bring mind and heart to bear upon his instrument, but ever for edification, never for display. Let the organs be placed behind the worshippers, supporting them and not drowning their voices. Special occasions occur often in the work of every church when organist and choir may give their best.

The range of a tune should have a congregational compass, extending from E flat or D below to E flat, or perhaps to E natural, above. Lower notes may do no harm; higher ones end in a scream. Can we ever attain good congregational singing? Yes. Only let the gifted devote themselves to train the less gifted, never disgusted with failings, nor pleasing themselves, but as the highest in this department of the kingdom of heaven become servants of all. The reading of music should be taught as other reading—to all. Singing-classes, encouraged by the officers of each church, should be held. We have no choirs in Wales, and we do not despair of our congregational singing. The singers are scattered through the congregation, and so encourage the diffident to put forth their voices. Being all in the same boat, they pull wonderfully together, and are never drowned.

An annual gathering of singers from several churches of a district as a festival serves an admirable purpose. Rough singers thereby catch the style of a large choir, and are under a refining influence.

Thus, while other forms of music may and should be cultivated, we must remember that no music, however sublime, can ever be a

substitute for worship, though its best and most powerful ally. This alliance is happily described in a stanza cited in one of the works of Sir Walter Scott:—

“Devotion borrows music’s tone,
And music took devotion’s wing;
And, like the bird that hails the sun,
They soar to heaven, and soaring sing.”

The Rev. Professor WM. GARDEN BLAIKIE, D.D., LL.D., Edinburgh, now read the following Paper on

OUR CHURCH SERVICES: THE SACRAMENTS.

Rightly to appreciate the place of the Sacraments in the worship of the Church, it is necessary, in the first place, to ascertain what really is the doctrine of the Reformed Church as to the nature and purpose of these ordinances. All the more is this necessary, because of late years the opinion has been expressed in some quarters that the ordinary practice and sentiment of the Reformed Church do not agree with the views expressed in its Standards. In Great Britain there have been in our day two movements, bearing on the Sacraments, towards quite opposite poles. On the one hand, Dean Stanley and other Broad Churchmen reduced them to the baldest possible form, and disconnected them wholly with Divine grace and the blessings of grace. On the other hand, the great Tractarian School exalted them to the highest level, and ascribed to them a marvellous efficacy as means of grace. In Scotland, the late Principal John Cunningham, of St. Andrews, took up a position akin to Dean Stanley’s, but even on a lower level; while Dr. John Macleod, of this city, and other members of the Scottish Church Society, have advocated views not far removed from those of the Tractarian School. I am not aware whether any Presbyterian minister in the United States has taken up the Broad Church position, but in the late Dr. Henry J. Van Dyke, author of “The Church, her Ministry and Sacraments,” and Stow Lecturer at Princeton in 1890, a champion appeared of higher views of the Sacraments than have been common in the Presbyterian Church. It may be well to begin this paper with a brief reference to the views of these two ministers, Dr. Macleod and Dr. Van Dyke.

Dr. Macleod has discussed the question of baptism at great length, and has not only advocated in the most explicit manner the doctrine of baptismal regeneration, but has strongly maintained that that

doctrine is in accordance with the Westminster Confession of Faith and the other Standards of the Presbyterian Church. With regard to the Sacraments generally, agreeing so far with the current Presbyterian view, he holds strongly that their efficacy, under the blessing of the Holy Spirit, depends on *faith in the recipient*. There must be antecedent faith ; but he holds that this does not need in every case to be *conscious* faith, or faith founded on definite knowledge. In the case of the children of believers, he thinks it may be assumed that they have a latent faith—that is, a disposition which, if it could be expressed, might lead to acts of faith, so that such children may be regarded as already believers. But to be a believer, or even to be converted, is not equivalent to regeneration. Regeneration—*i.e.*, participation in the life of the risen Saviour—is obtained in the act of baptism. Baptized persons, whether children or adults, are then engrafted into Christ, adopted into God's family, and thus obtain forgiveness of sins, and participation in the grace and in all the vital influences of Christ. Children of believers are to be regarded as elect. But election does not always mean election to final salvation. There is an election to high privileges and responsibilities, but these privileges must be followed up, these responsibilities must be fulfilled ; otherwise all is in vain. The privilege of baptism may thus be entirely lost. And it is well that this danger should exist, for it genders carefulness of life and habit. While holding that baptism is the appointed ordinance of regeneration, Dr. Macleod admits that, under the agency of the Holy Spirit, who worketh where and when and how He pleaseth, regeneration *may* be effected in exceptional cases, without baptism.

With great deference to this very earnest and confident divine, we would submit, first, that his view, like the decrees of the Council of Trent, limits and disparages the function of *faith*, for Scripture always teaches us that it is through faith that we are vitally united to Christ and become sharers of His life—His resurrection life—and of all the grace and all the blessings that flow from Him. Second, it elevates baptism to an importance which neither its place in Scripture nor its declared purpose warrants. Thirdly, it makes entrance into a glorious spiritual condition dependent on a mechanical act, contrary to the spiritual character of the scheme of grace. Fourthly, it introduces an element of uncertainty into the child of God's position and prospects that conflicts with such statements as this : "Moreover, whom He did predestinate, them He also called ; and whom He called, them He also justified ; and whom He justified, them He also glorified." And, fifthly, the connection of baptism and regeneration

is not in agreement with the state of the fact, as witnessed in the godless lives of many baptized persons. And as to the support which this view appears to derive from certain expressions in our Standards, it seems to me that the language of the Standards is explained by two considerations: first, the occasional use of the sign for the thing signified, or, *vice versâ*, a common enough practice in figurative language; and, second, the fact that the normal idea of baptism is to be obtained from *adult* baptism, and that the language of the Standards is adjusted accordingly. Dr. Macleod, indeed, disputes this position; but it seems to me very plain that there is an analogy in this respect between baptism and circumcision; and that as it was from *adult* circumcision that the full and true view of that rite was obtained, although infant circumcision was far more common than adult, so the same is true of baptism, infant baptism being necessarily a modification of the normal rite.

Dr. Van Dyke differs from Dr. Macleod on one point, in reference to which he goes beyond him in one aspect, but falls short of him in another. He denies baptismal regeneration with some warmth. "The infant is not regenerated by the baptism; we have no sympathy nor toleration for any such mechanical religion." But his reason for not holding that the infant is regenerated by baptism is, that the infant is assumed to be regenerated already. The presumption that it is regenerated is the ground of its baptism. The children of believers are in the covenant by their birth; they enjoy the promise, "I will be a God unto thee, and to thy seed after thee;" therefore, they are presumably regenerate. In the language of the Directory for Public Worship they are "Christians." Baptism only confirms and deepens the change that has already taken place. What is peculiar to Dr. Van Dyke is, not so much his view of the efficacy of baptism, as his view of the state before God of the children of believers at their birth. Instead of holding, like most Presbyterians, that by their birth they are only federally holy, federally God's property, property which God may claim as His, and in which, therefore, He must feel a special interest, he holds that they are personally holy, so as not to need other regeneration. But this view cannot stand before the too obvious fact that a host of such children show by their lives that they have not been made partakers of the Divine nature; they certainly have not been quickened together with Christ.

It does not seem to me, therefore, that any case has been made out for modifying the view of the Sacraments as it has long been held in the Reformed Church, and as we find it presented in such

works as those of the late Dr. W. Cunningham of Edinburgh and the late Dr. Hodge of Princeton. Essentially, the Sacraments are to be regarded as encouragements to the exercise of faith in the Lord Jesus Christ, and as bringing to faith, in a very special degree, the benefits which it derives from union and communion with Him.

We are accustomed to regard the Sacraments as modes of presenting the Gospel to the eye, as in the preaching of the Word it is presented to the ear. We do not conceive that there is anything essentially different in the nature of the blessings which faith derives through the Sacraments from those which it derives through the preaching of the Gospel. Whatever difference there is must be in degree, not in kind. For in both cases the ordinance brings the believer into spiritual contact with the Lord Jesus Christ, and we have no hint in Scripture that a different set of blessings are conveyed by spiritual contact with Christ through the Sacraments, from those conveyed by the like contact through the Word. We have no hint in Scripture that Christ is divided. But it has been the common doctrine of the Reformed Church that the Sacraments have the character of feasts, and that there is a similar difference between the word and the Sacraments to that which there is between a common meal and a festival. This obviously flows from the truth that the Sacraments have been instituted by Christ, for there would have been no occasion for them had they not been designed to do more than other ordinances. But as at a feast it is essentially the same kind of food that is provided as at a common meal, only richer, more abundant, and more attractive, so in the Sacraments it is the same blessings derived from fellowship with Jesus Christ that are communicated, only more vividly and more abundantly. There is much significance in the fact that the symbols are symbols of Christ. They symbolise Jesus in His incarnation, His atonement, His death, and His life. If they had a voice they would proclaim, "I am He that liveth and was dead, and behold, I am alive for evermore. Amen. And have the keys of Hades and of Death." The very thought of the Sacraments, the expectation of them, is fitted to stimulate faith and to encourage us to open our mouths wide that they may be filled with all the fulness of God. At the Lord's Table especially, we seem to hear a hospitable voice saying, "Eat, O friends, drink; yea, drink abundantly, O beloved." And if, in the full exercise of faith we do enter into the spirit of the feast, our souls are filled as with marrow and fatness, and we are "abundantly satisfied with the goodness of God's House."

I do not know if this view exhausts the convictions of all as

to the benefit of the Sacraments, and especially the Lord's Supper. Some dwell very fully on the "real presence," a doctrine which in the spiritual sense we all most devoutly accept. Is there not an *objective* presence of Christ in the Supper? they ask; and do we not receive Christ there in a very special sense? Undoubtedly there is an objective presence. But as philosophers tell us that all that is beautiful and orderly in nature would be nothing without a perceiving mind, so we may say that the objective presence of Christ at the Table would be nothing without a believing heart. The mechanical reception of the elements is absolutely nothing without faith. If the eye of faith takes in all the blessings which are exhibited in the Supper, the hand of faith must be applied to appropriate these blessings; otherwise they come to nothing. All the actual benefit depends on the activity of the organs of appropriation. The blessings of the feast are glorious beyond conception, but not an atom can come to any one *ex opere operato*. The soul must be roused to see the grandeur of its opportunity; by faith, it must throw its door open to its utmost capacity; only in this way can it reap the benefit.

If the question be now put, whether in our Presbyterian services the Sacraments hold that place of importance to which they are entitled, the answer, I think, must be that they do not. Neither baptism nor the Lord's Supper is valued as it deserves to be, considering that both were instituted by the Lord Himself out of especial regard for the well-being, the comfort, and the progress of His Church.

First, let us take baptism. Adult baptism we hardly ever witness, but infant baptism is common enough. But generally the portion of time allotted to it is but a very few minutes, and neither then nor at any other time are those views of the ordinance and of our duty regarding it which are enjoined in the Directory for Public Worship, set forth with adequate clearness, fulness, and authority. There are three parties concerned in every case of infant baptism—the parents, the Church, and the child. To the first, the parents, we do give some regard, but very little to the Church or to the child. To the parents we set forth the significance of the emblem, denoting the universal pollution of our race, and the need of cleansing by each and all, which cleansing is provided for us by Jesus Christ, and enjoyed by us one by one when, but only when, we are vitally united to Him. The need of such union in every individual case is denoted by the actual contact of

the water with the body of the child. Then we exhort the parent or parents to do all they can to make this symbolical contact real, by bringing up their child for God, and in due time by explaining what the symbol denotes, and encouraging their child to make a personal, open, and full surrender of himself or herself to the Father, Son, and Holy Ghost. As to the duty of the Church to the child, and to all baptized children, it is seldom that anything is said, and people go on with little or no thought about it; little thinking of the Church as a family, where the older members owe much to the younger in the way of example, counsel, influence, sympathy, and prayer; where fatherless and motherless children have a special claim to attention and affection, and where it ought to be the object of all to make the Church so fragrant with love and kindness that all children shall be attracted towards it, and love it as a second home.

Nor is much said to recall to children as they grow up the fact of their baptism, and of the obligations as well as the privileges which it involves. At suitable times, especially in these days, when children's services are so common, baptized children should be earnestly called on to supplement, as it were, and homologate the act of their parents and of the Church; to follow up the parental dedication by a personal dedication of their own; to remember that, as the children of believers, God has a claim on them as His, and to say whether they own that claim, whether they gladly recognise it, or whether, throwing God overboard, they are to spend their lives without God in the world. We complain with great cause of the vast number of children that are lost to the Church and to God after passing from the Sabbath-school. Would it not be some safeguard against this if the youthful ear were made familiar with the fact that, as children, they were brought very close to Jesus in baptism, and Jesus came very near to them; and that now it remains for them to decide whether they are to have further and nearer and inseparable connection with One so loving and so good; or whether they are to turn their backs on Him and all His loving interest, and plunge into the stream of worldly ambition or worldly pleasure?

Let them know, that if they take the latter course there may come a day when they will look back to their youth with bitter regret; when they will think how near heaven they were then; when they will remember how kindly and gently the gracious Saviour offered to guide them in the ways of pleasantness and the paths of peace; and when they will painfully contrast the innocent joyousness of life's

bright morning with the sadness, and the weariness, and it may be the despair, that cloud and embitter their later years.

Then, as regards the Lord's Supper, we in (Lowland) Scotland have parted with most of the Preparatory services that used to accompany the administration of the Lord's Supper. Undoubtedly those services did give a solemnity and an importance to the ordinance in the eyes of our people which present arrangements do not contribute. The Holy Communion is now but an appendage of a few minutes' length to the morning service. And I have heard ministers encouraging strangers to keep their seats, on the ground that the Communion service would occupy but a very few minutes. It seemed strange to hear extreme brevity regarded as such a crowning recommendation of the richest spiritual feast that is provided on earth for the children of the King. And actually on one such occasion I heard the hymn sung which has this line—

“Too soon we rise, the symbols disappear.”

One great improvement has taken place in many congregations in recent years—the public admission of young communicants, with suitable addresses and prayers. This service is well fitted to convey a very solemn sense of the importance of the step taken by them, and of the glory of the privilege to be enjoyed by them as communicants. It is in close accord with the practice of the early Church, where the admission of catechumens was regarded as a sort of bridal occasion, the espousal of the young to a Divine Husband, an occasion calling for the warmest congratulations of their Christian friends. If we examine John Knox's Book of Order and the Westminster Directory for Public Worship, we shall find both very earnestly calling for great pains on the part of ministers in setting forth from time to time the glorious privileges and uses of the Lord's Supper. What we need seems to be a higher sentiment on the subject generally; a livelier sense of the wisdom and grace of the Lord Jesus Christ in the institution of this Sacrament, to continue till He shall come again; a spirit of higher expectation of blessing in connection with it; a fuller appreciation of the real presence, and of the opportunity of becoming anew partakers, not after a corporal and carnal manner, but by faith, of the body and blood of Jesus Christ, with all His benefits, to our spiritual nourishment and growth in grace. This is the true doctrine—for there is a true doctrine—of sacramental grace. It is wholly at variance with the notion that grace comes through the Sacrament *ex opere operato*. It rests on two great truths: the objective

presence of Jesus Christ, with all His benefits, in the Sacrament, and the subjective operation in the heart of the communicant, through the influence of the Holy Spirit, of the faith that sees in Christ a blessed provision for all its needs, and draws from His fulness, even grace for grace.

RALPH E. PRIME, Esq., Yonkers, New York, then read the following Paper on

OUR CHURCH SERVICES: CHRISTIAN GIVING.

Once every year, on the day of Atonement, from the Samaritan altar on the summit of Mount Gerizim, the smoke of the burnt-offering ascends and mingles with the clouds. In no other place for the past eighteen hundred years has such a sight been witnessed. Elsewhere that altar-fire has gone out for ever. We, however, are so familiar with that scene in the history of the Church of God before the Christian era, that although all the symbolic teaching and pointing of the altar service has ended in its actual fulfilment, it still influences our judgment. We are affected to-day in our sense of the proprieties of God's House, by sacrificial blood and fire and smoke, and their relation to the ancient worship. The use of the word "sacrifice" in our English Bible, when describing the offerings on the altar, sensibly controls thought, and shapes our estimate of the proper thing. It has taken away the simple idea of an offering, and led the mind to conceive only of something put upon the altar and thereby made sacred.

The word "sacrifice," derived from the Latin, and meaning something made sacred, and implying dedication upon an altar, fails to be an equivalent of the Hebrew in the Old, or of the Greek in the New Testament, when speaking of an offering. The thing offered ceremonially, with the English word "sacrifice" describing it, has led the religious mind to think of the life poured out and the body consumed on an altar as the only offering belonging to the services of God's worship, and that form of offering having passed away, nothing appeals to us in its place, as belonging to or being an act of worship.

To give money is one thing, but to give money in God's House and as a part of Divine worship is another thing. The ceremonial offering of common money, which buys alike the good and the bad, seems unseemly to the person who feels affectionately and tenderly but thinks not deeply.

Although from the earliest times, as was true of the time of St. Paul, collections were made among Christians for the saints, presumptively the poor, they seem at some period in very early times to have come to be regarded as gifts only to the saints, and not as gifts to God. There may have been others, but the only contributions in apostolic times of which we read in Scripture were the contributions for the saints. How these offerings were made, whether given as alms, or in some cases as distribution of goods held in common, as some have written, is not stated. Down through the post-apostolic times, the contributions among the Christians continued, but almost always, if not in every instance, the gift was strictly for the poor. At some time, if not from the very beginning, these offerings were made during the church service. But whether recognised at all after apostolic times as a gift to God, it will be hard to prove until we come to the time of Edward VI. of England. Yet it is claimed that at one time in France, as early as A.D. 700, a gift for the ransom of the soul, in lands or goods or money, was to be granted by deed or epistle, executed in the presence of witnesses, and the writing laid upon the altar. Note, the thing or the money was not present, nor does the idea of worship in this act appear. The rubrics of the First Prayer-Book of Edward VI. provide for collections for the poor to be taken, giving special direction for a collection in the time of service into "*the poor man's boxes*," but no word in prayer or address recognised the fact that the gift was an act of worship. In the Second Prayer-Book of Edward VI., put forth in 1552, the fifth year of his reign, the offering being still given for the poor only, in the prayer commonly called the prayer for the Church Militant, and, for the first time in the English Liturgy, the offering is regarded as alms to God.

We do not hesitate to claim that the Christian act of contributing to the relief of the poor saints, no doubt, was also the custom of all Christians, and that the custom was continued with the Reformers and in the Reformed Churches; but the collection among Christians seems with them also to have been limited to the gifts to the poor, and to be no part of Divine service. Whether violent distaste for the Papacy, and the determination not to do anything the Papists did, had any influence in crystallising sentiment in the direction which it took in the Reformed Churches, cannot be certainly averred at this distant time; but though it remains, that the clause referred to was introduced in the Second Prayer-Book of Edward VI. and into the prayer for the Church Militant, by which the gifts to the poor are recognised as alms offered to God, it was not followed in the Reformed Churches,

and the collection was put into such relation that it did not become a part of the public Divine service at all.

Besides the general aversion to any imitation of anything Papistic, or even Prelatic or Episcopal, look as we will upon the quality of the thing given in the Reformed Churches, the act itself, as connected with the worship in the Sanctuary, was regarded as disturbing the services, distracting to the mind, turning the worshipper from sacred things, and from thoughts and meditation appropriate to the service, the place, and the occasion, and from the very idea of worship.

Early in the history of the Churches of the Reformation the custom obtained in some places of collecting money at stated or set times among God's people. When gathered in the Sanctuary at Divine service, those gifts were for the poor. We read in "Pardovan's Collections," that by an Act of Assembly of the Church of Scotland, on the 11th of August 1648, concerning such a practice, it was ordered in these words: "Collections for the poor in the time of Divine service (which is practised in some Churches abroad) are discharged, as being the very great and unseemly disturbance thereof. And Kirk-Sessions are ordained to appoint some other way for receiving these collections." And the book further says, "The method now ordained taken is this: the Elders or Deacons do collect at the church door from the people as they enter in, or else from them when within the church, immediately before pronouncing the blessing and after Divine service is ended." In another place in Pardovan is found language which is still retained in many a Directory of Worship: "Nothing is to be attempted in the worship of God but what has been prescribed in the Holy Scripture."

In 1645, prior to the Act of the Assembly of the Church of Scotland quoted by Pardovan, an edition of the Directory for Worship was issued in London "for the three Kingdoms," in which it is said, "The collection for the poor is to be so ordered that no part of the publique worship is thereby hindered." This identical language found its way into the Directory for Worship as used in the American Churches, and is found in the edition of that book published in 1745. In their edition of 1789, its place in or after the Communion Service is stated to be, after the prayer which follows the observance of the Ordinance.

However we may regard the early rule, which provides only for a collection for the poor and specifies the time and place of the collection, and that it must not disturb or hinder Divine service, and makes a dividing line between the ending of Divine service and the

pronouncing of the benediction, yet many of us will recollect that in the American Churches thirty or more years ago, the time immediately before the blessing, or perhaps before the last exercise of praise, was the time for all the collections, though probably no one of the worshippers in those times ever consciously drew the line, or thought that the Divine services ended until the blessing was pronounced.

The Directory for Worship in the Presbyterian Church in the U.S.A., as has been stated, in 1789, or before that, provided that upon the celebration of the Lord's Supper, after the final prayer, a collection for the poor and to defray expenses of the elements may be made, or at such other time as may seem meet to the Eldership. This was before the singing of the final hymn, according to the actual practice. We cannot fail to observe that the great difficulty must have been, that to our Scottish and American ancestors the act of Christian giving was not regarded as giving to God. They did not see beyond the immediate purpose for which the money was gathered. Their eyes never went beyond the recipient himself. Hence they did not, and reasonably could not, regard the act as a gift to God or as an act of worship. We have seen how it was enjoined in those times that nothing should be attempted in the worship of God but what has been prescribed in the Holy Scripture, but evidently no man or body of men, at any rate in our Reformed Churches, ever set about to search out specially if the giving of our money as believers and as Christians or Christian giving was in fact giving to God, or if such an act was an act of worship.

But Christian giving in the Sanctuary of things of intrinsic value, as an act of worship, and as a part of Divine service, has scriptural authority.

In later and quite recent times, the Presbyterian Church in the U.S.A. has taken, as we believe, the first step in the direction of recognising this fact, and for the reasons: that the subject has received new examination and attention in the light of new Christian developments; that there is a great call upon Christians of this age to give, and to give systematically and proportionately, instead of by fitful impulsive acts; that the objects to which Christians, as such, have in this century been taught to expend their gifts have been greatly multiplied. That Church having for several years considered the subject by its committees, in the year 1885 adopted the new statement, that "The worship of God by offerings is in harmony with the whole spirit of Scripture worship."

Is this founded on the truth as we read it? Notwithstanding

all prejudices and deliverances and customs, all sounding of a protest against the collection in the public worship of the Sanctuary, when we examine the Scripture we find that from the earliest time, according to the custom of the Jewish people, gifts to God of other things than those offered upon the altar, were commended and invited. The burnt-offering passed away, but the free-will offering always had and always will have its place. The altar was not within the holy of the holies, nor was the treasury there, but there was cast into the treasury offerings to God by His loving people in all ages, acceptable to Him, invited by Him, and devoted to Him.

The Psalmist connects the glory of God, and that too in the Sanctuary, with an offering in His courts: "Give unto the Lord the glory due unto His name, bring an offering, and come into His courts." We have never read that the gift of the gold, frankincense, and myrrh, which the three kings of the Orient laid at the feet of the Infant Redeemer, were rejected, nor that the testimony of the love and the faith of the givers were ever questioned because they were not burnt-offerings, or because they were intrinsically valuable, instead of being ceremonially valuable. Nor has it ever been suggested that that particular act of giving was other than an act of worship. Though none of us be a "king of Orient," the same act by any of us would have all the qualities that act had. The same act of faith by different persons cannot have different qualities.

A study of this subject in the Scripture will disclose wonderful relations between worship and the collection. But for the arbitrary division into chapters, we should see how Paul, moved by the Holy Spirit, wrote to the Corinthians, in the same message, about the things ordinarily esteemed to be spiritual, and also about the collection for the saints, without separation of subject from subject as to quality and importance. Note his clear words: They are of resurrection, of glory, of victory over the grave, of heaven and immortality, of encouragement to steadfastness, of abounding in the work of the Lord, and, last but not least, of the collection for the saints! The whole message, to his mind, is equally the message of the Holy Spirit, all equally the word of God. And the time of the gift is the first day of the week, the Sabbath-day, the day of worship, the day of the gathering in the Sanctuary. And these things being so, then the act of giving our money ought to be an act of worship, and an offering which becometh the courts of the Lord's House.

Giving is a natural act of worship. True sincere worship always

implies love. We cannot agree that placation of an evil spirit, which arouses apprehension or fear, is properly called worship. But our God is love, and if we love God we shall be found doing those things which the human heart prompts and the human hand does, not only consciously, as a testimony of that love, but also spontaneously. Though the act be intended, yet it will unconsciously come out of the unexpressed desire of the heart. We all have about us those whom we love. They are in our homes. We are not content with words to assure of affection. We anticipate desire. Knowledge, not of a real want only, but of the slightest desire, materialises into a gift which is a tangible testimony of love, a gift that fills and ends the desire, and changes thought from the thing wanted to the person of the giver. Words are very cheap. Assurance of affection by the testimony of uttered words costs very little, and words often are as ephemeral as their sound. But not so with the gift. It lasts; it reminds of the giver. Apply these thoughts to the gifts in the Sanctuary. God does not need these things, but He has made us as we are, and He graciously permits and encourages the gifts we bring. Our natures are such as He has given, and our love for Him is His own creation. That He takes delight in the gifts, the free-will offerings of those who profess their love of Him, the whole Scripture testifies. We may indeed worship God with gifts, and by them fix our own thoughts upon the Giver of all good.

Giving to God, to be an act of worship and to have place in the Divine service of the Sanctuary, should be a thanksgiving. To praise the Lord with a song, which is thanksgiving, the Psalmist says, shall please the Lord better than an ox or bullock that hath horns and hoofs. Paul wrote that the gifts of the Corinthians not only supplied the wants of the saints, but were abundant also by many thanksgivings.

To be a gift to God, and to have a place in our Divine service as worship, it should be also a cheerful free-will offering. Listen to these inspired words: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." It is certainly out of harmony with the idea that giving can and ought to be a part of the exercises of public Divine worship, to hear from the preacher words of pressure upon the people to give, so prevalent in some places, when the commendation of the Scripture is of the cheerful giver only.

In 1874 the General Assembly of the Presbyterian Church in the U.S.A. said, "All giving to our Lord's objects should be from spiritual motives, and as an act of worship to Almighty God, a grateful gift to our Divine Redeemer, and a means of grace to our souls." He who begs from men for the Lord's cause always appeals to the meanest of motives. He must not in his appeal prefer the cause before Him whose the cause is. He surely who is shamed into giving is not doing honour to God, and is not in his act offering worship. He who gives grudgingly makes no gift at all. In the sum of the commandments we are taught to love the Lord our God with the mind, as well as the heart. All needful intelligence to fill the mind with the facts of the need of the Lord's cause, and to convince that it is the Lord's cause, and to show how God will be honoured by the gift, is of course reasonable, for we can never love a cause we know little about, and our hearts do not respond intelligently or usefully or safely to any cause which does not so appeal to our minds so as to move our hearts. So far only may we appeal for gifts in the Sanctuary. The worship of God by offerings can only be by the free-will offering. We must not beg. The ambassador of the King of kings cannot be a beggar. He stands before the people the representative of Him who says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High. And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Such a King needs nothing. To beg for Him is to make little of His character and His relation to His stewards, who we are. Christian giving, further, must not be measured by its quantity, nor the gift of one be compared with the gift of another, but in each case the gift should be the best we have. It will never do to bring to God that which we have no need of ourselves. The gifts of the early Christians to the poor were not, as is often the case with us in these times, gifts of cast-off things, which we are ashamed to use. David would not offer God the gifts of others as his own, and declares, "Neither will I offer to the Lord burnt-offerings of that which costs me nothing." In the old Levitical law, the burnt-offering, the peace-offering, the trespass-offering, the sin-offering, was in each case required to be of that which was perfect and without blemish, a type of the perfect sacrifice of the Christ. But not so

the free-will offering, which, when not in payment of a vow, might even be a dismembered, deformed, blind, maimed, or broken animal, in fact, whatever the willing, thankful, worshipful heart had to give. So also the mite of the widow cast into the treasury, being her all, was more to God than all the gifts of the rich. In each case the gift testified love and thanks, and that is worship.

And as to the form of giving. It will be quite difficult to satisfy the tastes and consciences of all. Human tastes differ, and taste has its place in testing the things that ought to be in the Church services. Our Church happily clings to the simplicity which cannot offend for what it has, and can only be criticised for what it has not. A happy position.

There is no model in the Scripture for the order of Church services. Was it not so left, that changing tastes and changing circumstances and the suggestions of the new conditions of Church work and life, and the sense of fitness of the Christian people of each successive period of Church life, should be allowed to influence what shall be acknowledged as proper and helpful to us in the worship of God's House? We shall ever be conservative and plain, and perhaps to some over-plain and over-cold in this matter. We have, however, the Scripture on our side. There was no biblical authority for the change from the simple garb of the fisherman's coat to the royal purple of the Empire. No doubt it was copied from the Empire when the simple presbyter became a bishop and put on the purple of the throne. But we shall not make the mistake of providing regalia for ministers or any other such extreme of formal worship.

But we may make the mistake of not coming up to our privilege, and not dignifying as we may the free-will thank-offerings in the House of God as an act of worship, having a proper place in the Divine service. Can this service of thanksgiving, this act of making a free-will offering commended in the Scripture, be so treated and arranged and given its place in the Sanctuary service as to lead the people to the true appreciation of it as their privilege?

One is most familiar with the ways of his own Church, because there he stately worships, and he knows its ways best. In the Church which has honoured me by naming me one of its delegates to this Council, the subject of the place in the Christian Church services of such matters as free-will offerings of money, has had most serious and discriminating attention, as a result whereof, its General Assembly in 1885 proposed an overture, which was adopted by the presbyteries in 1886, and which added to the Directory for Worship a complete chapter on the subject called "Of the Worship of God

by Offerings," and which provides that the service of bringing such offerings shall be performed as a solemn act of worship to Almighty God ; that the order as to the particular service and its place in the service is left with the Session ; that it should be made a separate and specific act of worship, to be preceded or followed by public prayer invoking God's blessing upon the service and devoting the offerings to Him.

The details of such a service must differ with every people, and perhaps with the different occasions. In the church where I statedly worship, the offerings of the people are gathered in the usual way, but by the young men of the church, from whom they are received by two of the elders ; and while young men and elders all stand before the people, the solemn act of devoting the gifts to God's work is done by public prayer. Such an order may be too much for some and too little for others. Each church congregation should so arrange for itself that the object shall be best obtained,—of teaching, that the gift is to God ; that the same belongs as worship to the Divine service of the Sanctuary ; and of receiving, from the exercise the grace which ought to come from every act of worship of our God.

Discussion on the Papers read being now in order, Dr. HUBBARD, Auburn, N.Y., said :—I do not think that any question has come before this Council of greater importance than that presented to us by Mr. Prime. Christian giving is a matter of worship. We have reached a crisis in the history of Missions and of the aggressive work of the cause of Christ. We have found, as a practical matter of fact, that we have a simple and plain gospel to proclaim to the children of men, and we know that with that gospel and with a certain amount of money there will be certain returns in noble characters and in souls saved ; so that the practical question of the evangelising of this world is simply a question of money, consecrated money, money used in the worship of the living God. We have the heathen world crying for the gospel, we have consecrated men and women ready to go to the ends of the world to proclaim that gospel, and the only thing that is lacking is the money that will make it possible for the gospel to be carried by consecrated men to heathen lands. And so I say that to-day, there is no question which demands more earnest attention than that which has just been presented to us,—how we may lay a pressing sense of responsibility upon every communicant that loves the Lord Jesus Christ, to give, and to give as an act of worship, for the spread of the knowledge of Jesus Christ and the evangelising of

the world. It is to this that during the past few years our Church has been turning its most earnest and practical attention, and to make a definite effort by information, by actual canvass, that there shall come into the treasury of the Church regularly once a week, an offering for the cause of Missions from every communicant of the Church. It is only as we can thus impress this line of thought upon the hearts of our people, and make them realise that they themselves are part of the great army of Jesus Christ for the evangelising of the world, that we can hope for that spirit of revival in our Churches that will be practical and helpful.

The difficulty is, that our people feel too often, that they are not responsible and do not feel a personal obligation to carry this gospel to the ends of the world. To illustrate this, one of our wealthy members, worth £100,000, was accustomed to give as an annual subscription to the cause of Foreign Missions, one shilling. The minister went to him and said to him, "Sir, it won't do; you are worth £100,000." "Yes," he said, "I know it." "And you give but one shilling for evangelising the world." "I know it is true; but I am a systematic and proportionate giver." "Well, what do you mean by saying you are a systematic and proportionate giver, and giving only a shilling out of £100,000?" "I mean, Mr. Minister, that I give proportionately to the religion that I have."

I am afraid, as we take offerings from south to north, that in our Churches there are too many such proportionate givers. The time should come when there will be more religion of the heart, more giving of our abundance.

Rev. Dr. A. R. MacEwen, Glasgow, said:—I should like to say two or three words with reference to the Paper which introduced the subject of Praise. I speak without premeditation, and I should be sorry if our brother was understood to represent the feelings in this matter which are cherished in this part of the Presbyterian world. We are all very thankful for the enormous improvement in the service of praise that has taken place during the last quarter of a century. When some of us were boys, the service of praise was a most depressing affair, and we are glad indeed of the change that has been introduced. I think that the feeling throughout all our Presbyterian Churches, the Church of Scotland, and the Church to which I have the honour to belong, is unanimous, that the change has been entirely for good, and there is nothing we should regret more than being taken back, in regard to this matter, to the position of twenty-five years ago. I think we ought to have some liberty in our

service of praise, and we have a great advantage if we use it. One of our great advantages, as compared with the Church which uses a ritual, is, that we are able to adapt our services to special circumstances and to vary our arrangements as regards locality and the character of our congregations. For that reason I, at least, deprecate greatly the attempt to impose upon us in matters of praise any rigid uniformity, or to bind our services by laws which may be well enough adapted to one locality, but are quite inappropriate in another. I do not think it would conduce to devotion if people worshipping God, say, in the back woods of America or in some parts of our Western Highlands, took the same method of worship as do the people, say, in New York or in this city. Their knowledge of or acquaintance with music, their capacity of joining in the different parts of the services, are different, and I think we would throw away a great advantage, as a Church not using a ritual, if we would lay upon ourselves rules, for which there is absolutely no authority, and for which all that can be said is, that our fathers and our forefathers used them. We should conduct the worship of God in different localities, and congregations of different kinds, in the way found most desirable; and while exercising our liberty with proper decorum, and remembering the claims of God's people, should recognise that we have a liberty for which we may well be grateful. Presbyterian Churches differ in this matter, but in the Church of which I am minister, we have a standing rule, that the session of our congregation is responsible for everything connected with the service of praise. It is a responsibility which a session practically never exercises, provided that the minister shows discretion in the direction of public worship; but it is a very great strength as a preventive, and it has had this effect in our Church, that except a troublesome discussion we had about an organ nearly forty years ago, we never have had any difficulty of any kind in connection with a minister returning to a type of ritualism, or to a service of praise which was not in the interests of the congregation.

Rev. JAMES RENNIE, Glasgow.—I am pleased that my brother Dr. MacEwen has put in a word, as he has done so very admirably, for liberty in regard to this very important part of our sanctuary services. I was delighted indeed to hear the voice of Wales on the subject of praise, a voice coming from a nation that is second to none in the British Empire, unless it be, perhaps, the nation to which I have the honour to belong, for its love of music and for its musical attainments. And with the spirit of the Paper that was read I very heartily agree; but now and again in that Paper there were to my

mind indications of confining the vehicle of praise over much to one channel. For example, the reader of the Paper referred, and rightly too, to congregational singing as being the one grand method of rendering praise to God. Now, during a period of over forty years, I have advocated with all my heart congregational singing; but at the same time, I would not like it to go forth that this is the only way in which praise can be rendered in a Presbyterian church. I think it is right that we should look at the matter somewhat closely; if, for example, we go to the root of the matter and ask ourselves, Why is it that it has pleased God to associate music with a part of the worship He desires to be rendered unto Him by us Christians? If we consider that question the answer must be something like this, that it is because of the musical gifts with which God Himself has endowed us, and because of the joy which we have in the exercise of these gifts, and above all, because of the impression made upon the human heart and upon the human mind by the exercise of these gifts. In other words, praise has a double aspect: it is for *expression* and also for *impression*; and I oftentimes think, that we are one-sided in our views of praise in this respect. We look upon it too often solely in the light of expressing the sentiments of adoration and thanksgiving and gratitude that we feel toward God; but we must not lose sight of the other aspect, that by means of music, the musical utterance of our sentiments of adoration, we impress others. It is because of this that I think, we should pay more heed than Presbyterian Churches generally have done to the vehicle of praise, and to have the best music possible within certain limits in order that delightful, and lasting, and good impressions may be made not merely upon the singers, but those who come to listen to the singing. And that brings me to this point—I should like to know why it is impossible for a Christian congregation to praise God through the lips of a choir thoroughly trained, and consisting of members of the congregation? Why should there be any more difficulty in praising God through an anthem sung by the choir than the congregation find in praying to God through the lips of the minister? I have never yet been able to see why it is not possible that we should have praise rendered in that way, which would give what I greatly desiderate, variety in our praise. What I argue for, then, is, that while we regard congregational singing as the great method and mode of praising, I should at the same time like to leave an open door for some of our musical and Christian men who feel that there may be other ways of expressing praise acceptable to God and very agreeable and grateful to those of us

to whom a musical ear, which is a very sensitive thing, has been given. Now I find that there is a disposition to regard fine music as in some way opposed to spirituality of service. I should like to know if a rude and rugged way of singing a psalm tune, without art, with or without—usually without—an instrument, I should like to know if there is anything in that that in itself is spiritual or likely to arouse spirituality in men? I hold that the likelihood and that the probability is all on the other side, and after having had to do with this subject for the last forty years, I can homologate what has been said by Dr. MacEwen as to the immense advance that the service has made. No one but one who has been watching, and who perhaps has a practical interest in the matter, has the slightest conception of the difference, the contrast, between the psalmody of forty years ago and that at the present time, and it would have been far better than it is had we ministers of the gospel given it the attention that we ought to have done. We have failed, many of us have failed egregiously in our duty in allowing the praise of the sanctuary to take charge of itself or handing it entirely over to the precentor. Luther once said, “I would licence no young fellow to preach the gospel unless he were a good musician.” Alas for the vacancies that would take place in our pulpits were Luther’s dictum put in force!

REV. JOHN BARBOUR, Birmingham, Ala.—The last speaker has anticipated largely what I had to say; but I may say, that when I saw that a Welshman was to read that Paper, I was confident it would be all right. This brother and his people are a standing illustration of the fact that you cannot have good congregational music without a study of the science of music, and without a large understanding of that matter among the people. In other words, we must cultivate music if we expect to have fine music in our congregations. The last speaker gave us a splendid argument for concerted singing. I think, however, it needs a text from the Apostle Paul to rivet the matter, and I give one from the Epistle to the Ephesians, “Be not drunk with wine wherein is excess; but be filled with the Spirit, singing to yourselves in psalms and hymns and spiritual songs,” thus legitimating the use of concerted music, which of course is followed in the singing of psalms. I want also to emphasise the duty of the minister in reference to congregational music. Why is it that we have not better congregational music? In part, because our ministers seem to regard music as if it were a very unintellectual art, whereas it is the most intellectual of all arts, and has been developed through the ages by science, and so has been given by learned men

to the people. So this great Welsh people, like the Germans, illustrate the fact, that the best singing of the people in hymns has gone hand in hand with chorals. In Wales the people are trained to music, so that when they come into a church gathering they sing with magnificent power and success. I think, therefore, that it is a great duty of a minister to promote good music in the service of praise, but it is not every minister who can see his relationship to music. He is the leader of the praise, and he should not delegate it to others. He can surely accomplish something in that matter, and he should at least keep himself from parading deficiencies which belittle his culture. The average Presbyterian minister is extremely ignorant on the subject of classical music. He thinks it would be disgraceful to display lack of intelligence with regard to cathedrals and to the great pictures; but when it comes to a musical masterpiece, he assumes that it is a sign of culture to know nothing about it. Music is largely the product of civilisation and religion; it is the gift of Christendom to the world; heathenism never produced it. It has come along the line of the Christian religion. It is found in Roman Catholicism, in Episcopacy, in Protestantism, and in all the Churches of the Evangelical faith. It has come straight down to us along with our faith, and I for one stand for liberty in this matter. I think, as Dr. MacEwen has so well said, that each Church should be free to conduct its own praise as the nature of the case commends to it, and I think the Churches of this Presbyterian Alliance should be put in this position.

Dr. COCHRANE, Canada.—I wish to say that the Canadian Presbyterians agree very much with the views presented by Mr. Rennie and Dr. MacEwen; but there is one thing we desiderate, and that is, a systematic Order of worship, so that when a minister goes into another pulpit than his own, he may conduct the exercises in the same way as the minister of the pulpit does. With us in Canada the mode of conducting public worship in one part of the country is entirely different from what it is in another. While perhaps we may never reach that point, we have now a Committee sitting under instructions to endeavour at least to introduce uniformity among the Presbyterian Churches in Canada. As it is at present, sometimes the choir, or the precentor, or the people are utterly at sea in regard to the order followed by the preacher, and he is as much at sea himself in the matter. Then I wish to say that, while I like liberty of worship, I do think that a great many of the anthems sung are altogether apart from what sacred worship should be.

Then, as to contributions for Missions and ministerial supply, we are not to expect in Canada, that small part of the world, that there will be such large collections as in the Churches that you have in New York, but, man for man, I do not believe we are excelled in liberality by any people. The poorest of the Presbyterian Churches in Canada are to be found doing benevolent work, and contributing nobly, according to their means, for the support of the gospel.

Rev. Professor D. WILLSON, Pittsburg.—I had not intended to say a word on this subject if the Paper had been received simply as it was given, but when remarks have been made upon it, I think it is proper to say a word from my point of view. I believe, so far as my knowledge extends, that the strictest of the psalm-singing Churches are in harmony with all efforts to improve singing, and that all the other music referred to by our Welsh friend would, no doubt, be very much desired by us all if it could be enjoyed elsewhere than in the sanctuary. But I must say, with reference to his plan of taking the organ to the back and dispersing the choir among the people, so far as I have any knowledge of that, we in America can very readily wait for the introduction of instrumental music till the organs go to the back and the choir is dispersed among the people.

As to the Order of worship, we all know—whether you attribute it to the corruption of our nature or not—that art, in its history, has corrupted the worship of God. If you wish to see the full development of ritual in church music, go to Rome, and you will find it there in its beauty and grandeur. But when the Reformation came, the followers, not of Luther, but of Calvin, made an entire change. It was a Reformation in worship as well as in doctrine. I wish to say also, as to the matter of the joint use of psalms and hymns, that, account for it as you will, it has led to the disuse of the psalms in the worship of God. The principle has wrought its way thus in America. The substitution of a human element has led to the discontinuance of the Divine element, and I would also say that there is a fulness in the psalms of which we remain ignorant unless we constantly use them. I remember, at the deathbed of one who was used to the hymns, some one came over a familiar hymn, and the sufferer said, “Not that, not that. Is there not a psalm that says, ‘As a father pitieth his children, so the Lord pitieth them that fear Him’?” Now, I say that when it comes to our deepest hours of trouble we rest ourselves upon the Word of God. All the psalms of the Bible are dear to God’s people. Why not use them, then, more in His praise?

Dr. MARSHALL LANG suggested that it might be remitted to the Business Committee to find a place for further discussion on the subject.

The CHAIRMAN.—The Business Committee will take the matter into consideration.

ST. ANDREW'S HALLS, GLASGOW,
Monday, 22nd June 1896, 8 p.m.

The Council met according to adjournment, and resumed its sessions—the Rev. Sir JOHN NIELSON CUTHBERTSON, Glasgow, in the chair.

After devotional exercises, the Rev. Dr. GENTLES, of the Abbey, Paisley, said he presented an invitation to the Alliance to visit Paisley from Principal Hutton and other ministers of that town and their fellow-townsmen. As the Council could not come on Thursday, it was agreed the visit should be made on Saturday. Paisley was unwilling that the Alliance should depart without visiting the town. The special train would leave at 9.30 (Central Station), and return about one o'clock. The leading citizens tendered their hospitality, and hoped a considerable number would avail themselves of it. The delegates would see the works of the Messrs. Clark, of Messrs. Coats, the Clark Memorial Hall, and the ancient Abbey.

Dr. COCHRANE, Canada, said he belonged to Paisley, and was baptized in the Abbey. The American delegates should not leave without seeing Paisley. That town gave to the United States John Witherspoon and Wilson the ornithologist. In Paisley were born Christopher North, Pillans, the sculptor, Tannahill, and James Hamilton, of Regent Square, London. The education of the delegates would be only half finished if they did not visit Paisley. Lord Beaconsfield showed its importance when he said, "Keep your eye on Paisley." The Paisley people were all poets, politicians, and preachers.

Dr. ROBERTS expressed the thanks of the Alliance for this generous offer of hospitality. He had often asked himself where many leading American people got their tendency to extravagance of speech. His friend Dr. Cochrane had told them he was a Paisley man and an American, though a Canadian. Dr. Roberts understood the source of the humour to which Americans were prone. That tender

of hospitality was most welcome, especially from a town connected historically in many ways with the great North American Continent.

The Order of the Day was then taken up, when the Right Hon. Lord OVERTOUN, of Overtoun, Glasgow, read the following Paper on

PRESBYTERIANISM: ITS DEPENDENCE ON VITAL GODLINESS.

Not long ago a well-known Episcopalian remarked to a Presbyterian friend of mine, "How is it that in Scotland you have so many more earnest lay workers than we have in England?" to which my friend replied, "It seems to me that it is one of the results of the genius of Presbyterianism, which gives opportunity for development of Christian workers, as well as for taking an intelligent interest in the work of the Church, and speaking of it in the Church Courts."

I need hardly say in the outset that, while I am asked to show how *Presbyterianism* is dependent on vital godliness, *all* true religion, whatever be the form of its Church government, must be dependent on vital godliness; otherwise you have the sad spectacle of a body without a soul, and a form of godliness without any power. Presbyterianism, however, differs from some other forms of Church order in that it lacks the ritualistic and sensuous elements which others have. In Churches where there is an elaborate ritual these external adornments may conceal the lack of life, but a sapless Presbyterianism is a poor, dry, and unattractive thing. On the other hand, however, where there is real life, Presbyterianism is untrammelled by the accessories to which I have referred.

Presbyterianism as a system seems to occupy a middle place between Episcopacy, which looks to the office, and Congregationalism, which looks to the individual. *Episcopacy* in its nature is oligarchic, and in some cases autocratic, while *Presbyterianism* is democratic; and, being jointed and articulated as the human body, it can only be compacted by that which every joint supplies. The machine thus constituted will soon go out of order, unless constantly oiled by the life-giving Spirit, and it will not go unless by a constant application of the power which comes from indwelling Divine life. The Catholic Church, and those who seek to imitate it, must ever depend on that which appeals to the senses, such as music, vestments, and,

generally, externalism; and too many mistake these things for religion. You cannot forget how Archbishop Laud spoke of the vestments of the clergy as "the beauty of holiness."

Too often Church life, in such forms, comes to be a mere uniform practice of certain rites. The Scriptural ideal of the Church does not lie in such. The Church is an institution for conserving and spreading the gospel of Jesus Christ, and for the due administration of its sacraments. The Presbyterian Church goes to Scripture for the regulation of the institution which is to perform this great work, and no Church government is worth anything except it contributes to the end for which it exists; and we believe that, whether viewed in the light of Scripture or experience, Presbyterianism is best suited for this end.

I need hardly remind you that Presbyterianism is not necessarily non-liturgical, but it has come to be associated with the simplest form of worship, and not with the use of a liturgy, insomuch that some have been tempted to complain of the baldness of the service. It may be that, while the Episcopal Church makes too much of the service and too little of the sermon, we may make too little of the service and too much of the sermon. But Presbyterianism aims at reaching the heart and conscience, and is convinced that an elaborate service, though beautiful, is in danger of becoming formal. If this be so, it will readily be seen how dependent Presbyterianism is on vital godliness in every department of its work.

Further, while I hope we are not so arrogant as to believe or say that Presbyterianism has become the custodier of pure doctrine, there can be no doubt that Presbyterianism, above other forms of Church government, has become associated with the vital doctrines of Christianity; and that these seem to be more deeply imbedded in Presbyterianism than in any other. Presbyterians have specially signalised themselves by standing sturdily up for the Bible, valuing it more than any prayer-book. May I here remark two things that seem to me to be specially connected with Presbyterian and Bible-loving Scotland? *First*: We must determine that, come what may, we shall insist on the Bible having its right place in our National schools. This I hold to be the best National acknowledgment of religion. *Second*: I am astonished at the pleasure which many good people experience from a recent Encyclical of the Pope, advising his faithful people in these islands to read the Bible. Doubtless the advice is good, but it is intended entirely for English consumption; and the Pope is still persecuting and imprisoning

people in other lands for the very thing which he advises the British people to do.

I cannot help saying that, next to the Bible, Presbyterianism owes more to the Shorter Catechism than to any other book, as it has grounded our people in that clear understanding of sound doctrine which tends to the preservation and spread of vital godliness; and I have been greatly impressed with the fact that, south of the Tweed, the people, on this account I believe, have not such clear views of Christian doctrine.

It is very interesting to remember that when, by the order of the Long Parliament, the Assembly of Divines met in Westminster, there were only eight Scottish deputies, and that the one aim that the whole Assembly had at the close of their five years' session was the bringing of the whole of Great Britain into one religious uniformity on the basis of the Standards which they drew up, and, with very few dissentient voices, that basis was to be Presbyterianism. It seems strange, however, that, owing chiefly to two causes, this purpose was not carried through. The persistent refusal of the few members who favoured Independency—favoured by Cromwell, who at heart preferred this form of Church government—and also the coming of the Restoration, led to the final refusal by England of Presbyterianism and its Standards. But even then it is evident, that in the minds of those who drew up the Revolution Settlement in 1690, Presbyterianism was the most desirable form, as among other things this Settlement said, "Prelacy was an insupportable grievance, contrary to the inclination of the people, and the Presbyterian form of the government of Christ's Church within the nation was agreeable to the Word of God, and most conducive to the advancement of true piety and godliness." While at the Reformation the struggles of the country were directed against Popery, the struggles that preceded the Glasgow Assembly of 1638 were entirely against Prelacy, and the Scottish people came to consider that Presbyterianism not only best conserved, but was closely associated with the vital doctrines of Christianity, and that they regarded it as the safe where the jewel was hid, and were prepared earnestly to contend for it.

It is not to be wondered at, therefore, that when the effort was made to despoil the people of Presbyterianism, they regarded it as a threatening, not only of their religious liberty, but also of those doctrines which they held dear, and nothing but the vital godliness which was at the back of the sturdy defence of the Truth could ever

have inspired men with the enthusiasm with which they gave up property, home, and life itself, rather than surrender the form of worship which they loved so well, and the Truth of God, which they loved still better.

It is ever to me a matter of astonishment that Scottish people who know anything of their national or ecclesiastical history should ever be led by any cause whatever to favour Episcopacy for Scotland. The names that shine so brightly on the page of Scottish history, especially during the dark "killing times," down to the days of Renwick, the last martyr, in 1688, ought to make it very evident to any student of history, that deep-rooted vital godliness alone could have led these men to stand up for their Presbyterianism and their Bible.

There is one more point that seems to me to prove that Presbyterianism is dependent on vital godliness, and it is this—that its very existence seems to depend not only on its clergy, but on spiritually minded men of the laity taking their part in its discipline and service. Episcopacy holds that the clergy are those in whom the power of the Church resides, and it ignores the rights of Christian people. It draws a marked distinction between the clergy and the laity, and while we Presbyterians believe most firmly in an ordained and educated ministry, we hold that what are known as Church "Orders" are of small moment as compared with the life of Christ pervading the whole Church. We thus refuse to believe that grace can be conferred either by baptism, confirmation, or ordination, and hold that, while the ordained ministry are the officers of the army, it is the rank and file under them of living men and women who are to do the fighting, and that to them, not less than to the clergy, is committed the ministry of reconciliation.

If, therefore, we believe in the universal priesthood of believers, and refuse to acknowledge sacerdotalism in any of its forms, which is subversive of vital godliness, it is evident that the work of the Church will only be properly done when there is found *and used* for service, not only in the ministry, but through all the membership of the Church, that *vital* godliness without which the Church of Christ is nothing more than a name.

In carrying out His great purposes God is pleased to work by instrumentalities, and His Church on earth is the instrument He has chosen for the preservation and propagation of the Truth. We therefore here assembled love and adhere to Presbyterianism, not only because we believe it to be the form of Church government

most likely to be the means of producing vital godliness, but because we believe that it must ever depend on vital godliness for its existence and work ; and thus the remembrance of this will ever lead us to take care that, with all our venerable Church traditions, we shall ever look to Him who is the spring of life in the Church, rather than to the Church itself, with its orders and its ceremonies, or be like the parents of our Lord when He was on earth, who journeyed a while homewards without being aware that *Jesus* was not with them, and had to turn back seeking for *Him*. May we, while cherishing our Presbyterianism, be delivered from meriting the scathing words addressed to the Church of Laodicea, which, supposing it was rich and increased in goods and had need of nothing, kept Him who alone is the source of life and power in the Church standing outside the door.

The Rev. President SYLVESTER F. SCOVELL, D.D., LL.D., Wooster, Ohio, then read the following Paper on

THE SYMPATHY OF PRESBYTERIANISM WITH POPULAR EDUCATION AND THE CHRISTIAN TRAINING OF YOUTH.

John Stuart Mill made his deepest impression in the English Parliament in that memorable passage in which he declared that the relative rank of nations was fixed by their concern for those who come after us, and that mankind dismissed from its consideration the nation which could not endure this test. So we must abide this test, and try our title to remembrance by the profoundness and the efficiency of our "sympathy with popular education" and "the Christian training of youth." Let me mention some of the principles of our common faith, which must incline us, and have inclined us, to the efficient manifestation of our sympathy in the directions indicated.

1. And why not begin with that which so relates this theme to that which precedes it, as to make it a vital sequence? In the depths of that *covenant relation* which our children sustain to God *through us*, lies the vitality of this sequence. Only in "vital godliness" do we so touch God as to bring our children within the pale of the covenant promises and their innumerable blessings ; but once touching God by a living faith, it is impossible not to regard the position of our children with profound joy, mingled with holy fear.

It is just this relation which Presbyterianism has especially comprehended and taught and emphasised in catechisms and confessions and in the definite and comprehensive pledges of the baptismal ordinance. This is her tradition, her pride, and her distinction.

From this centre outwards, Presbyterian enthusiasm for education has grown not only logically but necessarily. In exact proportion as the individual Christian exemplifies the "vital godliness" of which we have heard, will he care sedulously for the share of his children in that gracious extension of the Divine covenant by which "the visible Church consists of all who are in real union with Jesus Christ—and their children." And in exact proportion as he cares for this will he care for the "religious training of the young." It is of God's planning that education is an affair of generations. God leaves one generation so long in the preparatory stage, and therefore in the hands and on the hearts of the preceding generation, that there is ample time for the development of all the conditions of teaching and training on which the enlightenment and salvation of the coming generation depends. And this is the true sacredness of society's trust in and for the young.

2. The second principle is our *doctrine of man*. Here enters the glory of the common man as perceived by Christianity. The work of the Church—general in primitive centuries and in middle ages even—was needed to bring the right ideal before mankind. But the Reformation era broke away the contradictions to this doctrine which had accumulated. At once this began to issue in the new zeal for education. Think of Germany, Switzerland, Scotland, England! Then came the next step, with inevitable logic, in the sequence. With the new power of the average man—the advent of democracy, of which De Tocqueville says, "It is of God, and the future belongs to it"—there came more fervency in the conviction that *education must be had for the common people*. In the oncoming of popular liberty Presbyterianism did yeoman service, and thereby became the powerful advocate of popular education.

3. A third principle. The Bible is fundamental to individual, family, social, and national well-being. Taken together with the right of private judgment in its interpretation, we have the inspiration to endeavour and suffering in this form: The Scripture; the Scripture accessible; the Scripture familiar; the Scripture ruling in all the larger relations of men. Therefore, men must be educated. This created the demand of the Puritans of Boston in 1642. Schools must be founded, they said, lest learning be buried

in the graves of our forefathers. For the same reason, William Penn's law of 1682 provided that each child should be taught to "read the Bible and write by twelve years old." For neglect the penalty was five pounds. For this reason, the great ordinance of 1787 consecrated the North-Western Territory to learning as carefully as to freedom. "Religion, morality, and knowledge being the conditions of good government and of human happiness, schools and the means of instruction shall for ever be encouraged in this territory." It was part of the profoundest conviction of those who planted American institutions that in the hands of utter ignorance, the precious contents of the Word of God would be but as pearls before swine.

4. A fourth principle is discovered in the instinctive determination of the Presbyterian Churches to have *an educated ministry*. Here is that medial position to which the Council's attention has been drawn by others. The people must judge, but they must also be intelligent judges, and for that reason they must be taught. We do not believe that "Presbyterianism means none of your business," even though the witty Holmes said it. We credit no such false individualism. Responsibility in the form of private judgment means, the cultivation of a mature and well-informed judgment.

Think of what this principle has done and is doing! All through the history of education it can be traced. Denominational colleges in the United States number, probably, four-fifths of the whole number of the institutions of higher learning, and every one of them is a response to the demand for the best culture to be consecrated to the work of the ministry.

5. Here may follow the distinctive nature of the Presbyterian doctrine and spirit. "We know what we worship." Our denominational life is a protest against the assertion that "ignorance is the mother of devotion." Against ritualism and all spectacular religion, we demand individual intelligence. I heard that matchless man, Phillips Brooks, say to his own congregation, "Forms are necessary as the mould to the metal, but formalism is the mould without the metal." And quite as distinctly as against mere appeals to emotion, we believe in an education of mind and heart, and this we begin early. Deep thinking must precede deep feeling. When this sequence is observed, then only can the right religious character result. We go forward with this same correct psychology, and believe in good works as well as in faith. We are an ethical Church. Our catechisms are famous, as giving the best exposition

of the great fundamental laws of morals. We know that consistent conduct demands broad education.

6. We may find a sixth principle which fits Presbyterianism to deal with the Christian culture of the generations in its constancy to the "Crown rights of King Jesus" in national affairs. Secularism is a modern heresy. It is born of the swing of the pendulum from Church over State, which history has taught men to fear and hate. It is not yet understood in its meaning and drift. It does mean to banish every Christian feature from every government under the sun. And it is to be feared. It is an easy theory in appearance and apparent application. Its intentions are not yet fully understood. Its appeals are always in the name of liberty, and that may be a dangerous cry when left unguarded. Secularism is the greatest foe to our security, but the most determined leader against secularism is to be found in the Presbyterian Churches of Christendom. I do not ignore what others may be doing in other lands, but I am compelled to say this of the United States.

There is need at this point of all the scriptural doctrine we hold, and of all the keen-sighted discrimination we can evince, and of all the popular power we can wield. We *have* the principles and the history. Shall we be true to our trust? Secularism will de-Christianise the world if it de-Christianises the schools of the world. There is a singular danger at this point. In our resile from the Roman Catholic position we are likely to cry, "Intelligence against ignorance." We are prone to confide in mental illumination without moral culture, or in moral training apart from religious sanctions. Nothing could please the Romanists better than to see us thus illogical—thus playing into the hands of the secularists, and thus playing into their hands. They well know that utter secularism, when it should finally be seen in its power to impair the best results of Church and home, would not be endured by Protestants; and *then* they would have that division of the school fund for which they clamour now.

I have felt that the sober good sense, the past educational history, and the resolute courage of the Presbyterian Churches are much to be relied upon in the somewhat desperate conflict before us in the United States, and in some other parts of the world.

Religion in our schools we *must have*, for our children's sake and for the nation's future. Moreover, at this point our profound conviction that the magistrate is the "minister of God" (Paul uses that expression thrice in his classic passage as to the larger politics)

makes for the education of youth and childhood in all that is good, by the steady demand that their education in all vicious directions by bad literature, by low theatrical displays, by open temptations to drunkenness and lewdness and gambling, and by Sunday excursions and the Sunday press, shall cease. We cannot, we dare not, and we will not submit calmly to have all our educating work for virtue to be undone by the laxity and corruption of communities which can be controlled for the children's good, if we stand together for *their* rights to a clean moral atmosphere.

I have observed everywhere in my own country that our Churches are feeling first the sweep of the new civic patriotism. Our theory is right for it, and we are ripe for it.

7. Another principle which relates us effectively to Christian education of all kinds is our fidelity to the great commission. The Master's way of winning the world is an educational way. "Go ye, teach all nations." "Disciple all nations." Christianity is an educational discipline. On this Presbyterianism has always practised in its foreign Missions, proceeding to educate as soon as it gains the field.

And this is the very soul of the argument for the higher Christian education in the civilised communities. Why have we academies and colleges, &c., but to realise that highest ideal alike of education and religion—"the perfect man in Christ Jesus"? Why do we teach mental and moral science there, save that our children may have the right knowledge of that inner life from which we have come, and of that future life into which we are going—that they may know what duty is and whence duty comes, and why it is duty, and the gracious rewards it brings, and the profound satisfactions it yields before all other rewards? Why do we teach political science and sociology in our Christian colleges but that the youth of our homes, and of all the homes we can touch, may know how to form the ideal community (far beyond Plato's defective dream, founded on slavery and a partial communism), and realise the "public welfare" State, bringing the era of contentment by better distribution of our congested millions, and bringing the era of disarmament and arbitration and universal peace?

Ah! they say that "blood is thicker than water." Yes; but "He is our peace," whose blood is the "blood of the Son of God." And He has made "both one, so making peace." This is our business, to educate the world according to the great commission. The Spirit is there. The motives are there: loyalty to Christ and love

to men: The power is there: "All power is given Me in heaven and in earth." The process is there: "Go"—"teaching." Here is the Divine method, without which all other methods will fail; with which success is sure.

8. Another and last principle which may be cited is the unvarying claim of the Presbyterian faith to be able to vindicate itself in the court of reason, and its courage to claim the dominance of religion over the educated.

And here come the skilful apologetes, who have followed the sinuosities of scientific speculation, and have widened our vision of Nature and of Nature's God at the same time. There is Faraday (himself the greatest discovery of his well-known instructor), and other names we cannot stay to mention, the list to be crowned with that honoured name which has been flashing over the world during these past days—whose declaration of years ago, published anew last week, makes him one with us in the claim that we must ever sympathise with Christian education because our knowledge and our faith go together.

Rev. Dr. MATHEWS stated that the Rev. Dr. Watson, Sefton Park, Liverpool, who had agreed to deliver an address on "The Interest of Presbyterianism in Religious Literature and Theological Study," was unable to be present because of sickness in his family.

JAMES A. CAMPBELL, Esq., LL.D., M.P., Stracathro, now read the following Paper on

PRESBYTERIANISM: ITS INFLUENCE IN SOCIAL PHILANTHROPY.

The theme assigned to me is "The Influence of Presbyterianism in Social Philanthropy."

In dealing with this subject, I do not propose to make any inquiry into what has actually been accomplished by Presbyterian Churches in the service of philanthropy, but rather to consider what there is in Presbyterianism as a system which makes it specially adapted for doing useful social work in the world.

Philanthropy is no monopoly of any branch of the Christian Church. Our Lord's teaching to love our neighbour as ourselves, and the Apostle's exhortation to do good to all men as we have opportunity, were addressed to the whole family of mankind. Under every form of Church government the duty of philanthropy has

been recognised as binding upon all who profess and call themselves Christians—binding both upon individual members of the Church and upon the Church as a whole. And those who have been most prominent in philanthropic labours have been so because of the earnestness of their convictions, the strength of their mind and character, and the consecration of their life, rather than because of any special feature of the ecclesiastical polity to which they adhered.

At the same time it is well for us to consider the special relations of our own form of Church government to philanthropy; whether there are not features in our system which give us peculiar advantages in seeking to do good to others, placing us in a favourable position for undertaking works of social charity, and fitted to commend our efforts to those on whose behalf they are put forth.

The distinctive feature or principle of Presbyterianism in the relation with which we are now dealing is that the Church recognises others than ministers as among its office-bearers, and thus connects the general membership of the Church with Church government and Church work.

According to the Presbyterian ideal, every ordained minister finds associated with him in the conduct and superintendence of Church work within the congregation itself, and, through the congregation, in the parish or district assigned to him, a certain number of men "which officers Reformed Churches commonly call elders." The function of these is described in the words, that they are "to join with the minister in the government of the Church;"* and again, "As the pastor should be diligent in teaching and sowing the seed, so are the elders desired to be careful in seeing and seeking the fruits in the people."† Their office "is ane function spiritual as is the ministry."‡ They have thus, under the minister or pastor, a share of responsibility for the spiritual oversight of the congregation, minister and elders together, forming the kirk-session, organise and supervise the religious work of the congregation as such—calling forth and directing the services of deacons to look after the more temporal affairs; of guilds for works of Christian usefulness in connection with the Church; of Sunday-school teachers to give religious instruction to the young; of deaconesses, district visitors, and tract distributors to assist in Home Mission work; and of collectors for missions and other

* "Directory for Church Government," &c., sec. 2.

† "The Government and Order of the Church of Scotland," sec. 5.

‡ "Second Book of Discipline," chap. vi.

objects to encourage missionary interest and the exercise of Christian liberality on the part of the congregation.

In this way the constitution of the kirk-session makes it manifest that Church government and Church administration are not the duty of a professional class only, but one with which the general membership, through their representatives, have to do. In whatever mode the elders are appointed, the sanction and approval of the congregation are sought at their ordination, so that they are entitled to be regarded as representatives of the general membership of the Church.

The kirk-session being thus constituted, and the qualifications for the eldership being Christian character, experience, and common-sense, irrespective of worldly rank, it is clear that there is in such a body the best channel for ascertaining what the real needs of the people are, and the nature of the social problems which call for the exercise of philanthropy. Is it not evident also that, under the guidance of a kirk-session thus organised, the congregation will be more disposed to enter upon works of philanthropy and charity than at the call of any authority not having so varied a practical knowledge of affairs? And yet again, will not those who are objects of the charitable efforts—charitable efforts in the true sense, as expressive of Christian love—be more likely to receive such efforts with just appreciation because made or directed mostly by men who are not professionally employed and remunerated to do the work, but whose labours are labours of love, and who, although office-bearers, are not officials, but are private citizens like the people themselves?

Let it not be thought that we are forgetting the influence of the minister of the congregation—the chairman or moderator of the kirk-session. More depends upon him than upon any other. He must be the leader and inspirer of the action of the kirk-session, if good work is to be done. Even he is not so separated from the people as to be regarded as belonging to a different order from themselves. With us in these days it cannot be said that *Presbyter* is but "*Priest writ large.*" And yet, when we are considering the effect and influence among the people of Christian work conducted by a Presbyterian Church, it cannot be denied that one thing especially fitted to commend such work to the people is that it is engaged in and directed not by the minister alone, but also by representatives of the congregation.

There is another feature of importance with reference to our present subject. All that the elders do in active service for others is recognised as work connected with a Christian Church. By reason

of the office they hold, their labours are regarded as having to do with Church work as well as benevolence. They are themselves known as Church governors; what they do for others speaks of Christian influence as well as of philanthropy. It is a good characteristic of Presbytery that it affords in its very constitution a defence against the error of confusing "the Church" with any particular class or order of men. The clergy are not the Church, nor are the Church office-bearers; the whole membership, including clergy and office-bearers, is the Church—"the blessed company of all faithful people." And so it is an advantage when efforts for the welfare of mankind are carried on in the name and by representatives of the whole membership, thereby testifying that the hand of the Christian Church, in its entirety, is in the work.

Nor let it be thought that we overlook or in any way disparage the good work done by deaconesses and other missionaries of either sex. Such agencies as these are important—in many cases indispensable—as Christian workers, and as aids to the minister, supplementing his pastoral labours. Deaconesses and nurses render services to the poor which no others can do so well. And the fact that they form a distinct class of agents, recognisable even by their dress, is in some respects a help to them in their work. The people know at once what they are, and give them their confidence accordingly. And when such agents are sent forth by a church or congregation, they will, as a rule, under the Presbyterian system, be appointed and superintended by the kirk-session, and in this way the Church—that is, the whole membership—will be felt to be identified with them and to be acting through their instrumentality. But at the same time it is important that, in addition to those who are thus set apart to minister to the poor and distressed as their stated occupation, there should be others manifesting active Christian philanthropy who are not so set apart, but are engaged in the ordinary avocations of the world. In the case of these latter, Christian sympathy is expressed without the possibility of a suspicion that it is prompted in any degree by a mere sense of professional duty; it comes with the appearance of an entirely spontaneous movement of goodwill and charity, and it has its special influence in consequence. The Church system which brings into prominence the truth that such service for the good of others is the appropriate duty of all Church members who are in circumstances to render it, may well put forward the claim that in this respect it has an influence of its own in the cause of social philanthropy.

It may be said that all this is an ideal picture only—a representation of Presbyterianism in theory, but that in actual practice there is often a sad shortcoming from such well-ordered activity in the cause of doing good.

It must be confessed that our practice does not always correspond with what has now been described. There have been instances where ministers and elders have not shown diligence and hearty co-operation in their common work, where kirk-sessions have not led congregations, or congregations have not followed kirk-sessions in works of Christian usefulness as they ought to have done. The fault, no doubt, has sometimes lain with the minister, sometimes with the elders, sometimes with the congregation. But exceptional cases do not disprove what we have said as to the state of things which ought normally to prevail, nor do they affect our claim that in Presbytery we have a system especially fitted to do effective work in social philanthropy, if only it is administered with earnestness and faithfulness.

What it can accomplish in this respect has been illustrated in many instances and in many countries. Perhaps it was never more strikingly shown than by Dr. Chalmers in his famous experiment of providing for the wants of the poor in St. John's Parish in this city in the years 1819–1823. It may be said that much of that success was owing to the exceptional ability, energy, and enthusiasm of Dr. Chalmers himself. No doubt that is true. It would have been almost impossible for any one else to have done what Dr. Chalmers did; but, at the same time, even he could not have accomplished the work so well if he had not had the Presbyterian machinery at his command. It was with a kirk-session and a congregation organised upon the Presbyterian system that he carried through his great undertaking.

But turning from such extraordinary efforts, and dealing merely with the ordinary conditions of Christian life and work, we have in our Presbyterian Church polity a well-ordered instrument for ascertaining the condition of the people and what their special needs are, for coming to their aid with a sympathy and assistance which they feel to be brotherly, and for impressing them with the truth that the moving springs of our benevolence are Christian faith and Christian charity.

What a responsibility is ours if, through indolence, or selfishness, or unbelief, we fail to make our churches and congregations the agencies of social improvement which they are so well fitted to be!

The Hon. C. E. VANDERBURGH, Minneapolis, Minn., then read the following Paper on

THE INFLUENCE OF PRESBYTERIANISM UPON NATIONAL CHARACTER.

The principles and precepts of the Christian religion are the leaves for the healing of the nations, and its blessings are the common heritage of all evangelical Churches.

The Churches, therefore, that accept the Presbyterian system hold the truth in charity. They are essentially catholic, and they rejoice in the spread of the truth by whatever agency wrought. Wherever the Christian Bible goes the blessings of Christian civilisation and reformed governments appear; and so these Churches consistently maintain unity in essentials and liberty in non-essentials, which is "but returning," as Lord Bacon says, "to the ancient bonds of unity in the Church of God." In honouring Calvin and Knox, therefore, we detract nothing from others.

Hard-and-fast lines are made to yield through the influence of denominational courtesy and co-operation, and different evangelical organisations mutually react upon each other to the general advantage. Indeed, it may be said that, within certain reasonable limitations, a single religious denomination in any particular commonwealth may be too strong for its own or the public good. Nevertheless the Presbyterian Church has its special mission. It is the outgrowth of strong convictions touching great truths, and but for those convictions it would have no history of great achievements. It is a Church with a creed embracing a system of doctrine, historical and illustrious. It must in a proper sense be denominational in the interest of liberty, and to secure the best and most beneficent results in working out its mission in the world.

1. *Doctrine.*—Its Standards place great honour upon the Bible as a Divinely inspired book, and especially exalt and set forth those great truths, the knowledge of which is most essential to the development of personal character and the best citizenship. President Jefferson, after his retirement from public life, and after witnessing the experiment of the first French Revolution, though he had previously been understood not to be specially friendly to the orthodox belief, is reported to have expressed great reverence for the Bible, as profoundly sensible of its importance in the education of the people for the duties and responsibilities of Republican citizenship,

and to have laconically declared, "that a religious education is the cheap defence of nations." That saying embodies a great truth, and this work is in large measure committed to the Christian Church. It follows that it cannot be a matter of indifference what the character of that education is. A nation is necessarily and profoundly influenced by the religious type of its people, which cannot be better than the average character of the faith and creeds of the Churches. In short, the better the creeds the better the people.

The chief glory of a nation is its men and their achievements. Whatever tends to elevate and ennoble the man will soon be reflected in the educational system, the public morals, the legislation, the administration of justice, and in every department of social and political life. Who shall measure the value to the world as an educating power of the life of a great and good man?

We apprehend that the greatest service rendered by the Presbyterian Church in its relation to the State is its influence in the formation of character, and in fitting men for responsibility and leadership. This it has been enabled to do through instruction in its system of truth, its methods of administration, and the labours and personal influence of men of strong convictions and exemplary lives. In nothing, therefore, is the fruit of the Calvinistic system more apparent than in its influence upon national thought and life. The annals of the Church are crowded with the names of noble men, in Church and State, who have left their impress upon institutions, civil and religious, and in numbers altogether disproportioned to the congregations or their adherents. It is doubtful if any man of modern times has exerted a more powerful influence upon human affairs and institutions than John Calvin. Friends and foes of his system have alike united in according him this great honour. For example, the leading American historian calls him "the father of popular education."

The foundations of civil and religious liberty were laid broad and deep in the New World by Huguenot, Covenanter, and Puritan. What the Old World lost by their departure the New World gained, and nowhere have the conditions been more favourable for the development and expansion of the truths inculcated by the Calvinistic system than in the United States.

In all the governmental subdivisions, from the humblest school district and town to the National government, and, we may add, from the Declaration of Independence to the last constitution of the newest State, the structure and history of that country are

permeated with the spirit of the Reformation, and show the influence of the ideas of the great Reformer.

The Calvinistic system presents to the minds of the people exalted ideals of truth and duty, and asserts and emphasises the most important truths in respect to human responsibility and destiny. It teaches that government exists for the people and rests upon their consent, yet inculcates reverence for law, and the necessity and justice of penalty for its violation. Beginning with and centring in the individual, its influence extends to the family and the State. In teaching men their religious and social obligations and duties, it promotes the stability of social order and good government. It recognises the worth and dignity of the individual man, and therefore claims for him civil and religious liberty. It addresses the individual conscience, and therefore works out religious, social, and political reforms through its influence upon the life and character of men. It teaches men to think. It opens to them the doors to knowledge and bids them enter. It is the foe of oppression and despotism, and of all restraints upon the freedom of conscience, and equally the enemy of vice and crime and social disorder. Its characteristics and fruits are liberty and order, intelligence and stability, exemplified in its influence upon the State as well as the Churches.

An essential defect, apparent in many new theories and experiments for the improvement of the social condition of certain classes of the people, is that the agitation is chiefly confined to the wrongs suffered or rights claimed in their behalf, in disregard of corresponding duties and obligations. But men, whose minds are constantly occupied with the subject of their own selfish interests, rights, or supposed wrongs, become either grasping and self-seeking, or dissatisfied with the present social conditions, and unreasonable and vindictive. On the other hand, the teachings and training of the Presbyterian Church are that every one, without distinction, should learn to realise his own obligations and duties as a man and a citizen, and that religious, social, and legal obligations are equally and mutually binding upon all classes of men.

In dealing with the problems of social disorder and unrest now pressing upon the public attention, it is of the highest importance that the distinctions we have thus drawn be understood. How shall the rapidly increasing populations, especially in our cities, be reached and properly instructed so as to realise for the State, the standard of security suggested by Jefferson? According to the traditions and theory of the Presbyterian system, the answer is,—

through an evangelical pulpit, the Christian Sabbath, and the faithful training of the young; religious as well as secular.

The Government of the United States during the past century has expended untold sums in attempting to subdue the Indian tribes within its borders. It has latterly found a better and less costly way, along the line suggested by the motto attributed to Jefferson, in encouraging and fostering education and religion among them; and it has never occurred to any one that, in the endeavour to make them peaceable citizens, the Bible and any and all religious education should be eliminated from the schools, supported by the State in whole or in part, but the contrary. The same remark may be applied to the State schools, provided for the masses of coloured people in the Southern States. It is not perceived that any different theory or rule ought to prevail in respect to the multitude of children in our public schools, great numbers of whom would fail to receive satisfactory moral instruction elsewhere. While into these, sectarian training may not enter, there is no reason why the Bible should be a proscribed book. It will still remain true that the education which builds character and imparts a knowledge of personal obligation and duty is essential to good citizenship, and in no other book can be found nobler precepts or so exalted and pure a system of morals. It should not be a proscribed book as to the schools, as if it were a sectarian book. That would only serve to strengthen and intensify the prejudice of the ignorant and bigoted against religion, and mark a clearer line of division between them and the Christian Church, and thus render them a more easy prey to the demagogue or anarchist. The State cannot be said to be neutral, if it steps in to prohibit all use of the Bible in the public schools. Surely the traditions of the Presbyterian Church will not, in the interest of the best citizenship, permit it to join in a crusade against the Bible and the literature of the Bible in the public schools?

2. *Polity.*—While other branches of the Church may hold many things in common with the Presbyterian Church, as respects the essentials of Christianity, its government and polity are distinctive and peculiar to itself. The central idea in the autonomy of the Church is the principle of representation: the management of the affairs of the Church by elders, selected by the congregations, securing at once the rights of ministers and people, and happily blending the principles of liberty and order.

No better plan could be devised for safeguarding the rights of the people, for eliminating error, and for conserving the doctrines and polity of the Church. I have heard it said that the Waldensian

Church, at one time in the days of its persecution, might have compromised with its enemies if it would only consent to abrogate the eldership. However this may be, it is quite clear that such a change would have been a long step towards its subjection to Prelacy, and the Church can never be subject to priestly domination as long as it retains this fundamental principle in its government. The Church thus furnishes an object-lesson of an intelligent, orderly, and just representative government. The founders of the political institutions in the United States were familiar and in sympathy with the system, and it afforded valuable suggestions to the framers of the Federal Constitution, which were readily accepted.

Unlike a pure democracy, the tendency of the system is conservative, while the just rights of Churches and individuals are deemed sacred, and a hearing, in its nature judicial, afforded in all proper cases. The annual ecclesiastical Assemblies have always attracted wide attention, have been distinguished for learning, piety, wisdom, and courage, and have exercised a strong influence upon public sentiment.

Mr. Green, the historian of the English people, very handsomely acknowledges the popular and national influence of Presbyterianism and its founders. His language may very properly be quoted in this connection. "In Calvin's theory," he says, "power emanates from the people." And whatever may be the faults of Calvinism, which he claims to be serious, he declares frankly that "it is in Calvinism that the modern world strikes its roots, for it was Calvin that first revealed the worth and dignity of man" (vol. iii. p. 16).

And "not only did Presbyterianism bind Scotland together by its administrative organisation, but by the power it gave lay elders in each congregation, and by the sermons of laymen to the earlier assemblies, it called the people to a voice, and, as it turned out, a decisive voice, in the administration of affairs. . . . Its influence in raising the nation at large to a consciousness of its power was shown by the change which passed, from the moment of its establishment, over the face of Scotch history. In jealously asserting the right of the General Assembly to meet every year, and to discuss every question that met it, they were vindicating, in the only possible fashion, the right of the nation to rule itself in a parliamentary way. In asserting the liberty of the pulpit, they were, for the first time in the history of Europe, recognising the power of public opinion and fighting for freedom, whether of thought or speech. It saved Scotland from a civil and religious despotism, and in saving the liberty of Scotland, it saved English liberty as well."

FIFTH DAY.

ST. ANDREW'S HALLS, GLASGOW,
Tuesday, 23rd June 1896, 10.30 a.m.

The Council met according to adjournment, and resumed its sessions—the Hon. the Rev. Principal MILLER, C.I.E., LL.D., D.D., Madras, in the chair.

After devotional exercises, the Minutes of the three meetings on Monday were read, corrected, and approved.

Dr. ROSS TAYLOR, on behalf of the Business Committee, reported as follows:—

1. That with reference to the Special Report on the Financial Systems of our Churches (see *Report, with its Appendix*, 98–114) remitted by the Council to the Business Committee for consideration, the Committee beg to report that, owing to changes made by the Free Church of Scotland and the Irish Presbyterian Church in their financial methods since the furnishing to the General Secretary of the information printed in the Appendix and his Report, they recommend that the statements contained in that Appendix be suitably modified; that the last two sentences of the information furnished by the Synod of the “Presbyterian Church of Canada in connection with the Church of Scotland” be deleted; that the information just received from the Presbyterian Church of the U.S.A. and from the Presbyterian Church of Canada be inserted; that a note be prefixed to the *Appendix on p. 101*, to the effect that the information given refers only to the state of things existing in the several Churches in the years 1895–96; and that Dr. Mathews be directed to make any other change that the receipt of further information from any of the Churches may render necessary before this Report or its Appendix are finally printed.

2. The Business Committee also requested the sanction of the Council for the publishing of the Proceedings in a volume similar in size and style to those of previous Councils, stating that Messrs. Nisbet & Co. of London had taken the financial risk; and that the volume, including the Appendix of the Reports, would be issued as usual under the editorial supervision of the General Secretary.

Both recommendations were approved of by the Council.

The Order of the Day was now taken, when the Rev. JAMES BUCHANAN, Edinburgh, presented the Report of the Foreign Missions Committee, Eastern Section (see *Appendix Reports, Eastern Section*, pp. 115–120).

The Report being held as read, Mr. BUCHANAN said:—As Convener of the Eastern Section of the Foreign Missions Committee, I have the honour of laying this Report before the Council, and perhaps you will allow me to say, that I esteem it a very special honour to do so under the presidency of one who bears so honoured a name in connection with foreign missionary enterprise. The Report will be found in the printed *Appendix, Report of Eastern Section*, p. 115. It is not lengthy, but it refers to various matters of considerable interest. During the few minutes that are allotted to me, I wish simply to refer to one or two matters, that these may be set prominently before the Council.

In the first place, then, we have reason to rejoice in the advance that has been made within the last few years in the prosecution of Foreign Mission work, and have very special reason for this in the advance made in this work by our Presbyterian Churches. While we gratefully recognise the splendid work of such associations as the London Missionary Society and the American Board, and many others, we are deeply grateful that our own Churches realise as never before, that the extending of the gospel is an essential part of their work; that it is not more their duty and their privilege to hold fast Christ Jesus as their own Saviour, than it is to hold Him forth to every nation as the Saviour of the world. Whether we look to the interest manifested in this work by Christ's people, or the prayers that are offered for its success, or the sums contributed to provide for carrying it on, or the number of labourers already in the field, or the bands of young men and women who are volunteering and ready to volunteer their services, we have reason to hope that the evangelisation of the world is at no great distance from us. I believe that the fidelity, the strength, the unity of our Presbyterian Churches in the coming years will be largely determined by the manner and spirit in which we carry forward this enterprise. During these years we have been attempting to do something for the maintaining of missionary comity in the foreign field. At the Missionary Conference of London in 1888 the representatives of all the missionary Churches and societies seemed to be of one mind on this subject. But what is allowed and advocated in theory is not always so easy to carry out on the Mission-field. Nothing can be more unseemly or ruinous than for Missions that border on one another to step into one another's territory or to tamper with one another's converts. So far as regards the various Presbyterian Churches, these, almost without exception, are quite prepared to respect one

another's rights. There are, however, Churches and societies, which are not Presbyterian, which plead that their methods are different from ours, and that they must be left to the exercise of their own discretion as to where they are to labour and as to the lines on which they would carry on their work. This position of such we deplore exceedingly, not for our own sakes, but for the sake of the cause that we have at heart; but beyond this and a mild protest we can do no more, and so we pass on, contented to do our own share of the work in spite of difficulties which may arise. Our Committee have also been giving attention to Co-operation and Union in the foreign field. We have discovered that real co-operation is quite a practicable thing. We can point to Missions conducted by one of the Churches, while other Churches, which do not carry on operations on those fields, show their interest in that work by supporting one or more agents or by contributing to the funds. In regard to Union, we can also point to more than one instance of Missions in the same country, belonging to different Presbyterian Churches that are so thoroughly one, that the native Christians and the native people generally see no difference whatever between the one set of workers and the other. The reason for this is, that in these Missions they have taken the true methods of prosecuting the work, that of developing a native Church with native office-bearers and native pastors, the foreign missionaries being there simply in the meantime as their guides and helpers, but ever ready to transfer their services to other regions when a native Church is in a position to perform its own work. Union movements in our Mission fields have been reported on previously, and these reports have often gratified the Council, but Union movements are still going forward. Representatives, for example, of all the Presbyterians in South Africa have held Conferences already, and in the course of a few weeks they are again to meet in Conference, and it is expected that that meeting will not conclude until it has resolved itself into the first General Assembly of the Presbyterian Church of South Africa. The United Church will commence with not less than seven presbyteries and thirteen thousand members in full communion, and thus the scattered fragments of the Presbyterian family in that interesting land will be gathered into one. This Alliance may do good work in the Master's cause in many ways, but I make bold to say, that in no way can it serve the Master more effectively than by seeking to stimulate and to encourage the various bands of Christian workers who are seeking, in name of the Churches

which they represent, to establish in the lands of heathendom that Kingdom which is righteousness and peace and joy in the Holy Ghost.

The Report of the Western Section was now presented by the Rev. Dr. W. H. ROBERTS, who said :—I regret that the Rev. Dr. Ellinwood, the Convener of this Section, is detained from this Council by an extraordinary crisis in the business of the Foreign Board, in New York, of which he is secretary. The duties of the Foreign Board are so great, that if one secretary be taken ill—as Dr. Gillespie unhappily has been—it is impossible that the other should be absent.

You will find the Report in the *Appendix, Report of Western Section*, pp. 121–126. The Report divides itself into two sections, one dealing with the Missionary Conference held in New York, and at the request of the Toronto Council ; but as a paper upon this Conference is to follow immediately, I pass by that part of the subject. The second division deals with Union organisations, accomplished, or to be accomplished, through the influence of this Council. In connection with this subject you will find a reference to four different fields, Japan, Amoy, Brazil, and Central China and Corea. As a result of the moral influence brought to bear by this Council on the Foreign Mission field, we have now two Union Churches, one in Japan and the other in Brazil. With reference to the Church in Japan, notice the sentence on p. 121, “This union of Churches belonging to several different Missions having a common faith and order, has constituted an element of strength in the midst of commotion and unrest in matters of theological belief ;” and the supplementary statement on p. 122, where it is said, “It is scarcely too much to say, that if evangelical truth shall be permanently conserved and advanced in Japan, that result will be largely due, in the providence of God, to the union and stability of the Presbyterian Synod, known as the Church of Christ in Japan.” Let us congratulate ourselves that already, as a result of the moral influence which this Alliance has brought to bear upon the Churches, there is in that great island empire of the Orient, destined ere long to be an important factor in the future of Asia, one Church, soon to maintain there, we believe, the Presbyterian faith both in matters of doctrine and polity.

The Independent Synod of Brazil was organised by the ministers and Missions of the Southern and Northern Presbyterian Churches of America. Concerning this Church the report is most satisfac-

tory. There has been an encouraging measure of self-support on the part of the Brazilian Church, and though there are difficult questions yet confronting us, there is the prospect of a large and increasing measure of success.

With reference to co-operation in Amoy, it is sufficient to note that the Report states that the American Reformed and the English Presbyterian Missions there have extended from a single Presbytery to a Synod with two Presbyteries.

The fourth point is found on p. 126, where it is stated that the Presbyterian Churches, North and South, of the U.S.A. have entered into an agreement with reference to their Mission work in Central China and Corea. That agreement is but the germ and the organisation of what may some day be the Presbyterian Church in China.

Professor LINDSAY, Glasgow, said:—I suppose that most of us have read the two Reports submitted by the Conveners of the Eastern and Western Sections, and have done so with perhaps some little disappointment—disappointment for which the committees, and especially the Conveners, are by no means to blame. The suggestion I have to make is one which has the approval of Mr. Buchanan, and I am certain would have the approval of Dr. Ellinwood. This, it seems to me, is the place, this Council is the organisation, which ought to be able to give all the various Presbyterian Churches, some account of the great work that Presbyterians, as one great corporate body, do for the heathen world. Now, we are so ignorant of our Presbyterian Foreign Mission work, that it startles people to hear that the Presbyterian Churches put together do more than one-fourth of the whole Mission work done among the heathen by non-Roman Catholic Churches. We excel by a long way the amount of work done by the Episcopalians, by the Wesleyans, by the Congregationalists, all put together. Now, I do not speak thus in any ungenerous rivalry, but I think that we Presbyterians ought to know what our Churches really do, and I ask that—

It be remitted to the Committees of the Eastern and Western Sections to prepare before each meeting of the Council, a conspectus of the Foreign Mission work done by the various Presbyterian Churches throughout the world, and by the societies in connection with Presbyterian Churches.

Another thing: this account would bring out the fact that almost universally, we Presbyterians do not work by means of societies,

because our Churches are our Foreign Mission societies. There are some Churches who are yet in what we might call "the stone age" of Foreign Mission work, and do their work by means of societies. When we ask Dr. Ellinwood and Mr. Buchanan to prepare this for us, we just impose upon them a labour of love. Hitherto we have been supplied with this information by the honoured Dean Vahl, but I am afraid we shall not have his self-sacrificing labours much longer, and therefore I move as I have indicated.

Dr. MATHEWS said there were a number of other matters of great importance in the Reports, such as the complaint from Persia in regard to the "Archbishop's Mission" (*Reports*, p. 116), which made it desirable that the whole Reports be referred to the Business Committee, and he therefore moved accordingly.

Dr. HALL, New York, said :—These statements of fact that we have listened to are so interesting that we should not defer their publication, but at once, in our respective places, carrying with us the printed Reports to which allusion has been made, avail ourselves of the religious papers of our respective bodies and pulpits, and make our people understand the magnitude, and the interest and hopefulness, of the work that is being carried on, not only in the direction of evangelising the heathen, but in the direction of uniting together the disciples of Christ who are prosecuting this work. Let us ourselves, in our respective Churches, and in our respective circles, give information upon these matters, and so strengthen the hands of our missionaries, and by promoting an intelligent missionary spirit among our people, we shall secure more generous contributions than have been given hitherto.

The Reports, together with Dr. Lindsay's motion, were then referred to the Business Committee.

The Rev. Dr. TAYLOR now presented from the Business Committee the following resolution in reference to Armenia :—

The Council, in view of the cruelties and outrages inflicted on Armenian subjects of the Turkish Empire, which have for months past filled the civilised world with horror and indignation, resolve, in the name of our common humanity, to record their protest against the relentless oppression and barbarity which has devastated many scenes of peaceful industry and desolated many thousands of homes; and to record their profound sympathy with their persecuted fellow-Christians of the Armenian Church, under the wrongs and miseries which have been heaped upon them, and which have subjected their faith and patience to so terrible a strain.

The Council raise their earnest appeal, and invite the Churches they represent to continue an appeal to Him who has ever been the Refuge and

Deliverer of the oppressed, that He would graciously uphold the constancy of the brethren who are called to pass through this fire of trial, and would speedily stay the arm of the oppressor. They also commend to the generous support of the Churches the efforts which are being made to relieve the widowed and the orphaned, and those who have been stripped of houses and goods, and flung out, tortured and maimed, to perish of starvation. Further, the Council feel constrained to urge on the Christian Governments of Europe and America, as ministers of God for the maintenance of justice and the repression of wrong, to concert measures to bring such inhuman misgovernment to a speedy end.

In supporting this resolution Dr. Taylor said :—I am sure we approach this subject with bleeding hearts. I know not whether sorrow or shame is the deeper emotion, but this I know, that what is called “the Armenian question” has stamped a stain upon the closing years of the nineteenth century which future generations will look back upon with astonishment. It is not so suprising that the Turkish Government—a Government as selfish, fanatical, and corrupt as ever cursed the earth—should have countenanced and fostered outrage and massacre ; but that, month after month, Christian homes should have been plundered, Christian churches wrecked, villages swept away, women outraged, and men slaughtered by thousands in the face of Christendom, without a strong arm interposing to check the evil, will be a marvel for future times. We could hardly have believed that such a state of things could have existed. Of course, we are not in the secrets of European Cabinets, and we do not know which Power or Powers hindered the stopping such a condition of things. But this we know, that when these secrets are disclosed and have become matters of history, responsibility will attach to such Powers, second only to that which belongs to Turkey itself. We protest, not only as Christians, but in the name of our common humanity, against those scenes of outrage, which have so darkened the past months, and express our prayerful sympathy with those who have been exposed to so terrible an ordeal. One thinks not only of the outward losses, the breaking up of families, the massacres of those dear, but also of the terrible strain put upon human hearts as, week after week and day after day, men have lifted up the old cry of agony, “How long, O Lord, how long?” One cannot but realise how terrible must have been the doubts as to the power of Christian feeling when Christian nations have been so slow in coming to the rescue. So far as effective aid is concerned, we may be powerless, yet words of sympathy may serve in some degree to help our brethren to maintain their constancy. I

look back and realise how it was with the Christian Church in the awful years of Nero, and what a blessing to the down-trodden Churches of those days that there was a man like the Apostle in Patmos, who could not only, in the name of God, ring out words of defiance against the persecutor, but who could in strong hope call upon his persecuted brethren to realise that the day was coming when they should join in the song, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." What a strength it must have been to those persecuted Churches to hear that voice sounding out above the storm, telling them to be still of great courage! We in Scotland can with reason send such a message to Armenia. Scotland has passed through experiences not dissimilar. In this souvenir-book which has been placed in our hands, we are reminded that in the struggles that followed 1638, above 18,000 suffered death; 800 were banished to the Northern islands; 2000 were shipped to the plantations abroad; 200 were cruelly tortured; 7000 went into voluntary exile; while the number that perished through cold and hunger and other distresses cannot be calculated. So it was in Scotland 250 years ago—a terrible time; but God works His wondrous will. We look back to that time of blood, and realise that when our moorlands were being stained with the blood of the martyrs, the foundations were being laid deep and firm of civil and religious liberty. We remember that a strength and constancy were then wrought into the Scottish character, of which centuries have not deprived it. May we not hope, knowing that there is a righteous and gracious Ruler over all, that God is working out a great purpose of mercy towards Armenia, by the awful experiences through which, meanwhile, her people are called to pass? But, if our sympathy is to be of value, we have to show it in an unmistakable way. The resolution, therefore, bears that we at the same time commend to the Churches that they send relief to "the poor saints" throughout those regions. We know that in many quarters this has been done already. Let us continue in the doing of it. And, finally, my motion affirms that the Council feel constrained to urge on the Christian Governments of Europe and America, as ministers of God for the maintenance of justice and repression of wrong, to concert measures and bring such inhuman misgovernment to a speedy end. We have had the velvet glove of diplomacy. This is a matter for the iron hand of resolute strength. We are ministers of the gospel of peace. I will yield to none in the conviction that betwixt civilised nations force should be the last

resort. But in the case of Turkey, we have a Power which claims indeed to be civilised, but which has put itself beyond the pale of civilisation. When we see an empire take up the rôle of the assassin wholesale, is it not for Christian States, as ministers of God in this world, to see to it that inhuman misgovernment no longer causes this earth to groan, but that a speedy end be made to it? These may be my individual sentiments, but it would be unwise to commit this great Council to any position on the subject. But I am sure we all feel that, just as it is the instinct of every chivalrous man to go to the relief of those who are in the hands of some brutal monster, so it is the duty of every Christian State, if it has any claim to chivalry and generosity, to make it known that there must be "hands off," or else it will know the reason why.

Dr. W. H. ROBERTS, Philadelphia, said:—In seconding this motion, I desire for myself, and I am sure for the entire Council, to signify approval, not only of the resolution, but likewise of the remarks made by Dr. Taylor. The limits of our time are such, however, that it would be well that discussion upon this motion should cease. I will therefore content myself with a simple statement of the fact that the various Mission Boards in the United States, by deputation, have on one or two occasions sought to impress upon the American Government the necessity of direct interference in Turkey, and I hope that similar deputations, if not already sent, will be appointed by the Eastern Section of this Council to wait on the British Government, and likewise by the Western Section to visit again the American Government. I second the resolution, and hope it will be at once adopted.

Dr. HARSHA, Omaha.—Will you allow a suggestion? This is a very important subject. If the vote is to be taken, I suggest that it be taken by a rising on the part of the Council.

The CHAIRMAN.—Those who are in favour of the resolution now submitted will kindly stand up.

Every member in the hall apparently rose at once to his feet.

The CHAIRMAN.—I think I may say, fathers and brethren, that it is unanimously adopted, and adopted most cordially.

Dr. TAYLOR.—And also, of course, we shall take some means of letting this resolution be conveyed to the Churches in Armenia.

The Chairman announced that the Rev. J. Fox, D.D., Brooklyn, would now present a Paper prepared by the Rev. Dr. JOHN GILLESPIE of New York, on the subject of

MISSIONARY CONFERENCES IN NEW YORK.

Conferences on Foreign Missions assume three great facts, which will not be called in question : (1.) Our risen Lord has laid upon His Church the responsibility of evangelising the world. (2.) While, in discharging this responsibility, the Church must depend for her highest efficiency upon the presence of the Holy Spirit, the Divine plan has left much, as to method and policy, to be determined by the enlightened intelligence of the Church as the years roll on. (3.) However the Church to-day may still be divided along old lines of cleavage, her essential unity is becoming increasingly manifest in her missionary spirit and purpose. These things being so, it is eminently fitting that, in conducting the great missionary enterprise, the several branches of this one Church should consider together far-reaching questions of method and policy both in home administration and on the field.

FIRST MISSIONARY CONFERENCE.

These were the principles and this the purpose which led up to the first General Missionary Conference of modern times. It was held in the United States in May 1854, on the occasion of the memorable visit of that noble son of Scotland, the late distinguished missionary, Dr. Alexander Duff, both sides of the Atlantic being thus represented. This "Union Missionary Convention," as it was called, was held in New York city, the arrangements being in the hands of a joint committee of nineteen laymen from New York and Philadelphia, representing a number of the leading denominations of the country. That the committee had an intelligent grasp of the situation, and an adequate comprehension of the possibilities of such a Convention, is evident from the admirable circular which was issued. In it they said :—

"As conventions of men interested in the diffusion of science and education have been found profitable, we may calculate with certainty on the influence of a meeting where wisdom may be distilled from the mingled experience of Christians interested in the diffusion of gospel light in heathen lands. . . . The meetings may collect and concentrate the scattered fragments of experience in Foreign Missions, obtained at so great a cost of life and treasure ; it may profitably discuss the best mode of collecting funds, without drying up the source by spasmodic appeals ; it may, with great benefit, compare opinions as to the relative advantages of the several modes of evan-

gelising the heathen, and it may arrange for a free interchange of information among the existing missionary organisations.

"A free conference may tend to lessen the estimate of all that now separates Christian men who solely desire to hold forth the bread of life, and make them feel as missionaries do when in heathen lands. There, in the presence of gross idolatry, the unity of all Protestant creeds is most apparent, and if men charged with the work at home manifest the same Catholic spirit, it will strengthen the hands of our missionaries abroad.

"The approach of the time for the larger outpouring of the Holy Spirit will certainly be marked by a desire to seek for and magnify Christian unity."

Some twenty different missionary organisations were represented in the Convention. The discussions on the various topics were each closed by a resolution drawn and presented by Dr. Duff, summing up the views of the Convention on the several topics considered. These resolutions in turn constituted the basis of one of the grandest addresses which ever fell from the lips of even that eloquent advocate of Foreign Missions. It was delivered at the closing session of the Convention, in the Broadway Tabernacle, to an audience which filled the house to its utmost capacity, and which included representative men and women from every Christian denomination.

The same grand purpose and scope have been kept in view in all subsequent Missionary Conferences, such as that held in London in October of the same year (1854); Liverpool, 1860; Mildmay Park, 1878; and that crowning glory of the first century of modern Missions, the now historic London Conference of 1888. The same is true of Conferences having a wider or narrower range on Mission fields, such as those held at Calcutta, Bombay, and Shanghai. The watchwords of one and all have been *fellowship* and *mutual helpfulness*. On the same high level of purpose, and on substantially the same lines, have been the Conferences held in New York at the suggestion of this Alliance, with this important difference, that, save in the public meetings, the attendance has been limited to those sustaining some official relation to Foreign Missions, including missionaries. This was deemed essential to the most unreserved expression of views on all questions of administration and policy, and to the reaching of practical results. The Foreign Missionary enterprise has come to be a great business, with manifold branches, requiring the wise application of approved business principles, and, broader still, of statesmanlike sagacity and forethought.

Organisation.—The organisation of the Conference is of the simplest. It comprises representatives from twenty-six Boards and Societies of Foreign Missions in the United States and Canada; also representatives from the American Bible Society, the American Tract Society, and the International Committee of the Y.M.C.A. Of the Boards or Societies referred to, nine represent the Presbyterian and Reformed Churches in connection with this Alliance, five belong to various branches of the Methodist Church, five to the Baptist, two to the Episcopal, two to the Lutheran, one to the United Brethren, one to the Christian or Disciples, and one, the mother of us all in the West, the A.B.C.F.M., stands for the great Congregational body. These representatives include as many of the executive officers and members of the several Boards as can attend, both ministers and laymen. The meetings thus far have been held in New York, the Boards located there counting it a privilege to act as host in turn, to the extent of furnishing facilities for the meetings and of entertaining representatives at luncheon. The sessions usually occupy two days, including an evening meeting, the latter being open to the public. Each day has its own chairman, and the Conference is exceedingly happy in having for its Secretary, Mr. Wm. Henry Grant, who holds an honorary position in connection with the Presbyterian Board, North, and whose painstaking efforts in conducting correspondence and publishing the proceedings of the Conferences have greatly widened their influence. The method of preparing for the Conferences is substantially that of this Alliance. A Committee of Arrangements is charged with the duty of securing papers and speakers on practical topics, while committees *ad interim* are appointed to consider and report on matters requiring careful thought and investigation.

From the questions which almost immediately emerged, it was evident that the Boards were face to face with virtually the same problems in the administration of their great trusts. The topics discussed at the four Conferences already held may be grouped under three heads—General, Home Administration, and Problems in the Field. Of the twenty-five separate, though not necessarily distinct, topics considered, but three can be classed as general—"Mission Work in the New Testament as related to Mission Work To-day;" "Motive in Foreign Missions;" "Relation of Boards, Missionaries, and Converts to Governments, Home and Foreign."

Topics bearing on Home Administration have had to do: (1.) With the Boards—how to increase the efficiency of their officers and

members, and secure an economical and discriminating disbursement of Mission funds. (2.) With the missionaries—how to procure, train, and equip them for service; the study of Missions in theological seminaries, and the commissioning to a larger extent of unmarried men who shall agree to remain unmarried for a longer or shorter period, especially for the prosecution of work involving peculiar hardships. (3.) With the Churches—how to awaken and maintain an intelligent missionary spirit and a more adequate beneficence.

Problems in the field have naturally received the largest share of attention. These have had to do with: (1.) Foreign missionaries—how to increase their efficiency on the field, and what provision should be made for their dwellings, salary, furloughs, support of children, &c. (2.) The relative efficiency of various branches of missionary work, such as industrial education and direct evangelisation. (3.) With native converts, discouraging them from coming to America for education, and especially from expecting to be commissioned on the regular missionary basis, even if so educated. (4.) But most of all, the discussions have dealt with the Native Churches, the development of self-support and of spiritual power and missionary effort in them. The most effective work of the Conferences has undoubtedly been done through committees *ad interim*, which have bestowed much time and labour on delicate and difficult problems on the field. Of these problems none have received so much attention in committee and in the Conference as those affecting the Native Churches. This is well, for it must be regarded as an axiom in Foreign Missions, that the ultimate end of the enterprise is the establishment of the Christian Church in heathen and unevangelised lands, on a self-supporting and self-propagating basis. Able papers on a number of these topics were presented at the Toronto Alliance, and are embodied in the report of its proceedings.

OUTCOME.

The practical outcome of the Conferences thus far may be summarised as follows:—

I. Delightful and profitable Christian fellowship on the part of officers and members of the various Boards which represent Churches holding in common the great fundamental doctrines of grace, and which are pledged to the extension of Christ's kingdom on the earth. The Conferences have very beautifully and strikingly exhibited the spirit of Christian unity, while they have also tended to strengthen it.

II. A large amount of valuable information gathered from the home offices and by special correspondence with the Missions. This information revealed at first a wide divergence of method on the part of the Board, both in home administration and in dealing with questions on the field.

III. Substantial agreement found to exist or reached through conference on the following important matters: (1.) Foreign Mission Boards should aim at the gradual adoption of lines of policy and method which, while not necessarily binding, may be substantially followed by all. (2.) The study of Foreign Missions should have a permanent place in the curriculum of our Theological Seminaries. (3.) The direct preaching of the gospel should hold precedence of all other forms of missionary effort. (4.) Native converts should be discouraged from coming to Europe and America for education. (5.) Natives educated in America should not be commissioned on the ordinary missionary basis. (6) All methods of work should look towards self-support on the part of the Native Church, and to this end each Christian community should bear a definite share of its proper congregational and school expenses, reporting what it has done to the Mission or missionary in charge each year before a further grant is recommended. To aid in this, a series of blank forms for reports have been prepared to send to the field. (7.) In the interest of the high ideal of Mission comity, to which the Conference is understood to be pledged, competition on the part of Missions for the services of native agents should be discouraged. The possibility of receiving a larger salary from another Mission is a great temptation to a native labourer. It involves serious injustice to the Mission which has borne the expense of training him, and it demoralises the native ministry by giving emphasis to an unhealthy motive. (8.) Plans for analysing appropriations and expenditure should be adopted with a view to securing approximate uniformity in this respect, so as to make the study of different forms of work more easy, and a statement showing the relative expenditure of each branch or department of Mission work should be published in the annual reports of the several Boards. (9.) Gifts outside the regularly approved estimates should be discouraged. (10.) In order to the wise administration of the work committed to the several Boards, there should be frequent visitation of the field by officers and members of the Boards. (11.) The organisation of missionary campaigns at proper intervals, with simultaneous meetings as one of the chief features, should be undertaken.

In addition to these subjects, upon which substantial agreement has been reached, there are others upon which the Conference is drawing closer together year by year.

IV. In order to give practical effect to the deliberations of the Conference, the conclusions reached have been formulated by a Committee and approved by the Conference, which, with the papers presented and the discussions stenographically reported, are printed in pamphlet form. Copies of this pamphlet are sent to all officers, members, and missionaries of the several Boards represented. They have also been sent to Missionary Boards and Committees in Great Britain and Ireland, so far as known, and some copies also to the Continent. This year a step quite in advance of printing and distributing the proceedings was taken. The Boards were asked to take formal action on the findings of the Conference, and forward the same to their respective Missions, with a view to making the conclusions reached more effective. As an illustration of the responses made to this suggestion, the following may be quoted from the Minutes of the Board of the Presbyterian Church, North, being part of the action taken at the recommendation of the Conference:—

“That while adhering to its long-established policy of sending in the main married missionaries, the Board express its conviction that for pioneer work, or for work in establishing centres, for which married men are not specially required, a larger number of unmarried men are desirable. The principle involved has long been settled by the Board’s policy of sending unmarried women, and the Board cannot refrain from encouraging young men who are so disposed to follow the same example. It would suggest the advisability, in accordance with the action adopted at the last meeting, of sending out not a few young men, to remain unmarried for a period of three years or so, until the language is learned and adaptation to the new conditions of life has been acquired.

“That while believing firmly that the missionary, in the unselfish effort to give to people of Mission fields the gospel and its blessings, does not forfeit rights accorded to the trader, however harmful his traffic, the Board would still urge upon its missionaries the wisdom of reliance rather upon the conciliatory message with which they are charged, and upon Him in whose name they are sent forth, than upon the arm of Government. While having confidence in their prudence and judgment, it would emphasise its fear of the effects of demands for indemnity which either to our own Government officials or the people shall seem extreme, and it would express its hope that while

encouraging justice and discouraging injustice they will carefully avoid interference with the proper legal processes of the lands in which they reside. No demand for indemnity should ever be made by an individual missionary on his own responsibility, but should be advanced only after most careful consideration by the Mission or its Executive Committee, and where possible not until after correspondence with the Board.

"That the Board heartily join in the warm expressions of the Conference regarding the devotion and ability of the body of missionaries scattered in the different Mission fields, and approves also of the views expressed as to the importance and means of maintaining a high standard of efficiency. Deeply conscious of its own responsibilities in the effort after greater missionary effectiveness, and desiring for itself that aid which alone will enable it to discharge these responsibilities, it would commend also to the Missions the suggestion of the Conference as to the need of such adjustment of the work as will not discourage the use of the means appointed by God and exemplified in the life of our Lord for the maintenance and deepening of spiritual life. The Board rejoices at the growing tendency to devote a larger portion of the time of Mission meetings to gatherings for prayer and the study of the Bible, especially the teachings regarding the Holy Spirit and the power of His indwelling. It would suggest the helpfulness of holding similar meetings often in stations, as is already done in many, and of other gatherings during the year for the same purpose, with missionaries of other stations or of other societies. It prays that all the missionaries of our Church may be men and women of deep life and spiritual power.

"That the Board heartily adopts the rule proposed by the Conference whereby each Christian community shall bear a definite share of its proper congregational and school expenses, and report what it has done to the Mission or missionary in charge each year before a further grant is recommended. This rule to go into effect May 1, 1896."

V. The Conference has also sought to come into touch with the Native Church through the Missions connected with the several Boards. Two years ago the Committee on Self-Support was requested to draft a letter to the Native Churches in the Mission fields, conveying the Christian salutations of the Conference to them as brethren in the Lord, rejoicing with them in the liberty wherewith Christ has made them free, and appealing to them to rise to the dignity of self-support, in order that the American Churches, being thus relieved,

might be able to extend their missionary operations to the millions still unsaved. An urgent plea was also made that the Native Churches, who up to that time had been largely dependent on funds from abroad, might not only take care of themselves, but take part also in aggressive evangelistic work for their heathen countrymen. This letter was sent by the Boards through their respective Missions to the Native Churches. In many instances it was translated into the language of the people, and, accompanied by strong appeals from the pulpit, pressed on their attention. The result far exceeded the expectation of the Conference. From every Mission field have come back responses of cordial acquiescence in the suggestions and pledges towards self-support which are to-day being redeemed—pledges many of which involve such self-denial as is scarcely known in Christian lands.

From this imperfect sketch it is evident that this Alliance, in its efforts to promote Christian unity, made no mistake in suggesting such Conferences as have been held in New York. Each added year but intensifies the necessity for closer fellowship and wise co-operation on the part of those charged with the duty of administering Foreign Missions. The enemies of the Cross are rallying their forces and stand ready to challenge every advance in the field. The Ethnic faiths, alarmed by the conquests of the Gospel, are seeking to meet the situation by a vain attempt to adjust themselves to nineteenth century civilisation, and to rivet the fetters with which the millions are already bound. The Greek Cross and the Crescent seem for the moment to be united in a determined effort to expel the Protestant missionary from Turkey, and to raze to its foundations that noble fabric of Christian education which threatens to overthrow the reign of tyranny and oppression. Hostile critics in Christian lands are assailing the very foundations of the missionary enterprise by calling in question its right to be, and by holding up to ridicule travesties on the work, while lukewarm friends are magnifying its weaknesses and failures. It is eminently a time for the profoundest study of the subject from every possible standpoint, and for comparison of views and concerted action on the part of those charged with the responsibilities of administration. Such Conferences as those held in New York might be found profitable on this side of the Atlantic. It is hoped also that the suggestion made by the Conference at its recent session, that an Ecumenical Council be held in America within the next five years, may meet with favour. Thus while others are discussing the subject of Christian unity, almost before we know it, it

will be an accomplished fact through co-operation at home and abroad in the great work of world evangelisation.

The hour having now arrived for receiving Reports from Mission fields, Dr. COLIN S. VALENTINE, Agra, India, said :—I would like a word of explanation. I have to lay before the Conference to-day a Report from Upper India of work among the depressed classes of India.

In India there are about fifty-five millions of aborigines, such as the Kols, Santhals, Gonds, Bheels, &c.; and it is most desirable that these should be brought under the influence of Christianity before any native systems of religion should find an entrance among them, or the evils of a vicious civilisation gain power. It is among these aborigines that the gospel has hitherto won most of its victories. In Upper India, the American Episcopal Methodist Church working among these people reports last year the baptism of 4780 professing converts. Gosner's Mission at Chutia Nagpore began work in 1845, and has already received into fellowship 85,920 souls by baptism, having to-day a Christian community of 40,000 individuals. Ten young men from this Mission are studying with me at present with the view of becoming medical missionaries, and are, without exception, the brightest young men that have ever come under my care. Besides this Mission there is also at Chutia Nagpore the Society for the Propagation of the Gospel and the Dublin Universities Mission; so that in that locality there is a native Christian community of some 63,000 individuals. I would like to say a word about the work carried on by the American Presbyterian Church, of whose work I can speak with confidence; for my informant is the Rev. Dr. Lucas, one of the professors in the Theological Seminary at Saharanpore. The missionaries are often asked when they return to Britain whether any progress is really being made by Christianity in India. As a general reply, I would content myself with giving the following figures :—

In 1851, native Christians numbered	91,000
„ 1861, „ „ „	138,000
„ 1871, „ „ „	224,000
„ 1881, „ „ „	417,000
„ 1891, „ „ „	648,843

The native Church has thus nearly tripled its numbers in twenty years.

Rev. Principal ROBERTS, of the Welsh Mission, on the Khasia

Hills.—The Khasia Hills lie some 800 miles north-east of Calcutta, in the province of Assam—the territory reached by the Mission being about the size of Wales, with a population of some 200,000. The Mission was commenced in 1840. When I went there, five-and-twenty years ago, there was a Christian community of only 500 persons. The numbers last year were 9300, the Church in Khasia having thus more than tripled in that time. The native religion is a kind of demon-worship, for the people worship their ancestors, calling these demons. Some of these demons are good, and others bad—the good ones being brought into the houses, but the bad ones are put out on the mountains. When anything goes wrong with a man, it is ascribed to a bad demon; so that the leading idea of the Khasia religion is to find out how to appease the angry demon. This they try to learn by breaking eggs. They take a piece of wood about a foot long by nine inches broad, and place it before them; then the priest takes an egg in his hand, and asks, “Who has done this? Who has sinned? Is it myself, or is it my grandmother, who died long ago?” After asking the question, he dashes the egg on the piece of wood, and, looking at the pieces of shell, decides, according to the signs, whether it is *yes* or *no*. Generally speaking, it is *yes*, if there is not some one else watching. What it will take to appease the demon they find by a series of questions. “Will a fowl do?” Down goes an egg. No. “Will a goat do?” Down goes another egg. No. “Will a pig do?” Down goes another egg. Yes; a pig will do. But the Khasias won’t allow the demon to cheat him, and so only after getting well does he sacrifice the pig. It is for such reasons that they offer sacrifices. The Khasias have no religion for their souls. They cannot sin against God, as far as they know; and certainly they offer no sacrifices to God. It is only to these demons that they sacrifice, and our difficulty is to bring the gospel—the spiritual religion of our Lord Jesus Christ—to bear on the minds of these Khasias.

In doing this we make use of several agencies. We have about 250 primary grade schools. Let me tell you briefly how we carry these on. We begin with a kind of grammar, “I am a sinner, thou art a sinner, he is a sinner;” and so on. Then for instruction we have a Catechism that corresponds to your Shorter Catechism, and another one on the history of the Lord Jesus; while the children read the Gospel by Matthew. We also use an elementary work on arithmetic, and one on sanitation. That is the education given in our primary schools. We lay great stress on having the Bible taught

in our schools, and there is not one where it is not used. Not only so, but we have a monopoly of education on the Khasia Hills, and have compelled the Government to sanction our use of religious books. Besides this, we have Sunday-schools, while the importance of medical work in connection with people like these will be seen at once.

Now it is a question of what has been done. Have we been able to bring the religion of Jesus Christ home to the minds of such people? Well, I am very happy to say,—Yes. We have people brought up in such practices, who now worship Jesus Christ, who know His name, and who have the Spirit of God working in their heart. I give you one specimen. There was a young girl in a place—you would not remember our names, I know, but I am bound to tell you of them. She sometimes saw Christians crouching down and praying, speaking to some One that she could not see. So one day she went out of the village, and looked about her to see if there was any one watching her; then she went into the same posture and said, “O God, if Thou dost exist, reveal Thyself to me,” three times; and when she had said it, she told us, “some light flashed upon me, and God ever since has been a living God to me.” That consciousness was not a thing just for a moment. It has endured, and she is alive to-day. She went to her own village to teach her own people, and her own children have become Christians.

Rev. Dr. YOUNGSON, Church of Scotland Mission in the Punjab, said :—I bring a report of good comfort from the northern part of India. Before the Presbyterian Churches had been long at work there, they found that the people were already Presbyterians. Their form of local civil government is Presbyterianism. The government of the communities and villages is carried on by what we call Panchayats—that is, committees of five leaders who represent the community in the village, and to whom all important matters are referred. I am glad to think that so many Presbyterian Churches are working in that country. On our borders, in Rajputana, we have a strong Mission of the United Presbyterian Church of Scotland. Farther north, we have the Missions of the Presbyterian Church of North America, and also those of the United Presbyterian Church of that country. The Punjab people have a strong, independent character, and I believe they will make a fine foundation some day for the Presbyterian Church of the Punjab. We carry on our work among them under the usual forms. When we had learned their language we found that they are naturally a

religious people. At the point of the sword, some of them have become Mohammedans, and others, for money considerations. Among them are a people called Surahs, and it has been said that the members of their faith offer a better field for Mission work than those of any other. Mr. Ibbetson, the census official for the Punjab, believes their religious ideas to be nearer the principles of Christianity than are those of any other Indian religion. They are, however, the poor and down-trodden among the people. We try to reach them by the ordinary methods, but when we teach their children we find all the others opposed to us. We find that their hearts are keen to oppose the Christian religion, and when a teacher is face to face with his class, he finds a number of them ready to argue every point. In the bazaars we find the same thing—the people do not want the gospel. I was at a service conducted by Mr. Rudolph. I well remember that a man as old as myself began to argue, and Mr. Rudolph said that that man was an atheist. They will listen to the advocates of Hinduism or of Mohammedanism, but when we preach Christ crucified, they rise up in great wrath, and either thrust us out of their villages or refuse to listen. If missionaries were not assured that they are Christ's messengers, they would very quickly become discouraged and leave the field altogether. But there is also much to encourage us. We find young men coming from the schools and becoming Christians, and then enduring great persecution, yet standing fast for Christ, and ready to go out and preach the gospel over the whole country. We also find that the people are now more ready to embrace the gospel than they were a few years ago. All honour to the United Presbyterian Church of North America, which was the first to open the door in Northern India, and whose converts now number 14,000 or 15,000, and which within the last few years has gathered into the Church about 5000 souls. Doubtless many of these are very poor, who had little to lose and much to gain when they became Christians; but then Christianity has much to give. It has, indeed, all things to give, not for this world only, but for the world to come. I am glad to think that our Christians are poor. It is God's way to call the poor. He has called some of the rich, and they are bright examples; but I am glad that, for the most part, our converts are poor. They are saved from many temptations that the rich are exposed to.

The missionaries had received great pleasure from an order lately issued by the Governor, in which he stated that employers of

labour must not take the labour of the poor without paying them for it, and must not treat them as they have done in years past. While the Government has taken pity upon them, the Church must at the same time remember her duty, and that it is as necessary as ever to teach them.

Once, as I was passing a Mohammedan mosque, I went in and saw a crowd of natives sitting there. I asked who they were, and was told, "These are strangers; they have come in from the surrounding villages, and they are being taught the Koran." Then I said, "Have they any arithmetic, any geography, or anything else taught them?" "No; they read only the book." "Well," I said to myself that day, "it would be a good thing to have a school in which we could give our people a thorough knowledge of the Bible;" and now we have a school of that kind, and our native preachers and teachers are the fruit of that school.

I was present at one of their meetings where the service was conducted by the native pastors in Punjab,—a native service, native pastors, native people, praying to God in their own tongue; but I hope one day to see a General Assembly of all the Indian Presbyterian Churches, represented in this Alliance. I do not think that it is of consequence to have one simply of faces, but I do want one of hearts.

The Rev. L. S. WARD, Teheran, Persia, said :—Sixty years mark the life of Mission work in Persia. Forty of these have been given largely to evangelisation, and to-day we have in this Council a member of the Evangelical Nestorian Church. For about twenty years the work has been branching out to all classes, for we strive to give the gospel to every creature. To-day, the problem is not how we may open the doors of the houses of the people, but rather how we may enter those doors which are already open. The difficulty is, that there ought to be more labourers, and thus there could be raised up a native ministry. I think there is hardly a house in Persia to-day, be it Moslem, Armenian, Nestorian or Parsee, into which the missionary may not enter. We may go in and will be treated politely, though our message may not be accepted. Our physicians are also freely admitted, and our lady physicians visit the wives of the Shah. The religion of Islam is the State religion, but by speaking politely, the Christian missionary will always be received with kindness, and may freely speak about Christianity.

The situation to-day is this. Among the Armenians there are considerable results, but we are hindered by our circumstances.

The Armenians ask for some security that they would be relieved from oppression if they join the Church. Many a young man who comes to our schools and becomes enlightened, may desire to unite with our Church, but is often deterred by the thought that by so doing he might be false to his nation,—that he is leaving that people which, through all this persecution, have been true to Christ. The Jews are also being reached, and being leavened with the gospel. Probably more than two hundred Jewish youth are in our different schools. In our night-schools, day-schools, high-schools, we have their representatives.

With regard to the Moslems the position is complex. The Sunni sect is not so compact as the Shiah, so that intercourse with the former is pleasanter than it is with the latter. The system of the Sunni is not so closely woven nor so strong in its hold upon its adherents. They have their various traditions, but a man in Persia may believe very much as he pleases, so long as he goes through the forms of prayer and fasting. Many say that at heart they are Christians, but they are afraid to confess to it because of the penalty of death which would surely follow. We have had some noble examples of Christianity, who, as martyrs, have given up their lives for their faith. The authorities, however, treat us with great kindness, and frequently send presents, especially to our physicians.

I heard just a day or two since, that an official in Teheran has presented to our hospital a water appliance, which cost 150 dollars (or £30), while the Shah himself gave £200 for the support of the schools in Teheran. New buildings in connection with the hospital have recently been erected in Teheran, at a cost of about £1000, and this sum is the gift altogether of foreign residents and of the Persian authorities.

In regard to any fear which Christians may have that the authorities would not give the freedom we require for our work, I have to say, that this can be obtained without great opposition on the part of the Government or of the clergy. Some of these latter, indeed, frequently attend the Mission services in the villages and country districts. Boys and girls are freely sent to our Mission schools. In our services in Teheran we often see the blue turban worn by the priests alongside of the white turban of the Mohammedans, showing these can be got to listen to the gospel. Sometimes one finds thirty or forty of these clerical men gathered together in the house of some brother.

Very few girls have as yet been admitted to our schools, but the

fact of even one applying means a great deal. We have some fifty boys who are studying the Bible every day, and every day are singing Christian hymns at the morning worship.

Persia lacks many things. In material things it is very far behind. We would welcome the railway. We think we might reach these people very much more rapidly by its help. We welcome new roads; we welcome everything except the tobacco monopoly.

If we are to succeed in Persia, the conscience must be awakened and character must be formed. In the vocabulary of that land these two words are wanting. Islam is darkness. We do not always understand what our Lord meant by the words, "If the light that is in them be darkness," but standing before Islam, we understand what He meant. Islam has made sins of those things which are no sins, and has made innocence of those things which are sins. To put these things right is what we are trying to do, by evangelical teaching and by evangelical preaching.

Rev. A. C. MURRAY, Dutch Reformed Mission, Livingstonia, South Africa, said:—I think that a special session of this Alliance could have been well spent in considering the work of the Dutch Reformed Church in South Africa, to which I belong. That Church has the reputation of being against Mission work amongst the natives. That is true in some measure of the Transvaal, to a lesser extent of the Free State, but hardly true as to the Boers of Cape Colony, who support between forty and fifty missionaries in the foreign field. But even those who are in favour of Missions are still against the higher education of the natives. Let us teach them to read the Word of God, they say, but do not teach them further, unless they are wanted to become evangelists; for some bad results have come from men educated without being converted, and who had misused their education.

We have Home Missions among those Eurasians whom we call, as you do in India, the half-castes. These look down upon the natives. We are not Basutos, they say. On the other hand, when a Basuto wants to call one of these people a bad name, he says, "Oh, he is a half-caste."

In most instances we have not allowed these coloured people to become members of our congregations, but have organised separate congregations for them. Of these there are now twenty-six, with a membership of 7000, the ministers being supplied by our Church. To some extent these congregations are self-supporting.

Besides the various Foreign Missions in our land, there is one to the north of the Transvaal, started about forty years ago, and afterwards carried on by a veteran missionary. In another part of the country there is work carried on by a son of one well known to many, the Rev. Andrew Murray, of Wellington, who preaches to the natives in their own language. There are also some thirty native evangelists among the Hottentots, and a very successful Mission among the Zulus in Natal, which has been begun and is carried on by the Boers themselves. Then there is a training institution for the education of evangelists. In Mashonaland we have a Medical Mission, with five Europeans, but who, unfortunately, have had to leave on account of the present troubles. The work which I carry on in Livingstonia I do as a representative from the Cape. I was sent out by the ministers of the Cape Church, who out of their salaries contribute to my support. The work was commenced in 1889, but is not yet very large, because it is so young; but it is spreading steadily over Livingstonia. I regret that I have no time to speak about Nyassaland, where there is a congregation, with elders and deacons, and the prospect of a Presbytery. Last year our work amongst the adults was very wonderful, and this in spite of the opposition which we have had from man and from beast. We also carry on work amongst the children at school. These we teach merely to read the Bible; but those who wish to go out as evangelists receive a better education. We send out boys with a message to the villages which we cannot reach, and thus we reach a great many of them, and the Word finds an entrance into the hearts of the people. The women are also coming forward to listen. We have got two unmarried ladies helping in this work. Amongst the women and girls we have a class of adults, and we find many ready to listen to their teaching. We praise God for this department of the work. It is not enough to train them only when young; the home influence is too strong against them, if they go out into the world without further care.

Rev. Dr. MARTIN, Antioch, said he was connected with the Reformed Presbyterian Churches in Scotland, Ireland, and the United States. He was appointed by his own Synod, and went out twenty-five years ago. Having spent some years with an American brother, he went to Antioch in 1876. There was no Mission there before, so that he was the first. The population of 25,000 consisted of Ansairiyeh, Mohammedans, Greeks, Christians, Armenians, and Jews. The first-named considered themselves to be the descendants of the

ancient Canaanites. They were pagans and fire-worshippers. The Mohammedans were in the majority in the city of Antioch, while it was amongst those connected with the Greek Church that he most laboured. It was impossible to get access to the Mohammedans until true Christianity had been accepted by the Greek Church, this regarding it as an offence that a Protestant Mission should be set up in that city. It was not long before a congregation was organised. He had had special satisfaction in preaching the gospel in the open air and in the villages. There was also a Roman Catholic church, and it was not long before it showed its character by gathering all the Bibles the Protestant Mission had distributed and making a bonfire of them. The Greek Church was hardly distinguishable from the Roman Catholic. He was sorry to say that the Armenians had, like their Papal neighbours, some of the characteristics of Antichrist in teaching men to rest upon merits, and in manifesting the spirit of persecution. In 1883 a great mob attacked his house, committed depredations, and sought to murder a convert. Eventually it did murder him. By-and-by one hundred attended the church on the Sabbath morning. Besides this, there were the open-air audiences.

Rev. A. GRANDJEAN, Swiss Romande Mission, Lausanne, said :— I might say that your General Secretary, Dr. Mathews, is the discoverer of our Mission, so far as the English-speaking people are concerned. For years we have worked and toiled in South-East Africa, known only to ourselves and to our nearest friends. Five years ago, the *Christian Express*, printed at Lovedale in South Africa, still called Delagoa Bay a land of darkness, and that a Wesleyan native preacher, with a handful of converts, was the only bright spot. And at that time we had in the country three stations, with more than six hundred native Christians! Now, owing to your indefatigable Secretary, we are better known by our English-speaking brethren.

As you are aware, we have two separate fields of labour, the one in North Transvaal, and the other in Delagoa Bay and South Gazaland. I have just visited the two fields, after having worked for eight years in Delagoa Bay and Gazaland, and I am under the strong impression that in both districts we are only on the outskirts of our real field of labour. Our Transvaal field must be extended south and east, our Delagoa Bay field north; and so we shall meet in the centre, in the fertile and thickly populated valley of the Limpopo, our natural and providentially assigned field of labour.

We have thus before us a field 300 miles long, and from 50 to 300 miles wide, where no Mission but our own has so far been established, and whose language our missionaries have been the first to reduce to writing. Besides that, we must as soon as possible have branches at Pretoria and Johannesburg, where at least thirty thousand young men from Delagoa Bay and Gazaland are continually engaged in the working of the gold-mines, away from their homes and surroundings, and more accessible to a Christian influence.

And now let me add a few words about our present difficulties. In North Transvaal our work is much hindered by the laws of the country, by the heavy taxes levied on natives, and by the presence of unscrupulous Commissioners for the Natives, who rule the country in a very arbitrary way. Another difficulty we have just now is the rinderpest, owing to which, reinforcements to our staff have been stopped at Pretoria, while our missionaries in the field are not able to communicate with each other, or to get the provisions they need, for this year happens to be a year of great famine.

In Delagoa Bay and Gazaland, the war which began when Dr. Mathews was there, has cost our Mission two stations out of our four. One has been burnt down by natives, the other by the Portuguese troops, while an order has been given from Lisbon, in the beginning of this year, to turn our Mission out of the country altogether. This order has been recalled, owing to a deputation sent by our Board to Lisbon. What did we then do? Instead of going away, as we were wanted, we sent three new missionaries to reinforce our staff, and proclaim our purpose not only to keep our position, but to go forward. I am sorry to add that the local authorities at Lorenzo Marques have not proved so liberal as the words of the Lisbon Government had led us to expect, and that they still trouble us in different ways.

Another difficulty we have is the bad influence of the so-called Christian civilisation. Drink—I mean the drinking of bad stuff imported from Europe, and especially from Germany—is the greatest curse of the country, and I am very glad this Council has been asked by the Temperance League to do something against that greatest evil in the world. Nor is it only in Portuguese territory that the sale of strong drink is going on. In the Transvaal itself, at Johannesburg, the drinking habits of natives constantly interfere with the working of the mines. From 15 to 25 per cent. of the natives employed are daily unable to work on account of

drink, and lie idle in their sleeping-places. So out of sixty to seventy thousand men working at the mines, there are continually fifteen to eighteen thousand made unable to work by the use of strong drinks. This is against the law of the Transvaal, according to which no one is allowed to sell drink to natives. I must mention here, to the honour of the colony of Natal and of the republic of the Orange Free State, that with them the same law exists, and is strictly enforced, so that drinking habits among their natives is a rare exception. Then, to come back to Delagoa Bay, impurity, lying, and stealing have taken, under European influence, a much worse shape than they had before. Let me add that we do not always receive from the European colonists the support and sympathy we might have expected. I speak not only of the Boers and the Portuguese, who are generally opposed to Mission work, but I must confess that English colonists have also often prejudices against the Missions and the missionaries. It would be too long to explain why, but be sure that, whenever that happens, it is owing to a decrease in their spiritual life. Real devoted Christians do not allow themselves to be led astray by a superficial impression about natives. But I must tell you that such real Christians are scarce in the colonies, and that the missionary feels pretty much alone when he is among white people. Then again, when we come to Gazaland, we find other difficulties. There the tribal organisation is still in existence, and the native habits are in full swing, so that we have to deal, not with individuals, but with the tribe as a whole. We get young men converted, but they have to leave their tribe, and are considered by their relations as having turned mad, and every effort is made to take them back, even by force.

Such are some of our difficulties. We find great encouragement also, and wonderful tokens of the power of God for the salvation of men. In Delagoa Bay alone, where we have been working for nine years, we have actually more than eight hundred converts, leading quite a different life from the one they were used to.

May I ask you, before I resume my seat, to help us even more than you have done? Will you pray for us? Will you remind your young men, when they go abroad, of their Christian duty to the native races? Will you, when travelling yourselves, make an effort to visit the Mission stations on your way, and bring a refreshing breeze from the sweet home to the tired missionaries in their solitude. Will you give your voice and the weight of your opinion to any effort made to restrain the sale of strong drinks to

the native races? I know you will, and in the name of the missionaries and of the native world of Africa, which I represent here, I thank you for your help.

Rev. H. L. MACKENZIE, Swatow, said:—I don't exactly know why the greatest of all Mission-fields is put so far down in the programme, and I am very sorry that only ten minutes can be spared for this Report.

In speaking of the work carried on by the Presbyterian Church of England, I am unable to refer to the work of the other Churches in this region. I should like to say something of the work of the Presbyterian Churches of America and Canada, and of the Church of Scotland; but I must confine myself almost wholly to the Presbyterian Church of England, for I know most about that Church's work. All the Protestant Missions are doing much the same kind of work; all of them proclaim, in the name of Jesus Christ, the gospel of His grace; all of them testify the same as regards faith towards the Lord Jesus Christ.

Our Mission began when the Rev. William Burns was sent out in 1847, but it was not until 1854 that any work was done. In 1854 the work began at Amoy, and in 1858 it began in the Swatow country. We had thus one centre at Amoy and one at Swatow. There are now, including Amoy and Swatow, eight centres, and one at Singapore.

In 1866 there were just a few converts; there are now attached to the various centres more than 5000. Then there were eight or ten native preachers; now we have 156, nearly all trained in our Theological Colleges, besides 153 on two stations. We had once one College at Amoy, begun by the Rev. Carstairs Douglas; now we have four Theological Colleges. We have fourteen native pastors, all of whom are supported by their congregations. We have schools for boys and for girls, in which the native children are educated, and from which the more promising ones are taken, after being trained for three or four years, and sent out to become centres of light and Christian influence in the Amoy and Swatow country. Formerly we had one hospital; now we have seven; and I wish time permitted of my referring to the magnificent work done in the hospitals in China. Many of our converts have been obtained through our work in these; and these converts in their turn have been the means of bringing in many more. At that date there was no presbytery; now we have four native presbyteries connected with that Church in China. The contributions in 1860 were next to nothing; now—

I have not seen the latest statistics for Amoy, but those for Swatow I received a few days ago—I find that last year the native converts under the Swatow presbytery numbered 1898, and contributed 3103 dollars for Church purposes.

Our work from the beginning has been, first, the gathering in of converts, and then, when native Churches were formed, educating the children of those converts—first, by Mission Schools; then by Board or Upper Schools in our centres; and then by Theological Colleges, in which boys have been received, some of whom have been ordained to the ministry. Remember that the Mission, and the Church in connection with the Mission in China, has no ecclesiastical connection with any other Church. And now the native Church has grown up with its native elders and pastors; and if you were to visit the Swatow presbytery, you would see a Chinaman in his long robes acting as moderator, two Chinese clerks taking down the minutes in Chinese, all the work done and the discussions carried on by Chinese natives and in the Chinese language; so that this is a real native presbytery.

I wish to add that of late years by far the larger number of converts have been gathered in by the earlier converts themselves. Brother testifies to brother, father to son, wife to husband; and these native converts, through God's grace, are themselves the means of bringing in the larger number of our converts.

If you go back to your congregations, and speak more frequently and more fully on your own part, of the work of God being carried on in heathen lands, and impress upon your people their duty in connection with carrying the gospel throughout heathendom, you will help to encourage and sustain those who are seeking to bring the heathen to the feet of Christ.

Rev. WILLIAM CAMPBELL, Formosa, said:—No sooner had the Japanese invading army taken possession of Formosa than the Japanese Church set inquiries on foot to see what opportunities there might be for beginning Christian Mission work in this newly acquired territory. It was a revelation for them to find that the land was already possessed, and that there were 103 Christian congregations scattered over the beautiful plains and valleys of Formosa, having two Theological Colleges and 3000 Church members, who raise every year 3000 dollars for the support of the Church. I know a little about China, and I believe that the evidential value of that fact cannot be overestimated. The Formosan people would not go on year after year doing that unless there were a strong spiritual

motive behind it. I cannot think, under the changed conditions, what the future of this island may be, but the whole prospect is bright and full of hope.

The Chinese mandarin has gone, bag and baggage; and, let me tell you, there are tremendous difficulties in the way of referring *with respect*, to that class of officials. The hostile so-called literati of China, with Confucianism itself, have received a blow in that part of the country from which they will never recover. A more conceited and self-sufficient and impracticable class you could not find anywhere. Now, although you had nothing else to hear of and nothing else to look at, that is of great interest, and ought to carry weight with us.

But do you see that?—(holding up a paper). That is a copy of a proclamation issued by the Japanese Government, saying that the opium trade in that island must be cleared out. That is an example to our Home Government. They say, “Oh, caw canny; don’t begin any reform hastily, or carry it out too suddenly;” but this so-called heathen Government says,—*We won’t have it*. This means a very radical change for Formosa. It means the opening of a new era for that island; for every year in Formosa there were about 6000 lbs. of opium consumed, representing about a million of money, and here we have the Japanese Government saying they won’t have it!

The future out there is bright, and although we will have difficulties, we are going forward, thanking God and taking courage.

ST. ANDREW’S HALLS, GLASGOW,
Tuesday, 23rd June 1896, 3 p.m.

The Council met according to adjournment, and resumed its sessions—the Hon. the Rev. DAVID NICOL, Ida Grove, Iowa, in the chair.

After devotional exercises the Order of the Day was taken up, when GEORGE SMITH, Esq., C.I.E., LL.D., Edinburgh, read the following Paper on

THE STUDENT VOLUNTEER MISSIONARY MOVEMENT.

Missionaries, rather than money to send them, have been the want of the Reformed Churches of Christendom up to this generation. William Carey was the solitary representative of the English-

speaking peoples at the end of last century, and although joined by colleagues so remarkable as Marshman and Ward at the beginning of this, they had to train country-born Eurasians to man their extending Missions. The London Missionary Society long despaired of getting efficient spiritual messengers to the heathen, till its first secretary, Dr. Love, afterwards of Glasgow, having sent out the bricklayer, Henry Nott, and some twenty-five tradesmen and domestic servants, to the islands of the Pacific Ocean, called for Scottish preachers to follow them, but in vain. The Church Missionary Society, like its two more venerable Anglican predecessors, could find none but godly workmen and peasants from Germany; not till 1822 was it represented in India, by Rev. J. Wilson and his wife (Miss Cooke), who had followed Hannah Marshman in opening schools for girls. The first foreign missionary from Scotland was the Earl of Moray's gardener at Donnibristle, Peter Greig.

The earliest trained student volunteers, after and apart from the untrained Moravians and Pietists of Germany, were the four New Englanders of Yale and Andover—Samuel John Mills, who gathered his fellow-students of Williams College, Massachusetts, behind a haystack, for daily prayer for self-surrender to go to the uttermost parts of the earth; Adoniram Judson, who, in 1810, wrote the memorial which resulted in the creation, first of the American Board, and then of the Baptist Missionary Union; and Nott and Newell, who joined them. In Scotland, Thomas Chalmers, when professor, first in the University of St. Andrew's, and then in that of Edinburgh, led to the formation of two organisations of student volunteers. That of St. Andrews, which met in an obscure school-room, in 1824 sent forth these six missionary heroes—Alexander Duff, Mackay, and Ewart, to Calcutta; Nesbit to Bombay; and Adam and Urquhart. That of Edinburgh was founded in 1825 by John Wilson of Bombay, and has ever since, in its twofold form, stimulated a few missionary volunteers every year.

But the first love of the Churches, after they had despatched such pioneers as these, began to wax cold. The burning eloquence of Duff, in two long visits to Great Britain and one to America, inflamed choice souls like his own, after Judson's solitary visit to his native home had almost mutely appealed for recruits, so worn out was that modern apostle. Duff induced his Scoto-Indian friends to endow a chair of Evangelistic Theology, which his Church insisted that he himself should fill. The heathen and Mohammedan world continued dumbly to appeal, with ever-increasing urgency, to Re-

formed Christendom to obey its Lord's teaching. For the women nothing was being done, save by the overstrained wives of some of the few missionaries. Everywhere the men who offered, with noble exceptions, were not the flower of the Colleges, were sometimes their failures. I know that the closing years of Alexander Duff were clouded by the want of the first signs even of such a moment as that in which we this day rejoice. How has this change come about? By united and fervent prayer alone. As William Carey's Mission arose from the concert of prayer which spread from the Cambuslang revival in Scotland to New England, and was enforced by Jonathan Edwards, so this new student development is as evidently the answer to the annual concert of prayer for foreign Missions which began in 1872. Up to that date none of the Churches and societies could attract enough of men or women spiritually and professionally fitted to be missionaries to the non-Christian peoples. The Indian Mutiny of 1857-58, and Dr. Livingstone's return at the same time from his first journey across Africa, had created a demand for more missionaries to Asia and Africa, to which students refused to respond. Thereupon, all the Reformed Churches of Christendom agreed to observe as a period of intercession the last week of November every year. That was the first stage.

The second was seen, in Scotland at least, in 1882, when, on the 10th February, I received a letter from twelve students of the New College, Edinburgh (members of the society founded by Wilson of Bombay), about to complete their eight years' course of literature, theology, and practical work for the ministry in the Free Church of Scotland. After prayerful consideration, they wrote, "We are open to receive a call to work in the foreign field." With the exception of their leader—stopped, like Mills in Massachusetts, by a medical certificate—these young men of apostolic spirit were all commissioned, and are now in Africa, in India, and in China.

Following the Free Church of Scotland Twelve, the third stage—that of the Cambridge Seven—is thus described by the students themselves:—

"In the winters of 1884-86 the visits of Messrs. Stanley Smith and C. T. Studd to a few of the British universities, and the going forth to China of the 'Cambridge Seven,' created a new missionary enthusiasm in the lives of many of the British students. Simultaneously in America, at a Students' Conference at Mount Hermon, Mass., a missionary fire was kindled, when 100 students signed a declaration: 'I am willing and desirous, God permitting, to become a foreign missionary.' This movement was extended into the

American colleges by the formation of the Student Volunteer Movement for Foreign Missions, which during nine years has touched upwards of 500 colleges, where more than 3000 volunteers have been enrolled: 800 of these have already reached the field. Reports of the work in America acted as a powerful stimulus to the interest already roused in Britain. In 1891-92 Mr. R. P. Wilder, the originator of the movement in America, made a tour of our colleges, which quickened the missionary spirit, and led, in April 1892, to the formation of the Student Volunteer Missionary Union.

"The basis of membership of the Union is the declaration presented for signature: 'It is my purpose, if God permit, to become a foreign missionary.' The purpose is to bring before students of all denominations and faculties the claims of foreign Missions upon them as a life-work. It does not send out missionaries, but aims at influencing students to obey Christ's command, and awakening missionary interest among the general body of students. Its affairs are managed by an Executive of students, together with an Advisory Council of four leaders of missionary boards.

"During the past three years, through conferences and the work of the travelling secretaries, the movement has been quietly spreading, until now 1038 volunteers have been enrolled in 84 colleges. Of these 212 have already sailed, and many are under appointment."

Two distinguished servants of Christ, themselves young, powerfully contributed to this student movement in Great Britain. Professor Henry Drummond, while yet a student, became the right hand of Mr. Moody in his evangelistic tours, and when himself a professor, continued to influence the 3500 students of Edinburgh University especially, by his unique spiritual gift, while he inspected the missionary work of Central Africa and the Pacific Islands personally. The late Robert W. Barbour, one of the same remarkable group of students, having succeeded to the estate of Bonskeid, in the heart of Scotland, after resigning the ministry in ill-health, endowed a medical Mission in India for ever, became chairman of the Scottish branch of the China Mission, and held at Bonskeid the first two Conferences of British Student Volunteers in the years 1889 and 1890. Sir William Muir, Professor Simpson, and Sir Thomas Grainger Stewart, and other members of the Senatus, gave all the weight of the University to the early spiritual movement in Edinburgh. In Glasgow the impulse was given at the close of 1891, when Dr. Elmslie, of the Livingstonia Mission in British Central Africa, addressed the students of the Free Church College at the unveiling of the memorial of its martyr missionary, Bain of Livingstonia. Meetings of students at Keswick and at Northfield helped in the development of humble but intense self-consecration.

In April 1892, the young men and women, graduates and undergraduates, of the English-speaking colleges of East and

West, first realised the strength and the potentialities of the movement, which culminated in the International Students' Missionary Conference, held at Liverpool in the first week of 1896. In its numbers, enthusiasm, spiritual power, and comprehensive as well as lofty aim, that was the most remarkable missionary gathering I have witnessed in an experience in East and West of forty years. The American and British enterprises were there combined, and to these were added the determination to bring in the students of the universities and colleges of the continent of Europe. Before the Conference met, one of its earlier leaders, on his way to preach to the Tamil people of South India, Rev. J. H. Maclean, of Glasgow, sent to Liverpool the first-fruits of these institutions as delegates. When the Conference rose, its chairman, Rev. Donald Fraser, before sailing for Africa, extended the organisation from land to land among French, German, and Scandinavian students. Meanwhile, under American students like Wishard, Beach, and Wilder, Mott and Forman, it was being extended to India, Japan, and Australia, and will be immediately thrown over South Africa. In these regions, especially in India, missionary colleges since the days of Carey in Serampore, Duff in Calcutta, Wilson in Bombay, Anderson in Madras, Caldwell in Tinnevely, French in Agra, and the elder Forman in Lahore, have given a Bible as well as an English and scientific education daily to thousands of non-Christian as well as professedly Christian native students. The educational missionaries have never ceased to call on the Churches to complete the evangelising, and to gather in the fruit from such fields—white, indeed, to the harvest. From Norman Macleod and Dr. Somerville, of Glasgow, and Joseph Cook, of Boston, to John M'Neill and other missionaries, experts have been sent to help for all too short a time. The Young Men's Christian Association enterprise of America and Great Britain has more permanently settled agents in the great cities, but all too few. Now the Student Volunteer Movement has providentially arisen to unite with that agency, sending forth its choicest young women and men to Bombay and Madras, to Lahore and Calcutta, to reinforce the educational evangelists of the colleges, and so, by the Spirit of God, to bring Hindu, Parsee, and Mohammedan to the feet of Christ, that they may realise at last the long-cherished dream of Christendom, by becoming apostles to their countrymen such as the noblest foreign missionary can never be. It is eighty years since Carey, Marshman, Ward, and Mack, of Edinburgh, with Leishman, of

Glasgow, opened their Serampore College. It is sixty-six years since the work of Duff in Calcutta and of Wilson in Bombay began to give the Church of India the proudest Brahmans and Parsees as its missionaries. Surely the set time to favour India has come, is about to come, if the Reformed, and especially the Presbyterian, Churches pray and then labour and do not faint !

I thus sum up the advantages of the Student Volunteer Missionary Movement of Reformed Christendom. After Liverpool, I assume its permanence ; although each student generation succeeds another every four years, the heaven works, the organisation seems stable, the missionary Churches and societies are favourable, the people of God are praying and giving since 1872, as they never did before.

1. The movement sweeps aside, for the first time, the difficulty as to securing at once spiritually and professionally trained men and women of the highest type. Working as Churches, the Presbyterians have felt that difficulty less than all others, so far as the professional equipment only for the ministry is concerned. Its committees and boards now rejoice in the outpouring of the Spirit on the students alike in the universities and the theological colleges.

2. The movement has created a Christian nucleus which, in East and West, should make every college in its degree a missionary institute or a missionary station.

3. The movement has organised centres at which students seek to master the facts as well as the duty of Missions. Even when they do not or cannot go themselves, they become, as ministers of churches, professors, members of the learned professions, and leaders of men, the intelligent friends and promoters of Missions.

4. The movement challenges Christendom to do its duty to the Master and the King — challenges every member of a congregation. It may thus be welcomed by all missionary boards and committees for the secondary aid which it offers as a financial auxiliary. From this point of view, the volunteers may be called the reserves, in so far as they bring with them their own salaries, or lead Christians to support them as their substitutes. The central funds of the committees and boards must not only be jealously guarded, they should be largely increased ; while the challenge of the youth of the colleges, the cry of each consecrated candidate, " Here am I ; send me," rings out year after year.

5. Finally, the movement must lead to a modification of old and the adoption of new missionary methods, by brotherhoods and

sisterhoods, on the basis of college and home mission settlements; by the extension of medical and women's work; and by the conversion into native missionaries of educated men and women of the type of Nehemal Gorek, or of his daughter and Pundita Ramabai, of the Bannajeas of Calcutta, of Professor Welinkar of Bombay, and of the Satianadhars of Madras.

Thus far humility has been the most evident grace of these young servants of Jesus Christ, as they give themselves to His Mission. After Liverpool, and in the two magazines which every month at once chronicle and stimulate the holy crusade, it seems as if every volunteer had respect to the words, "If I, your Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." Humility proportioned to the greatness of the aim they have chosen as their motto—"The Evangelisation of the World in this Generation."

In the absence of its writer, the Rev. JACOB CHAMBERLAIN, M.D., D.D., of Madanapalle, India, the Rev. Dr. MATHEWS read the following Paper on

MEDICAL MISSIONS AS A HANDMAID TO EVANGELISTIC WORK.*

The sphere *par excellence* for Medical Missions, that sphere where they are the most needed, where their influence is most felt, is in the entering upon new fields, or the opening out of missionary work in new localities, where one desires to become acquainted with the people, and to gain their goodwill, both towards himself and his message and his Master, as soon as he may. Medical Missions are of value in an old-established Mission; but they reveal their greatest power where a missionary, usually a foreigner, is likely, in going among a strange people of a different religion, to be looked upon with suspicion and opposition, and his message listened to with partially concealed aversion. It is in such circumstances that the missionary needs most closely to follow in the footsteps of his Master, who "went about all the cities and villages, . . . preaching the gospel of the Kingdom, and healing every sickness and every disease among the people."

* Owing to the absence of their writers, only portions of the interesting Papers of Drs. Chamberlain and Stewart, and of Mr. Bartholomew, could be presented to the Council.

When asked to prepare a Paper on Medical Missions, to be presented to this Council, I took it that I was summoned to the stand as a witness, to testify, as an old medical missionary, concerning the medical missionary work in India, to which land I have given thirty-seven years of service, and it is as to the practical side of Medical Missions, I understand, that my evidence is wanted. The theory of Medical Missions can just as well be presented by one who has not been in Mission-fields.

It is, then, as a witness on the stand for examination that I speak, and this necessitates my detailing what my own eyes have seen, and somewhat of what my own hands have done; for hearsay evidence is of little value, and what I present shall be what I myself have seen and passed through.

Going to India in 1859, it fell to my lot, after three years of service, and the acquiring of the language, to go on sixty miles beyond where missionary work had before been done, and to open up entirely new territory, with headquarters at Madanapalle, 150 miles north-west of Madras. The intention was that itinerating and evangelistic labours should be our chief work, for our Mission had a large medical work and hospital eighty miles below.

Living with my family in tents while I built a temporary house, my assistants and myself had busied ourselves in preaching in sixty of the surrounding villages, as well as in all the streets of the town of ten thousand people. We were received coldly. The people did not wish their ancient faith disturbed. The Brahmans spat as we passed through their streets, and would scarcely deign to listen to us as we preached at the open corners of their highways. I had not designed undertaking medical work. The Lord ordered otherwise.

After I had been compelled by Providence to begin organised medical work, there came to me at my house, at midday, one of the leading Brahmans, Venkaya by name, a well-educated man, an official, saying with deep emotion, "Oh, sir! my wife is dying; do come and save her." I asked about her case, and he told me, adding, "Our native doctors say she cannot live the day through, but you can save her if you only will. Do come, I implore you." I told him I could do nothing without going right into her apartment, to her bedside, and carefully examining her. "Do anything you like, only save her," was his reply. Obtaining my promise, he went home. After earnest prayer that God would use this opening for His glory, I followed. He received me at the corner of the street.

and conducted me openly to his house and directly into the zenana, to his wife's bedside. She was very low. God heard prayer, guided the treatment, and blessed the remedies, and in a fortnight she was about the house, a smiling, happy wife and mother. That opened the Brahman houses of the town to the missionary doctor, and many a case of midwifery, fever, and accident did I attend, in the highest Brahman houses, from that day forward. I knew that that Brahman was intensely grateful, but was not prepared for the testimony to the missionary and his motive-power, the Bible, which he gave at a large gathering of his co-religionists, in my presence, a few months later. He said—

“Look at this missionary! He came here a few years ago, seeking only our good. He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, ‘Let the pariahs take his medicines; we won’t.’ But in the times of our sickness and distress and fear we had to go to him, and he heard us. We complained if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

“Now what is it makes him do all this for us? It is his Bible. I have looked into it a good deal, at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness and purity, and holiness, and love, and for motives of action.

“Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, ‘This is what raised us; take it and raise yourselves!’ They do not force it upon us, as the Mohammedans did with their Koran; but they bring it in love, and translate it into our languages, and lay it before us, and say, ‘Look at it, read it, examine it, and see if it is not good.’ Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land.”

There is much more that I would have been glad to say, did time permit, especially with reference to the new openings for lady medical missionary work and its marvellous opportunities, but I must draw this Paper to a close. I have shown by illustration the sphere, the opportunities, and the effectiveness of Medical Missions as an evangelistic agency. The incident I have given is not unique, but could be duplicated by almost any earnest medical missionary in India. I have spoken of *my* experience, because I was on the witness-stand, and must state that of which I have positive knowledge. But I speak for the host of medical missionaries in India, who would gladly testify to similar experiences, had they been summoned in my stead.

There may be circumstances in which Medical Missions may, perhaps, properly be held in abeyance. In some parts of India, hospitals and dispensaries have been established in every *taluk* or county by the Government, under local Boards, that are doing excellent work. In such regions, in Missions well established, in their early stages, by the aid of medical missionary work, the goodwill and confidence of the people have been gained; seed has been widely sown, and is germinating, and the pressure is upon us to tend the growing grain and gather in the harvest. All the strength of the Mission staff may, for the time, be needed for this all-important work; so that, there being less necessity, and less available strength to devote to that work, it may have to be curtailed. But none the less their effectiveness is acknowledged, and in all new regions they are one of the most important agencies of which the Church of God can make use. The power of Medical Missions is just beginning to be thoroughly appreciated. Their future who can predict?

In the absence of its writer (the Rev. Dr. Stewart, of Sealkot), the Rev. Dr. FRAZIER, Youngstown, Ohio, read the following Paper on

EDUCATIONAL MISSIONS IN THEIR RELATION TO EVANGELISTIC WORK.

Educational Missions are those which work chiefly or exclusively through schools, either for the training of Christians or the conversion of the heathen. With the latter object in view, therefore, they bear a very close relation to evangelistic work—as close a relation professedly as Medical Missions, or Zenana Missions, or

Itinerant Missions, or what might be called Homiletic Missions—that is, Missions depending mainly upon the formal preaching of the gospel. The chief question raised regarding them as converting agencies, relates to their efficiency. Are they successful, or likely to be successful, in accomplishing the end in view through the method which they have chosen? In other words, Is education a justifiable means of evangelism? To this point, as the more important one, the thoughts of the present Paper will be mostly confined.

Of the intrinsic value of education, or of the benevolent character of educational work abstractly considered, no doubt exists in the mind of any missionary of the Cross. Culture and civilisation *per se* are certainly a boon to the uncultured peoples of the world, and he who bestows them may be called a benefactor. Nor does any doubt exist in the minds of missionaries about the duty of educating Christian converts—at least up to a certain standard. Nor is there any doubt of the duty of educating the children of professing Christians in Mission fields. Though not personally pledged to Christ, they are classed as Christians by people of other faiths, and are expected in due season to follow in the footsteps of their parents. Nor is there any doubt of the natural fitness of right education to aid the cause of evangelism. Nor is there any doubt of the propriety of admitting non-Christian pupils into schools established for Christians (especially village primary schools), where the former do not crowd out or injuriously affect the latter, or add to the expense incurred—particularly if their admission into, or retention in, such schools is made the reward of good moral character or honest inquiry. Nor is there much controversy about the propriety of establishing primary schools, under certain circumstances, chiefly for an evangelistic object. But when Missions undertake a work of *higher education* for purely evangelistic purposes, doubt does spring up regarding the propriety of their course, and Christian labourers and their friends divide into opposite camps.

Advocates of such education, however, be it remembered, do not claim that it should take the place of gospel preaching in the ordinary sense of that term, or that it even stands on an equality with the latter for sacredness and effectiveness. Nor are they disposed to uphold it simply on account of its direct results—that is, because of the number of conversions which it has produced. They admit that its present converts are very few, and that, were it not for the indirect, mediate, and remote results which they see, or hope for, their advocacy of the policy would be abandoned.

But they claim that, besides producing a few converts, and these important ones, education helps greatly in breaking down caste and unifying society, and that in reaching classes and homes of an important character which would otherwise be inaccessible, that it performs the work of a sapper and miner on the strongholds of heathenism, and hastens greatly the day when these citadels will fall, and on their ruins will be built the glorious temple of the Christian Church.

Opponents of this method of evangelism see many difficulties in the way of its accomplishing the end desired—difficulties so great and overpowering as, in their view, to justify its condemnation.

They claim that, although education has to do with the development and culture of the immortal part of man, it deals chiefly with the intellectual powers and helps to divert attention on the part of both the teacher and the pupil from those moral and spiritual qualities which are necessary to good character and eternal salvation; that continuance in the pursuit of this object becomes in itself more and more absorbing, and tends to close the heart against those heavenly influences to which it should be, and was intended to be, a mere introduction.

They argue also that this effect becomes more certain when, as is often the case, external circumstances restrict or dominate the efforts of an educational missionary. Where a heathen ruler supports and encourages Mission-schools for his own governmental or selfish purposes, it is, humanly speaking, very difficult to conduct school or college training so as to secure real conversions. And this result, say they, is still more likely to follow when worldly advantages, such as government appointments, are attached to success in secular education irrespective of all moral and religious considerations. The ambition of students, if not of instructors, becomes satisfied with the lower end aimed at, and does not aspire to those things that are heavenly and divine.

Opponents of the educational policy contend also that, though it may produce some useful converts, it aids the enemy more than it helps Missions; that at least ninety or ninety-five per cent. of the students pass out of the school unconverted; that very few of these ever become Christians in after-life; that their influence, through both precept and example, is unfavourable to the profession of Christianity by others; that some of them become bitter opponents of the truth, heading movements like the Brahma Somaj, which beguile hopeful inquirers into half-way houses, and prevent them

from ever reaching Christ; that, by their education, they give a respectability and a force to heathenism which it could not otherwise possess, and thus lessen that unfavourable contrast with the people of God which it would otherwise exhibit; that, through this same education, they are enabled to import and disseminate among their countrymen all the poisonous slanders, and subtle arguments, and wild theories of European infidelity; in short, that it arms the followers of Diabolus and makes them bold and skilful in repelling or attacking the soldiers of the Cross.

Opponents of the educational policy also claim not only that the direct evangelistic results of educational work have been greatly over-estimated (as is proved by the fewness of its direct conversions, whose number, after all, is the best gauge and prophecy of subsequent fruits), but also that equal or superior results of a similar character might be easily secured by other and less objectionable means.

Nor have they any hope that, through a reformation of the policy, their judgment in regard to this matter would be properly reversed. Efforts, they say, might indeed make high schools and colleges far better and more useful than they are; but many of the objections to them *as evangelistic agencies* are so radical, and many of the difficulties confronting them are so overwhelming, as to render satisfactory reformation morally impossible.

It seems to them, moreover, highly improper, and almost (if not altogether) a misappropriation of funds, to spend Mission money in educating heathen men or women up to a high standard of learning, with very little hope of their conversion to Christianity, when actual converts all around them are still left in comparative ignorance, and when many of the contributors of this money in Christian lands are so poor that they cannot educate even their own sons and daughters.

The writer of this Paper, while acknowledging that there are good and able men, as well as weighty arguments, on both sides of the question, is disposed to favour the negative. He thinks that the reasons for condemning higher mental training as a means of converting sinners are stronger than those which uphold it. Naturally, then, it will be asked, What ought to be done by Missions, and especially educational Missions?

First, see that, having as their chief aim the work of evangelism, they establish no more schools of a higher grade than primary, except in those rare cases where every other means of securing a

foothold in a particular Mission-field has been tried, or might be tried, in vain.

Secondly, either abandon all present institutions of this character as rapidly as can be done without serious damage to vested interests; or turn them over to some educational non-missionary body; or, what is best of all, change them into schools for Christians, and see that they become great centres of Scriptural teaching and gospel light, training schools for a higher race of believers than any heretofore produced.

Thirdly, while evangelistic schools of a high grade still exist, let them be made as good as they can be; let their internal machinery be made thoroughly Christian, their animating spirit thoroughly apostolic, and their general surroundings thoroughly evangelical; and let their graduates be followed in all their wanderings with interest by the eyes of a watchful Mission, the attention of a native ministry, and the prayers of a hopeful Church.

Finally, let such Missions as are deeply involved in this work, and cannot for some time, if ever, get free from it, add to it so many other methods of evangelisation, so many gospel agents and agencies, that they will cease to be known in the narrow sense as educational Missions, and their high schools and colleges will appear only as scattered branches of a tree of variegated foliage whose leaves are dispersed widely for the healing of the people.

The following Paper, written by the Rev. A. R. BARTHOLOMEW, formerly of Japan, was read, in the absence of the writer, by the Rev. S. L. WHITMORE, Mifflinburgh, Pa. :—

INDUSTRIAL MISSIONS IN REFERENCE TO EVANGELISTIC WORK.

Industrial Missions are not a fancy, but a fact; not a luxury, but a necessity. Their object varies according to the condition of the people. In Japan, it is primarily to aid the poor student; to inspire him with a spirit of self-help, and to train him to adopt this principle in his evangelistic work. In India, the work is carried on chiefly as a source of gaining a livelihood. For this form of work that country is a most inviting field, for the converts to Christianity usually become outcasts, lose their businesses, and hence have no means of self-support. By teaching them a trade they can earn their own living. In Africa the conditions are different. The

African is naturally averse to work, and does not take readily to the culture of the land. He regards labour as a nuisance. Idleness is the curse of this dark race. They are too indolent to be in earnest in any good cause. The warm climate, the hereditary dislike to work, and the rude surroundings all help to degrade them. One who has been closely identified with Christian work in that barbarous country for many years testifies: "To train the young people of Africa into habits of productive industry is essential to the redemption of the Dark Continent." What is true of Africa is true of all heathen lands.

The great danger with the Orientals is, that they rely too much for pecuniary support on the Christian forces of Europe and America. They imagine that the people who have sent them the gospel will supply all their needs. Is this not a reason why these people should be taught how to improve their time and cultivate their talents? Work is the great educator of character. It gives to the toiler a moral tone which will assert itself, and self-support will engender just pride.

It may be well for us to cite a few instances in proof of our position. The Reformed Church in the United States has, at Sendai, Japan, a flourishing Industrial Home, whose purpose is to aid poor young men to acquire an education. Some work in offices, others sell milk, and all do daily service. Whilst they are being taught self-help they are brought under the direct power of the gospel. Among the prosperous enterprises in India is the Industrial School of the Reformed Church in America. So thoroughly convinced is the Board of that denomination of the value of this work, that they are sending out a layman, technically qualified, to take charge of it. Possibly the most striking example of industrial work in Africa is the Lutheran Mission in Liberia. Some twenty years ago a farm of five hundred acres was purchased, which is largely under cultivation, with one hundred acres of coffee-trees, yielding annually thousands of pounds of coffee, which is sold in America. A large industrial establishment also gives steady employment to many men and boys. One of the latest industrial missions is the Central Africa Mission, under the Pennsylvania Bible Institute. At the end of six months this is already self-supporting, and able now to maintain one hundred workers on the field. In the middle of June forty-six missionaries left Philadelphia for this great harvest-field, and more will soon follow.

Industrial Missions are a great help in the spread of the gospel.

Fully two-thirds of all the Boards of Foreign Missions encourage this factor in their work. In some countries industrial training is an absolute necessity. It is the only solution to the evangelisation of the whole world. A healthy, influential Mission must be self-supporting. This is possible in no other way than by teaching the members to be self-helpful. As a means to this end, the Industrial School has proven itself of the greatest service. As an agency to Christian culture it is mighty.

The time is coming when converts to Christianity must support their own missionary operations. Such is the need for the gospel in the nations that know not the Saviour, and such the lack of means to extend the kingdom of our Lord, that we must train the native converts to cultivate the inexhaustible resources of their countries in order that they may aid in the spread of the light in the lands whose peoples sit in darkness.

No Christian can fully enjoy the privileges of the gospel unless he give towards its spread. The Industrial School provides men and women with trades that will enable them to do much for the extension of the Redeemer's kingdom. Each nation, like each individual, must work out its own problem of salvation; and the day will not be far distant when the Christians in heathen lands will not only thank the Christians of foreign countries for bringing them the gospel of peace and goodwill, but also for teaching them self-support. Let industrial education keep pace with the preaching of the Word, and a Christian civilisation will mark the progress of the gospel. Through this agency the missionaries will send out to the world not only intellectual but also useful, living Christians. The native converts will show their heathen neighbours that Christian education makes man more useful in practical life, that Christianity goes hand in hand with industry and makes man perfect. This has been the experience of the past. It is the inspiration of the present. It will be the best promise of the future.

Discussion being now in order, the Rev. S. L. WHITMORE, Mifflinburg, Pa., said, the subject of Industrial Missions had assumed great importance in the eyes of Americans. Every one of their cities had become more or less a storm-centre on account of the fact that the toiler was not able to secure remunerative employment, because, as it would seem in the providence of God, their inventive ingenuity and the enormous progress in machinery had been depriving one

large class after another of toilers of their occupation. He had been struck to see in the great city of Glasgow many people who seemed to be burdened just at that point. The industries seemed to be overcrowded, the provinces seemed to be overcrowded—indeed it seemed to him there was but one field of industry to-day that was not overcrowded, and that was the Mission-field. The time had come when the two English-speaking nations especially—and he did not include any others—should address themselves to this question of ameliorating the distress of the people, to say nothing of the broader sweep of uplifting, and Christianising, and civilising the nations abroad.

Dr. C. S. VALENTINE, Agra, said he was glad that Dr. Chamberlain had asserted—first, that they had Scriptural authority for engaging in Medical Missions; and secondly, that Medical Missions had been very valuable in introducing the gospel in the foreign field. There were one or two questions that he thought might be answered. It was often asked, Should the medical missionary be an ordained minister?" To that he would answer, Yes. He remembered his first convert. He was not then ordained, and required to take that man about 120 miles to his ordained brethren that he might be baptized. He believed that, under certain circumstances, only a medical missionary could gain access to a foreign field, and that if such were not ordained he would be very greatly handicapped in dealing with his converts. Then again it is asked, Should a medical missionary engage in medical practice exclusively, or combine with that evangelistic work? They were now almost all agreed that the only difference between the medical and the ordained missionaries was that the former were missionaries *plus* being medical men. Their success as medical missionaries would not depend upon the number of operations they performed or the number of cures they might bring about, but on the way that they brought all their power, both as medical men and as missionaries, to bear on the salvation of their patients. Should the medical missionary be a fully qualified physician holding the diploma of a university or of a college? Yes. He would find cases that would try his greatest skill, and it was therefore necessary that he should be a man fully qualified. At the same time his clerical brethren should have some knowledge of medicine before they went out, and he had always himself taught or assisted them in it. They would find that such training would be very useful. Indeed, he might say that all missionaries who have been upon the field were agreed upon this subject. When he

went out first to India it was said there was no room in that country for the medical missionary, and no necessity, because the Government covered the whole field. Well, he was sent to Rajputana, and there he found about 11,000,000 of inhabitants, with six Government medical officers, and those six Government medical officers were employed in agencies, in jails, and in other ways. In the Agra Protectorate there were 1200 towns and villages within an area of 10,151 square miles, and having a population of 188,106, with two Government doctors and no other medical men. So that there was a large field for medical work in India. He would like to tell the Council about a work in which he was engaged in Agra, namely, the training of native medical missionaries. They received young Christian men from all the Missions in Upper India and the Punjab. These remained with them for four years studying in the college, and after taking a diploma, they return as teachers and medical men to the Missions from which they had come.

Rev. Dr. MARTIN, Antioch, said:—As a missionary I feel that we need to take warning from the words, "Take no thought for to-morrow." When we look to the Scriptures we fail to find justification for much that is being attempted as regards the methods of missionary work at present. We are enjoined to seek the kingdom of God and told that all things would be added unto us. There is great danger in our thinking too much of to-day, and in that respect I should be inclined to say, that the lack of success in commerce and the scarcity of labour in the home countries had been due, far more than was usually supposed, to the fact that the Governments of our English-speaking nations pay less attention to God and His law than in the old time. As regards education in Missions, after twenty-five years' experience I have to say, that the Higher education has failed in every respect. It does not promote the gospel; it does not raise up a class which, more than another, is well disposed to the gospel; and it raises up a class that does not respect missionaries. It has been my experience that the alumni of some missionary colleges have been the worst opponents of my work, so far as I knew; and the conclusion I came to is, that in no respect did the Mission obtain any advantage from them. I cannot refrain from saying, that if the Bible work of preaching the gospel had been the only work done, together with the teaching of the people in the schools, we would have had in Syria and in the Bible lands results tenfold more satisfactory than those which we now have to record. As regards Medical Missions, I deprecate very much the speaking of

the Lord Jesus as if He had been a medical missionary. The medical missionary in the field is not the successor of our Lord in that respect. The medical missionary should first of all be a minister. He should also be a fully qualified medical man. I am inclined to hold that the work of the medical missionary should not be done gratuitously. While giving to the poor as they had need, just as we do at home, we should do nothing for the people in the foreign field which these might naturally do for themselves. In that way we assist in training up a people with backbone, with decision, and with honest enterprise. Some of these things stood in the way of training up a people, and their removal was necessary if we are to have a native Church able to support itself.

Rev. WM. C. ROBERTS, D.D., New York.—There is an impression in America, more or less general, that the men on the foreign field are inferior to our home workers, and our periodicals rather encourage that thought. I travelled through the Turkish Empire some years ago with three friends, one a professor in America, another a graduate at Oxford University in this country, and one a merchant of large wealth, much interested in home but not in foreign Missions. They were all of that opinion. I said that I would give them some proofs to the contrary, for the foreign missionaries were equal, if not superior, to the men we had at home. We went to the Presbyterian Mission in Cairo, and heard sermons by Dr. Lansing and by Dr. Barnett, on an important subject, such as to convince one of my friends at once of the ability of the missionaries. Then came a discussion as to the translation of one of the epistles into Coptic, and so fine was the discrimination of the missionaries that the American professor said, "Why, these men are equal to any professors we have in America." We went farther on. I had a letter of introduction to Bishop Gobat of Jerusalem, and we were invited to a party at the Bishop's house. When there, discussions came up as to philology and regarding Jerusalem, and when we retired to our hotel that night, my friends said, "We have been astonished at finding such talents and such men, men of such learning and acquirements, here." Next Sunday we were in Beyrout, and went to hear Dr. Vandyke preach, to whom I introduced them. That learned man took us to the Bible House and showed us an Arabic Bible, which is a monument of scholarship; and when we left, my friends said, "He is a marvellous man, that Dr. Vandyke."

Then we met Dr. Thomson, the author of the "Land and the Book;" and when he discoursed on Palestine to us, and various

things in connection with it, my friends came to the conclusion that these missionaries were superior to the men we have at home. We called on Dr. Post—one of our party was a botanist—and the way in which Dr. Post went into that branch of science, convinced the botanist, that he was highly cultured, not only in language and theology but also in science, and also as to his Christian character, which has so influenced the people.

We went to Mount Lebanon, and here were told that during the war between the Druses and the Maronites, the Druses carried all their jewellery to Dr. Calhoun's house, and begged to leave it there. He said, "I cannot do that, because the Maronites will come and take it away, and you will hold me accountable." "No, we shall not do so," they said; "and, besides, no Maronites would dare take anything out of your house." Well, they left their valuables there, and the Maronites came and wanted to leave theirs; but Dr. Calhoun said, "No; I already have the jewellery of the Druses." "Well, no matter," they said; "let us put ours on the other side, and no man will take anything out of your house." So great was the impression made upon these people that, although they did not believe in the gospel, they were willing to leave their valuables, one on one side, and the other on the other, of the missionary's house, while they went on fighting! What a reputation for trustworthiness that man must have had to influence those parties in this way! They spoke also of his holiness. A woman went to one of his servants, who was in the habit of washing his clothes, and begged a little of the water in which his linen was washed. "I am going," she said, "to put it on my hands and on my heart, that my intellect may be clear to see the truth, that my hands may be engaged in working for the God that he worships, and my heart be turned towards the God of heaven." Such was the impression that this man had made, that the water in which his linen had been washed was more precious to her than holy water consecrated by the Pope.

Dr. HARSHA, Omaha, Neb.—The Students' Volunteer Movement is undeniably one of the great movements of the age. I heard with great pleasure the able Paper on this movement, but I believe that there is one danger against which we ought to guard. We in the valley of the Mississippi have heard that the young men of our colleges are enthused about this matter, and when it is brought before them they are disposed to go out without proper preparation. Having been connected with one of these colleges, I have had to

meet this danger, and to warn some disposed just to leave the college and to go out at their own expense, so far as they could, as they could not go out on the charge of any of our societies or of our Mission Board. I think this needs to be guarded against; for to obtain the greatest efficiency these young men must go out thoroughly qualified. Their zeal oftentimes needs to be tempered, and directed by the Church itself, in order that the greatest results may follow.

Mr. ROBERT WHYTE, London.—I rise to supplement the roll-call of Missions that we heard of this forenoon. I have been waiting for some of the brethren of the United States of America to tell of a work of which they naturally know a great deal more than I do, but as I happen to know something about it, I venture to say a word.

Of all the Missions in the world, I suppose that on the Congo has been the most destructive to human life. Those acquainted with the facts know how terribly, the Baptist Mission in particular, but all the Missions there, have suffered. The Presbyterian Church of the United States resolved, some years ago, to take its place among the Churches that were sending the gospel to that dark country. In the first instance, the Rev. S. Lapsley went out, associated with whom was a negro man of remarkable energy and character, the Rev. W. H. Sheppard. The two went as colleagues; they were associated in the work, and our presbytery sent them forth with our blessing. After prospecting far and wide, Mr. Lapsley selected as the sphere of his Mission a site on the Luebo, a tributary of the Kassai, as this in turn is of the Congo, into which it flows some five hundred miles from its mouth. The history of this Mission under Mr. Sheppard reads like a fairy tale, as one learns how he went into districts where no white man had been or has been since. There is a prejudice against men of the Congo State, but partly because of Mr. Sheppard's colour, and partly because of his ability and geniality, he was welcomed as a brother, was in fact supposed to be the long-lost and come-again King Arthur of that old State. But twice as fair was he who had come bringing the glad gospel of our Lord Jesus Christ. He received the most cordial welcome from the king, and recently he has gone back to that country, taking with him Mrs. Sheppard,—not the first white woman, for she is a negress, but the first Christian woman who has ever penetrated there. The history of the Mission would be interesting, but I have not time to go into it. This Church is making the experiment of sending coloured missionaries

to tropical Africa, and so far it has been admirably successful. Mr. Sheppard has gone back, taking with him his young wife and two other lady missionaries, and all of them have so far remained in admirable health. They do take fevers, but less severely than white missionaries. Dr. and Mrs. Snyder,* who are now coming home, will leave the Mission in charge of those coloured missionaries, and thus America is repaying the debt it owes the negro by this Mission work in the Dark Continent.

Rev. THERON H. RICE, Petersburg, Va.—The story of the recently begun Mission on the Congo of the Southern Presbyterian Church has been so well told by Mr. Robert Whyte that there remains very little for me to say, unless it be that the progress of the work is in perfect harmony with its beginning. If the object which we contemplate succeeds, and the Report of the next Council gives details concerning the work done by all the Churches on the other side of the Atlantic, we shall have a history of this African work which will be among the most interesting of all missionary records. A peculiarly interesting feature is, that we are beginning to see that the South might send its freedmen, educated in Christian schools, back to the land from which their ancestors were brought unwillingly, to preach the gospel of Jesus Christ to those of their fellows still in darkness. It is one of the most delightful thoughts to those of us who are surrounded on every hand with the descendants of the men that thirty year ago were slaves, that through them, trained in such schools as our Church has established at Tuscaloosa, we may do something for that great continent which was wronged so long by that traffic. Mr. Sheppard is a very remarkable character. His piety commends him to the hearts of the people in the Congo. His work has been most wonderful, and the results romantic. He and his wife have had an invitation to visit the king of one of the most powerful of the Congo tribes.

During the current year, our Church has contributed something to the general stock of information upon the method of caring for missionaries' children. It is a rule of our Church not to go into debt, and some of our missionaries had surrendered as much as one-fifth of their salaries to aid in carrying out this resolution, though doubtless at a cost of more than comfort to themselves and their families. Through the efforts of a young missionary, who has been laid aside from foreign work, we have established a home and

* From recent letters, we learn that this lady had died on the field a few days previous to this mention of her name.

school in which missionaries may have their little ones cared for amid the most home-like surroundings, up to the point of self-support. We give them home and school training, not as a charity, but as a debt of honour we owe to the men whom we all delight to honour, but whom sometimes we allow to suffer for the necessities of cultivated life.

Rev. JAMES STEELE, Ph.D., New York.—I have just a word to say about the success of native work in India. There are in connection with a native Presbytery, founded in July 1895, fifty-two workers, and the actual expenditure for their maintenance last year was 4200 dollars (or about £850). We are saved the expense of transporting missionaries from the United States, the work being entirely carried on by the native workers. The Mission was originally started on the old plan of having missionaries sent out.

Rev. ROBERT JOHNSTON, B.D., London, Canada.—Twenty years ago there set forth from Canada a young man—I mean G. L. Mackay—without sufficient money in his pocket to reach San Francisco, who yet managed, in a somewhat uncomfortable way, to reach China. He turned his face towards Formosa, the first white man in that district, and called “Black Devil” for years. After about two years he secured his first fruit as a missionary. Years passed on, and to-day he has the delight of seeing sixty-six churches established, a native pastor over every congregation; two colleges, one for girls, and one for his male converts; and let me interject that he seems to have pulled more teeth than any other missionary six or seven times over. He is, above all, a preacher of the gospel. Nothing is allowed to take the place of that; but, subordinate to that, he uses every means, scientific or legislative. He has proved that education, that legislation, that science, are handmaids to the introduction of Missions, and that the natives can be led through the knowledge of nature up to nature’s God. Dr. Mackay has shown that, for Formosa at least, a native Church, manned by a native ministry, is the plan by which the spreading of the gospel can best be attained.

ST. ANDREW'S HALLS, GLASGOW,
Tuesday, 23rd June 1896, 8 p.m.

The Council met according to adjournment, and resumed its sessions—the Rev. H. M. WILLIAMSON, D.D., Belfast, in the chair.

After devotional exercises, the Order of the Day was taken up, when the Rev. JOHN SMITH, D.D., Edinburgh, read the following Paper on

THE CENTENARY OF THE SCOTTISH MISSIONARY SOCIETY.

As history is the proper basis of prophecy, it is fitting that we should preface our forecasts of the future by some inquiries into the past. We desire, therefore, from an independent examination of the available literature on the subject, briefly to sketch the history of the rise of missionary societies in Scotland, putting in the centre of our study the Scottish Missionary Society, which may be regarded as type and representative of all the rest.

When we travel back a hundred years into the depths of our Scottish past, we realise vividly and in many directions how very far we have travelled in the interval. Religiously, the lights and shadows were both intense. The formalism and inertness of the century just closing were being shaken by a new spirit of aggressive activity manifesting itself all over the land. Sabbath-schools with *gratis* teachers, as the reports were careful to mention (unpaid labour, now happily so common, being then but little known), were springing up in towns and country districts; ministers went far and wide on special evangelical missions, preaching in the West Highlands, Inverness-shire, Caithness, Orkney, and backward districts in Aberdeenshire and elsewhere. And now, in 1796 and the immediately succeeding years, there broke over Scotland a wave of missionary enthusiasm. Many causes contributed to this. The continent of Europe was profoundly troubled, the unrest of the French Revolution giving place to the unsettling and insatiate ambition of Napoleon. In consequence, the Moravians, who then fascinated the religious imagination because of their missionary devotion, were seriously hampered by political troubles, and a strong desire arose to extend to them some assistance. The Baptists of England, under the inspiration of Carey, had begun the evangelisation of India with

an income of £13, 2s. 6d. In 1795 the London Missionary Society had been founded. Following immediately upon this last beginning, in Edinburgh and Glasgow simultaneous movements were made in February 1796; and during the same year societies sprang up in Stirling, Kelso, Paisley, Greenock, Perth, Dundee. Nor was the interest confined to such important centres. It spread to every part of the land.

The Synod of Moray petitioned the Assembly to appoint collections for the missionary societies. From the remote parish of Urquhart came £94, from five churches in the presbytery of Tain £305, from the Associate congregation of Dunfermline £80, and from the Relief congregation of Biggar £43. In the very same year, too, we may mention, Robert Haldane proposed to sell the estate of Airthrey, and with Drs. Bogue and Innes, and Greville Ewing, to found a Mission in India—a step from which he was restrained only by the refusal of the East India Company to grant him liberty to settle in their territory. It is said that, when the Directors were considering the terms of their refusal, one of their number said that he would “rather have a band of devils in India than a band of missionaries.” So short-sighted is the mere commercial spirit when burdened with the weight of empire.

In this vigorous movement, ministers of the Established and Non-established Churches went hand in hand. The famous Dr. Erskine presided at the first meeting of the Edinburgh, afterwards known as the Scottish Missionary Society, and with him on the directorate were Sir Henry Moncreiff, Mr. Peddie, and Mr. Hall of the Secession Church; James Hall, the great Evangelist; and John Campbell, afterwards of the London Society. Missionary enthusiasm surmounted barriers which up to that day were stubborn and immovable. Critics in the press were astonished at this “motley association” of Churchmen and Dissenters. But, despite all, they went on, of one heart and mind in this holy cause.

Like catholicity of feeling marked the founding, in the same month, of the Glasgow Society. Dr. Burns, of the Barony, and Dr. Love, afterwards of Anderston, represented the Establishment; while Mr. Pirie, of Shuttle Street, and Dr. Kidston, of East Campbell Street, represented the Secession. Although this Association was the first to send agents abroad, it aimed, from the beginning, at helping by grants other institutions. In the Report for 1797, the exigencies of the Moravians are mentioned as a reason for its formation. Carey also obtained valuable assistance both from this and the

Scottish Society. Indeed, one timely gift of £200 from Edinburgh enabled that noble pioneer to issue the Bengalee New Testament.

So profound and extensive a movement could not fail to attract attention and criticism. The Assembly of the same year found communications on its table from two Synods, and there ensued that debate the bruit of which has gone round the world. Mr. Hamilton of Gladsmuir had argued that civilisation must precede Christianity, when Dr. Erskine, the Chalmers of an earlier day, exclaiming, "Moderator, rax me that Bible," demonstrated from Paul's experience at Malta, the expediency of carrying to barbarians the gospel of Christ. In the Associate Synod objection was taken on other grounds. They fully recognised the duty of spreading the knowledge of Christ. They themselves had sent, at least, fifty ministers to North America. Indeed, they expressly say in their deliverance that they "approve the great design of missionary societies for sending the gospel to the heathen, and rejoice in and resolve to improve all openings of Providence for that purpose." But they objected to the lowering of denominational testimony by promiscuous association in Mission work. The tide of feeling was too strong, however, to be repressed, and steadily made way.

One is conscious of a certain pride in telling the story of this evangelical enthusiasm, suddenly arising and wrapping in flame the whole land. Searching the files of old magazines, we came across many instances, in addition to those mentioned, of surprising liberality. When we turn, however, to the early enterprises of these societies, we find them passing through a fierce discipline, suffering disappointment after disappointment. We must serve an apprenticeship to God's work as to man's. Foreign Missions are intrinsically the most difficult of human tasks, needing the utmost of wisdom as of power. Men had to grow up to an appreciation at once of their greatness and difficulty by actual experience, and through the mortification of frequent failure. Perhaps we are not far through our lesson yet.

The first field, fixed upon by the Scottish societies, was Sierra Leone, on the west coast of Africa, associated now in missionary annals with Episcopalian or Methodist rather than Presbyterian Missions. While all around the slave-trade was in full swing (one correspondent at the time mentions 150 slave-ships in the offing), Zachary Macaulay, father of Lord Macaulay, and brought up at Cardross, on your Clyde, was creating a refuge for the negro in this

British settlement. He warmly welcomed the missionaries, advised with them as to their locations, and inspired them by his own heroic and self-sacrificing spirit.

The issue was not at all what might have been expected. The first two catechist missionaries, sent from Glasgow in March 1797, proved unworthy. In October of the same year six followed, two from each of the London, Scottish, and Glasgow Societies. One can see from the notices in the missionary journals how intense was the interest in this missionary band. Henry Brunton, a student of Dr. Lawson in the Associate (Burgher) Hall, and from his own congregation in Selkirk, and Peter Greig, like Moffat, a godly gardener from Donnibristle, in Fife, then as now, I suppose, a seat of the Earls of Moray, were solemnly set apart at a service where my predecessor, Dr. Hall, of Rose Street, Edinburgh, preached, and Dr. Johnstone, of South Leith Established Church, took part. A week later, Messrs. Ferguson and Graham were solemnly consecrated to this service, Dr. Burns, of the Barony, addressing the missionaries. Proceeding to the Metropolis to join their companions of the London Society, they were received with the utmost warmth of Christian affection. John Love, Secretary of that Society, addressed them in a charge full of holy wisdom and loving urgency.

Even when we are loyal to great conceptions of duty, however, not all at once do we come fully under their power. One would have thought that these men, sent away with such a God-speed, and hasting to a land where the darkness was so dense and the evils to be coped with so great, would have given themselves wholly to prayer, would have lived in and for their work alone. Unfortunately, however, they fell out upon points of doctrine, and became so estranged that they had to separate when their destination was reached. Messrs. Ferguson and Graham soon succumbed to fever. Peter Greig was murdered, becoming the first martyr of modern missionary enterprise. Henry Brunton, a man of energy and resource, became Chaplain to the Colony, and continued in that position till 1800, when he returned home.

The next movement was in a widely different direction. One is astonished to find a country now utterly closed, at that early time open to Mission enterprise. Russia was then, at least in her Tartar provinces, open to a Protestant propaganda. What led the brethren in Edinburgh to seize upon this field does not very clearly appear. To us it seems to have been one of the most promising beginnings

in the history of Missions. The position was strategic in the highest degree. From Karass, between the Black and Caspian Seas, where the first settlement was made in 1802 by Henry Brunton, Persia could have been, and indeed was, reached. From Astrakhan, on the mouths of the Volga, advances could have been made inward to Russia, and across the Caspian to Turkestan and Tibet; while, from Orenburg, on the Ural, Siberia could have been evangelised. And at all these points hopeful beginnings were made. The New Testament was translated into Tartar-Turkish, and portions of Scripture, tracts, &c., were widely circulated through parts of Russia, Persia, and other countries. Converts, some remarkable from character and position, were gathered in. In 1812 Messrs. Swan and Stallybrass, agents of the London Mission, entered Siberia from the west, essaying to occupy Mongolia. Had these noble men, in association with their Scottish fellow-labourers, been permitted to carry forward their work, Central Asia, instead of being the most backward, might have been the most forward of Mission-fields. When the Emperor Alexander died, however, in 1825, a change took place in Russian policy, which put an end to the labours of the Scottish Society, and in 1840 the work of the London Society in Mongolia had to be given up. Since then, only one attempt has been made, from the Chinese side, to pierce into that vast unoccupied region, and that also by a Scotchman, James Gilmour. How eloquently that closed door speaks to us of the utilisation of present opportunity! We cannot tell how soon doors that are open to us to-day may be shut; and, once shut, they may remain closed for long centuries. We are only recovering now in China, after a thousand years, ground gained by early missionaries of the Cross.

It is very remarkable that, with a loose organisation and defective means of raising an income, the Scottish Society should, under such serious difficulties and disappointments, have persisted in the work. After the two experiments already noted, the Glasgow Society had for more than twenty years given up the attempt to plant a foreign Mission, and was content liberally to help other Societies. Glasgow, however, never does anything by halves, and there seems to have been some dissatisfaction with this course, because I find Edward Irving, Dr. Wardlaw, and Dr. Dick setting up in 1820 "The Glasgow Society in Aid of the Scottish Missionary Society."

At last, however, perseverance was to be rewarded, and both Societies were to leave their mark on the missionary history of the

world. In 1821, the Glasgow Society began operations in Kaffraria, and having divided into two branches in 1837, from these have sprung the prosperous and extensive Missions of the Free and United Presbyterian Churches. In 1822 the Scottish Society sent the Rev. Donald Mitchell to Bombay, and so was founded the great Mission associated with the names of the Rev. Robert Nesbit and Dr. John Wilson. And in 1824 Jamaica, a field to which longing eyes had been turned from the first year of the Society's operations, was occupied, and six stations were established. In 1835 the Indian Mission passed into the hands of the Church of Scotland, and the Jamaica churches were transferred to the United Presbyterian Church in 1847.

Such is the external history of these organisations. It is a history of beginnings. Shadows are not wanting, yet the narrative is useful for both stimulus and warning. First among the lessons I place this: Missions are not among the secondary fruits of religion for which it is fitting to set up outside organisations. Missions are the work of the Church. Yea, the Church exists supremely to carry to complete triumph the missionary cause. Churches and missionary societies are, or should be, conterminous; and Church organisations are alone complete enough to fill and keep filled the missionary exchequer.

Still, these catholic movements were not without their value at the time. They broke down sectarian feeling, they united evangelical sentiment, they organised Christians all over the country, they had a freer hand than Church societies would have had in conferring with and ministering aid to Baptist, Moravian, and other missionary societies. And have they not handed down to us a noble tradition which all sections of Presbyterians loyally follow, that in Mission work we are not to know party names or pursue divisive courses, but rather are to work into each other's hands, not only as brother Presbyterians, but as brothers in Christ? And more, having upon me while I speak the inspiration of this gathering, in which Presbyterians are assembled in Council from the utmost ends of the earth, I feel that the true ancestry of this Alliance is to be found in the union of Presbyterians on Scottish soil a century ago under the inspiration of Christ-like love to man.

Once and again in the missionary magazines which chronicle the rise of this movement one comes across the project of a Missionary College, suitable agents being hard to obtain. Any institution

that would be adequate to the situation now would require to be extensive and many-sided, the fields of our operation being so numerous, the variety of workers so great. Still, it is not beyond what is possible to Scotch Presbyterianism. If the three great Churches would, in the spirit of Dr. Erskine, Greville, Ewing, and Drs. Peddie and Hall of the Secession, unite to rear and endow such an institution, they would render a magnificent service to Missions, sending out workers better equipped, and able, after a shorter apprenticeship on the field, to undertake full work. We would be astonished, I believe, at the number of men and women who would present themselves if we provided an adequate training and discipline for the great missionary career. Would not this too be a fitting crown for a century of missionary enterprise and achievement?

But there is one last thought to which I would give expression ere I sit down. This story which I have been telling has a further lesson for this Council. I could easily conceive an outside observer burdened with the problems and emergencies of to-day passing upon this Council one criticism. Studying our proceedings up to this morning, he might say that we spent too much time in eulogy of the past. To that I would reply, Yes, we have a past to eulogise—a past which is the well-head of our power and influence at this hour. Still, the supreme test of Churches, and Creeds, and Catechisms is the missionary test, that they can subdue, and are actually subduing, the nations to the obedience of faith. Our very students, speaking in the Spirit, have been telling us what might be done within a generation; or might we not do even more than we have done to survey our Presbyterian resources for world evangelisation, to see how God has led us in the past to study from this central standpoint how we may help the one or the other in this common cause, and by concerted movements accomplish larger results? One thing I know: this Council could do nothing better for its own longevity and influence. Yea, stirring the Presbyterian peoples across the world to a common enthusiasm, this Council would be more than ever a great unifying power, exerting indirectly no small influence in the councils of the nations. Peoples which are bound by the fervours of a common missionary service, that feel the burden of a common responsibility, must have reached a stage when war between them, for any cause whatever, is an impossibility; when they are bound absolutely and finally to peace in the name of Christ for the cause of man.

The Rev. J. Fox, D.D., Brooklyn, New York, then read the following Paper on

THE TWENTIETH CENTURY—THE MISSIONARY PROSPECT.

The centurial method of writing Church history has been pretty generally given up, for the great landmarks of the past have rarely coincided with the milestones of the centuries. Judging the future by the past, there is no reason to think that the things that are to be will differ very much from the things that have been.

During the tenth century, Christendom widely expected that the end of that century would be the end of the world, nor can we feel certain that any great event will coincide exactly with the beginning of the last century of this second millennium. Nevertheless, it is natural to stop and think when we near such an hour, all the more because it seems as if God was signalling these swiftly passing years by the rapid march of great and wonderful events. On the subject assigned to me, "The Opening of the Twentieth Century and the Missionary Prospect," there are some things which it is not unfitting to single out as especially prominent. In doing so, you must remember that I am not a foreign missionary, and must therefore speak more cautiously. One of our American writers of the school of Mark Twain quaintly said, that he had been asked to write a history of the North American Indians because he was known never to have seen an Indian, and could therefore have no prejudices against them. I have seen heathens, but I have never been on what is called heathen soil, not even as a secretary, and can only give the impressions and some of the convictions which membership of a Board gives to a pastor.

It is very apparent to every lover of Missions that the whole missionary situation is changed enormously within fifty years past—within twenty years—nay, that events pass with such rapidity now, that the remaining years of this century make the forecast of to-day all but worthless for the twentieth century. Twenty years ago Japan (we are told by Dr. Dennis, in his "Foreign Missions after a Century") had never issued a newspaper; now there are seventeen papers issued daily in Tokyo, with forty-six million copies annually, and there are seven hundred periodicals in the Empire. What an amazing revolution in social and public custom this single fact registers! Four years ago Japan had her spurs to win before

the eyes of Western nations on the field of war. Now what European Power would pick a needless quarrel with her? Your battleship *Terrible*, lying in the Clyde, does not greatly surpass her best ships. Mighty with the sword, she must become mightier still with the press, and these two facts are enough to suggest an immense train of consequences which follow. I had the pleasure some years ago of listening to the comments of a young Japanese gentleman, not a Christian, who, after studying in Oxford, had come to America to study some of our industrial appliances, and most instructive were they in his delicate perception of relative values of national institutions. He said, "My father" (who was a man in high place) "told me when I came to the city of Pittsburg to climb one of the hills, and look down on the city, count the church spires and the factory chimneys, and ask myself which is cause and which is effect?" He was, I take it, a typical Japanese. Touched with this spirit, these children of the sunrise—keen, restless, eager—are looking upon the whole fabric of Occidental civilisation, scanning our laws and customs, our trade, our literature, and most of all our religious institutions, and asking which is cause and which is effect? The next four years may settle the question for the educated Japanese mind of the twentieth century as to whether our religion is indeed the mainspring of all that is of worth in our civilisation, or whether the Church, to use Milton's famous simile, "out of earth rose like an exhalation"—a naturalistic product of the soil, no more divine than a railway system or a system of philosophy. This man said to me, "Yes, we need your religion in Japan" (and it was pleasant to hear him say that Presbyterianism was to him the best exponent of Christianity, for he was a "sermon-taster"); "but send your best men. A farmer's boy comes into the college, and sees a professor of chemistry perform a chemical experiment, and then is told that that is a miracle, and that all miracles are, like it, worked by natural law."

It is difficult to realise the marvellous awakening of the Eastern mind. Japan is first to stir from the sleep of ages, but China, more immobile, resembling the Teuton rather than the Gaul in her national traits, has been somewhat rudely shocked in the last two years, and now we hear marvellous tales of the new prospect among her millions. In the city of Brooklyn, we have several Mission-schools composed of Chinese and Japanese—some converted, some unconverted—as in many American cities. I have had the honour of baptizing two Japanese—one, the son of a Japanese prince,

designed by his father for the Shinto priesthood, from which he fled, coming to England, and, after various experiences, finally, on a war-vessel in the American navy, touching at Brooklyn, where he found Christ, and is now preparing to preach Him in Japan. He began a speech to the Sabbath-school with these startling words, uttered with intense emphasis: "Japan, which is now doing the Lord's work in China." It was not mere patriotic fervour, but he too was touched with the Oriental *Zeitgeist*, and felt the thrill of that marvellous renaissance of these long-buried peoples, the dawn of the new epoch, which seems, indeed, to portend as we rush on to the next century. Our Board of Missions had this year the advantage of a personal interview with a former Secretary of State, Mr. John W. Foster, who had been employed by the Chinese Government in its final negotiations with Japan at the close of the war, and he corroborated what all reports suggest, the probability that China will not be less open to the gospel. Our best missionaries all say, I am told, that the prospect is bright. Doubtless many of the members of this Council have felt the same thrill that we felt in New York when there was put into our hands a fac-simile reproduction of that most touching gift of a splendid edition of the New Testament, presented, I believe, through the British and the American Ministers, to the Dowager Empress of China by the Protestant Christian women of her Empire. The cover of the presentation copy was of solid silver, adorned with gold designs, a gift fit for a king to give or to receive; but the old prophecy seems reversed, and kings receive, instead of bringing, gold and silver. Since then I have seen a missionary who was present in Peking, and he told me how, in a few days thereafter, messengers came from the palace to ask for a plainer copy of this wonderful book which they had been reading, and to be assured that it was indeed the same Bible which the missionaries were circulating through the Empire. Who can tell how soon the message may come to some Philip to join himself, not to the servant, but to his royal mistress, reading and asking of whom the prophet speaks? These are but surface illustrations of mighty currents of influence which are all setting toward one goal. Heathenism is in new relations with Christendom, and is ever coming closer. This makes our duty urgent, and ought to solemnise us exceedingly. The prospect for the twentieth century requires us to ask, not merely what we think of heathen nations, but what they are likely to think of us. This is one of the most serious phases of the missionary situation. The

East has heard of our faith, but is going to judge us by our works. Moreover, the depth of our faith must affect theirs. If the Churches of Europe and America are weak in the faith, the daughter Churches of the East are not likely to be established by us. The questions now agitating our Churches as to the historical foundation of supernatural Christianity cannot be entirely disconnected from Missions. What a blessing to Japan, for instance, the clear, firm, ringing tone of the Shorter Catechism would be! It might need to be Japan-ed a little, but it might be as serviceable in Tokyo as it has been in Glasgow, to teach what man is to believe concerning God, and what duty God requires of man. We must enter the next century in no doubt about the authority of the written Word, or we may imperil the faith which we ought rather to confirm. If I might essay to put into a single sentence—though, perhaps, no man can—the essence of the existing situation, it might be thus stated: that Almighty God has been pleased to use commerce, discovery, science, war—all great forces and influences—so that His Church at the beginning of the twentieth century shall confront the most splendid opportunities for evangelic triumph yet afforded her; while yet she must overcome greater difficulties than ever, so that at once, by the greatness of her opportunities, and of her difficulties also, she might be compelled to a faith commensurately great and equalling the magnitude of her task.

For such a task she must now gird up her loins, and pray God to raise up new heroes to lead her forward. “Only He who made the worlds”—so John Newton said—“can make a minister.” Then what marvels of creative power are needed to endow the missionary leaders who shall set forward the battles and win the victories of the twentieth century! On this Scottish soil, which gave Duff to India and Livingstone to Africa, we may have faith that He will make the Alliance of the Reformed Churches a missionary Alliance, and all its Churches—ministers, elders, and people—missionary Churches, whence the Word of God shall sound out from continent to continent, and from pole to pole.

The Rev. Wm. PARK, M.A., Belfast, now addressed the Council on

OUR PRESENT ADVANTAGES—IN PAST AND PRESENT SUCCESS.

The first advantage of our position is, that what seemed impossible a century ago has actually been done. Just as railways have been made through the great mountain-ranges of America, which

seemed to defy all human effort, so entrance has been gained into countries that were firmly closed against the gospel. It has been found that the gospel suits all races, and even the most savage of men become new creatures when they understand and receive it. The speaker dealt with China, India, and Japan in this connection, showing what progress has been made in each, and giving Dean Vahl's estimate of the number of communicants in heathen lands at the end of 1894 as one million and sixty thousand,—which only represents one part of the progress that has been made. The knowledge of what has been done is a glorious inheritance and stimulus to the Church. We are not now entering unknown regions without a guide-book or a guide. We know our difficulties, and we know that they can be overcome.

Another advantage we have is, that what may be called the foundation-work of Missions all over the world has almost been entirely done. The Bible has been translated into more than three hundred languages, and a great mass of Christian literature prepared in many tongues. Besides, methods of work have been tested and many questions in regard to them been settled for ever. Men are trying in a sympathetic spirit to make themselves acquainted with the character and beliefs of every heathen nation; and a true conception of the greatness of the work to be done is beginning to open upon the Church.

Another advantage of our present position is, the great number of native Christian workers that are now at our disposal. Dean Vahl estimates native pastors at 3800, and native helpers at almost 50,000. Our Churches now see plainly that their work is to establish self-supporting and self-governing Churches, which by-and-by shall be able to carry on the work themselves. In many of our Missions there are large congregations consisting not only of converts, but of the children and grandchildren also of converts, who have the traditions of one or two generations of Christian faith and life behind them.

If I may mention one other advantage, it is the wonderful spirit of unity and brotherly love which has developed among the Churches, as they find themselves labouring together in the Mission field. In view of all these facts, we can scarcely wonder that, though from one point of view our success is small, yet that an assurance of fast-approaching victory all along the line is taking possession of the Church. We are beginning to realise not only that all things are possible to God, but that all things are possible to him that believeth.

The speaker then proceeded to deal with some heathen countries, such as India and Japan, showing the new currents of thought and feeling that are stirring in the national life, and which, though not without peril, yet, on the whole, augur well for the more rapid extension of Christ's kingdom in these lands. He next spoke of the character of many of our converts. We have not only missionaries but converts also of whom we may well be proud, and he proceeded to give instances from the Indian and Chinese work of his own Church of converts who have done splendid missionary work at their own expense, and who have suffered patiently and bravely for the sake of Jesus.

Turning from the foreign field, the speaker then proceeded to deal with our present advantages as to foreign missionary work in the state of things at home. First, a vast amount of attention is being bestowed in our literature of to-day upon Christian Missions. The attention bestowed upon these is sometimes unfriendly, though often men in high authority, and who are truly conversant with missionary work, delight to testify to the nobility of the men and the usefulness of their labours. In any case, we welcome observation, examination, and criticism. We are willing to amend our methods if they are defective; we are glad to have men's attention turned more and more to the work; but one thing we can never do, however men criticise or condemn,—we can never turn aside from the work entrusted to us until all nations hear the joyful sound. Another advantage as regards our home work for Missions is, the increased spirit of liberality which is being manifested. Dean Vahl estimates the money raised for Missions in 1894 as above $2\frac{3}{4}$ millions sterling. Many of our missionaries pay their own way; many of our people who cannot go send substitutes to the foreign field. Missionary associations of all kinds are at work, and are ever devising new methods of raising money for this great work. The speaker went on to treat of some of these methods that are being employed, and stated his opinion that a Conference of the Churches on this subject would not be a bad thing, so that we may miss no good method of raising money and be delivered from the danger of employing any method that would be displeasing to our Lord. The next advantage the speaker dealt with was, the Student Volunteer Movement, of which he spoke at some length as a direct answer to the Church's prayers, and as a challenge to the Church's generosity and effort. The last point he dealt with was, the progress of true religion in all our Churches. He expressed the opinion that the

spiritual life of our home Churches is advancing, and gave reasons for it; and as foreign Missions are the outcome of the spiritual life of the Church, the higher the tone of that life at home the greater will be the success of Missions abroad. Captain Younghusband tells of a cave at Mustagh from which a brilliant light was always shining. The natives thought it proceeded from a jewel in the forehead of a dragon which inhabited the cave. The Englishman determined to explore it, and found the cave to be only a hole in the rock. The light poured in from the other side, and was reflected brilliantly from the roof of the cavern;—so it is that, when the inner life of the Christian and the Church lies open to God and heaven, receiving light continually through communion with the unseen world, the light will pour forth upon all around, until all flesh shall see the salvation of God.

The Rev. D. SAGE MACKAY, D.D., Newark, N.J., then addressed the Council on

OUR NEW DIFFICULTIES IN THE NEW ADVANTAGES.

Hindrance too often, to the average mind, spells discouragement, and discouragement is the tomb of faith. And yet, in the bright lexicon of missionary annals, this word hindrance has become regenerate. It is the quickener of faith; it is the tonic of prayer; it is the palpitating nerve of energy. There is no more certain mark of that missionary instinct “which is born not of flesh and blood, but of the Spirit of God,” than this very power, not simply to overcome hindrance, but to translate hindrances into factors of higher progress. And for that very reason, I venture to say, there is no phase of the Foreign Mission problem more urgent in its claims upon the calm and prayerful consideration of the Church than that of these new hindrances, which an aggressive Christianity has created in heathen lands. At the heart of these new problems will be found, in the unfolding purposes of God, the germ of a more permanent work amongst the heathen than the Church has yet achieved.

What, then, are these New Hindrances? What is their specific character? What adaptation of method must be made to meet them?

As to the character of the New Hindrances, that may be described in a single word. *They are reactionary.* Christianity has become so aggressive in the strongholds of heathendom, that she has come to react against herself. The intellectual stimulus which she has

brought, the spirit of research which she has awakened, the reverence for God's dealings with man in past ages which she inculcates, have all combined to create in the heathen world, and especially in Japan and China and India, a species of antagonism to the gospel which, but for the gospel, had never been there.

And, first, pre-eminent amongst these hindrances must be mentioned that marvellous awakening amongst the old religions of the East in their efforts to resist the incursions of Christianity. It is hard, perhaps, for us to realise, but one of the most profoundly significant movements in the distant Orient to-day is this Renaissance which is taking place amongst these ancient faiths. Naturally lethargic, these religions are passing through a revival, partly intellectual, partly ethical, the full extent of which we have not yet seen. Bigotry is yielding to intelligence; but intelligence, startled into being through the advent of Christian influence, instead of holding out hands of welcome to the new truth, is busy in rehabilitating the pretensions of the old. The devotees of these opposing faiths have been aroused to the fact that Christianity must be met upon her own ground, and fought with her own weapons. The result is this mighty effort to stimulate such a deepened interest in the historic religions of the East, that Christianity shall be driven back as the old faiths are revealed in their pristine beauty.

The evidences of this new movement are everywhere apparent. My venerated friend Dr. Chamberlain, of the Arcot Mission, India, is my authority for the statement, that in that country there are to-day three million intelligent Hindoos, who are not only outside the pale of Christianity, but an enormous proportion of whom are interested in this movement to stimulate a more intellectual adherence to their own forms of worship. Many of them, doubtless, are tinctured with the virus of Ingersollism, or with the undigested—for them—metaphysics of Spencer; but the larger proportion, while openly opposed to Christianity, are eager to reassert the purely ethical aspects of their own religion. To this end they have organised, amongst others, the two well-known Societies, the Brahma Somaj and the Arya Somaj, which number tens of thousands in their membership. They have established a thoroughly equipped College at Lahore. They have regularly organised Tract Distribution Societies. They have their itinerant preachers, all touched with this one idea, to set forth anew the obscure glories of the national faith. Unquestionably there is a touch of pathos in it all, in this attempt of a decaying religion to build for itself a temple

that shall be "a half-way house" to Christianity, which might well awaken our sympathies did we not realise how fierce and unrelenting is the whole movement against Christ and His gospel. In China the Buddhist priests have not only adopted the idea of the Sunday-school, but in some districts, following the lead of the Christian Endeavour movement, they are founding what one might call "Young Peoples' Societies of Buddhist Endeavour." In Japan the reaction is even stronger. National sentiment there, emphasised so profoundly by the late war, is being used with tremendous power to reawaken respect for ancestral-worship and its accompanying doctrines. In the city of Tokio alone there are at the present moment, in attendance at the University and the various Government schools, no fewer than 90,000 young men. Many of these are, doubtless, free-thinkers, some are Christians, but a large proportion, under the inspiration of this national sentiment, are also coming under the spell of this movement, whose cry is, "Back to the old faith"—the old faith, purified indeed from the gross forms of heathendom, but uncompromising in its opposition to the supernaturalism of Christianity.

But, secondly, in the face of this reawakening of the slumbering forces of heathendom, the second Hindrance I mention may be stated in this form—a divided Christendom cannot save a united heathendom. For notice, while this quickened antagonism of the heathen world is fighting Christianity on its own soil, supported by all the prestige of patriotism and ancestral reverence, it is met not only by a handful of Christian agencies, but by agencies which, to the heathen mind, untutored to appreciate doctrinal or ecclesiastical differences, are rent into opposing factions impossible for the heathen mind to reconcile. The missionary spirit in the different denominations, splendid in its intensity, has reacted against itself in this respect, that in many places in the foreign field the denominational cult has become more apparent than the spiritual identity. The spectacle is thus presented to-day as it never has been before, of a divided Christendom marshalled against an organised heathenism. I venture to say there is no more urgent task to which this Council can address itself, than to foster under a common name and organisation the varied native Churches holding the Presbyterian polity in foreign fields. And even then it would only be a contribution to the problem, for there would still remain the Missions of the Roman Church, intolerant in their attitude; Missions of High Church Episcopalians, Missions of Close Communion Baptists; all

earnest in their efforts, yet whose denominational zeal presents to the heathen mind a positive hindrance to Christianity. The truth is, the heart of this great problem of Christian unity lies not in the condition of the Churches at home, urgent as that may be, but in the necessities of the Church abroad, with divided ranks, fighting principalities and powers in the dark places of heathendom.

In the third place, in the ever-increasing stream of European and American commerce and travel to heathen lands, Christianity reacts against itself in the object-lesson which so much of so-called Christian civilisation presents, by tremendous contrast, to the teaching of the Christian missionary. Side by side with the Mission Church in the great cities of the Orient are European modes of life, which give the lie incarnate to every precept which the missionary seeks to enforce. "Why," said a Japanese to one of our missionaries recently, "you preach life according to Christ; a pure, simple, unselfish life. Look at these foreign residents. Every luxury is at their command; no pleasure is denied them. Why, our heathen life, in its native simplicity, is nearer Christ's idea than yours."

It is indeed a tremendous indictment which the reawakened world will yet bring against the Christian nations. In the light of religious indifference, professed by so many European and American residents or tourists; in the open immorality; in the awful river of ruin and harvest of death which English opium and European and American rum have brought in their train, Christianity, still more in the future than in the past, will find herself at the bar of judgment before the heathen, and with but one plea to make an answer. Heretofore this Hindrance served but to quicken the conscience of earnest Christians at home. The heathen themselves, blinded and ignorant, knew not the power of the weapon in their grasp. But with a heathen world aroused from the long slumber of ignorance, awakened to the ethical truths of their own faiths, and eager to reassert them in the fairer atmosphere which Christianity has brought, this moral Hindrance, embalmed in the policy and trade of Christian nations, incarnated in the lives of those calling themselves citizens of Christian nations, will be used, however blindly, as a weapon of tremendous power to discredit the gospel of Christ. "A man's foes shall be they of his own household," our Saviour said; and to many a Christian missionary toiling on the frontier of Christian effort to-day, in ways in which we may not know, these prophetic words find tragic fulfilment.

The last Hindrance I can mention is found in a waning interest, temporary or otherwise, in the Churches at home. The very success of Foreign Missions has tended to create a feeling in the minds of Christian people that, Christianity having done so much for the heathen, they may be left to do the rest for themselves. The very trophies of progress to many people have become the evidences of finality. This statement, I am well aware, will be questioned; but here is a glimpse of matters in America. At the beginning of the present year the Mission Boards of five Evangelical Churches carried a combined debt on current work of 940,000 dollars, or £185,000. Still further, if my Presbyterian brethren will allow me to say so, over 2000 congregations, according to the report of Dr. James S. Dennis, in his able volume of lectures on "Foreign Missions after a Century," contributed absolutely nothing to Foreign Missions last year! Surely there is an urgent call here.

We often hear the question discussed in these days by Church Committees, Kirk-Sessions, and Consistories as to "What will draw? What will attract the people?" Different theories are constantly being put forward. In answer to all these theories, there comes like an echo down the ages that cry, for ever old, and yet for ever new, "I, if I be lifted up, will draw all men unto Me."

The CHAIRMAN then announced that the Rev. C. M. GRANT, B.D., Dundee, who was to have read the next Paper,

OUR NEW ANTICIPATIONS,

had telegraphed that sickness detained him from the Council, and he therefore called upon Dr. JOHN HALL, of New York, to say a few words on the subject.

Dr. HALL said:—The subject is of itself extremely suggestive, encouraging, and even glorious, but I will be content with speaking only a few words, for this among other reasons, that we have already had the pleasure of listening to statements so impressive, so appropriate, and so likely to keep a place in your memories, that I do not think it needful for me to traverse the ground again, and certainly not in the extremely eloquent style to which we have listened.

The topic that was to have been presented in the Paper had relation to the certainty of the world's being Christianised. I need not tell the Council that that was something as to which true

Christians could have no doubt. Our expectation is not a vain and nebulous and sentimental one. It was a conviction that was based upon the sure Word of the living God. We might put it to ourselves in this way : Why do we expect forgiveness and eternal life ? Why do we expect to be one day in the new heavens and in the new earth wherein dwelleth righteousness ? Because the God of infinite grace and mercy has given us exceeding great and gracious promises to that effect, and precisely so, we have the promises as to the world being yet brought into subjection to Christ, the heathen to be His inheritance, and the uttermost parts of the earth His possession. We do not need to speak nor to argue upon that matter.

The second thought was, that the King and Head of the Church had arranged and directed that His Church should be the instrument for bringing about this glorious result. "Go ye into all the world and preach the gospel to every creature." The gospel ! I want to endorse heartily the words we have just listened to. The lifting up of Christ is the agency that the Spirit of God may be expected to bless. Let us not be afraid to say in our preaching, and in our teaching, and in our working, "God forbid that we should glory, save in the Cross of the Lord Jesus Christ."

There were three suggestions I would make. Let the Church give attention to her Jewish brethren. No allusion had been made to them. I would remind this meeting of the words of our Lord, "To the Jew first, and also to the Gentile." We owe much to the Jew. How much has that race suffered at the hands of nominal Christians ? In the spirit of love, gentleness, magnanimity, in the Spirit of Christ, we should labour to bring the gospel to the hearts of our Jewish fellow-men. The second suggestion is this : Many of our fellow-citizens—soldiers, merchants, engineers—go to the great cities of heathen lands. What is more natural than that the heathen should estimate Christianity by what it saw in the life and character of these residents ? If there were intemperance, licentiousness, greed of money, worldliness, it was easy to see what a stumbling-block there was in the way of the glorious gospel. The third suggestion is in reference to the exportation of opium, rum, and other intoxicants into countries where these things became a snare to the people. The Churches could do something in forming public opinion and touching the public conscience, so that the rulers of the world might be brought to legislate in such a way as to diminish this evil, and take this temptation out of the way of multitudes of our fellow-men.

SIXTH DAY.

ST. ANDREW'S HALLS, GLASGOW,

Wednesday, 24th June 1896, 10 a.m.

The Council met according to adjournment, and resumed its session—JOHN G. W. AITKEN, Esq., Wellington, New Zealand, in the chair.

After devotional exercises, the Minutes of the three meetings of yesterday were read, corrected, and approved.

Dr. ROSS TAYLOR reported on behalf of the Business Committee, as follows:—

I. The Business Committee recommend as chairmen of the meetings on Thursday:—Duncan M'Laren, Esq., Edinburgh, at 10.30 A.M.; Henry Robson, Esq., London, at 3 P.M.; J. F. Wolcott Jackson, Esq., Newark, N.J., at 8 P.M.; and on Friday, the Rev. Dr. Gentles, Paisley, at 10.30 A.M.; and Rev. Drs. W. H. Roberts and J. Marshall Lang, at 8 P.M.

II. The Committee recommend the adoption of the following arrangement as to the finances of the Alliance:—

1. That the estimated working expenses of the Alliance be regarded as including the following items:—(1) The Secretary's Salary; (2) Office Expenses; (3) *Quarterly Register*; (4) Secretary's Travelling Expenses.

2. That, under the above estimated items, £500, £50, £80, and £100 respectively, or £730 in all, be regarded as the amount necessary at present for annual working expenses; and that each section shall remit one-half of that sum—namely, £365—to the General Treasurer each year, it being understood that it shall not be necessary to apply the £730 exactly in the proportions above set forth, if modifications in the respective items be found desirable.

3. That if in any year, a larger sum than £730 shall be required, an estimate shall be submitted to the Western Section in time for its meeting in April.

4. That an annual account of expenses to 31st December of the previous year, be made to the Western Section prior to said April meeting.

5. That the accounts to be submitted to the Council shall be made up to 31st March of the year in which the Council meets, and shall exhibit the balances to be debited or credited, as the case may be, to the Sections respectively.

III. In regard to the *Quarterly Register*, the Committee recommend that the *Register* should be enlarged, so far as the funds at the disposal of the Sections will permit; and that the Eastern and Western Sections should

endeavour to secure, in each of the various Churches within the Alliance, some person who would engage to furnish the editor, for use at his discretion, with suitable information regarding said Church, and also to further the more general and effective circulation of the *Register*.

IV. That the Committee report themselves unable, in view of the pressure on their time, to find an opportunity for further discussion of papers already presented to the Council.

V. That, in view of the arrangements made by the Local Committee for this afternoon, the Committee recommend that the Council adjourn this morning at 12.30 o'clock.

VI. That a Report of the meetings and work of the International Union of the Women's Foreign Missionary Societies be added to the Appendix of the volume of Proceedings, is also recommended.

VII. That the General Secretary having reported the absence of several delegates who had agreed to write papers for the Council, but who had forwarded their papers, and as it had been the constant practice of the Council hitherto, that such papers should not be accepted, the Committee recommend, that, while approving of this practice, when such delegates are unexpectedly hindered from being present through sickness, a portion of such paper, not exceeding five hundred words, may either be read before the Council or included in the Appendix to the Proceedings.

VIII. That Mr. Quarrier having invited the members of the Council to make a visit to the Orphan Homes under his care, the General Secretary be instructed to thank Mr. Quarrier for this courtesy, and express regret that the Council is unable, as a body, to avail itself of this invitation.

These several recommendations, having been put to the meeting, were, on motion, adopted.

The Order of the Day was now taken up, when the Rev. Principal MACVICAR, D.D., LL.D., Montreal, read the following paper on

THE RELATION BETWEEN PHILOSOPHY AND THEOLOGY.

Theology in a most important sense is fundamentally independent of philosophy. Its subject-matter comes not from a human but a Divine source, while philosophy is wholly the product of man's mind. The one is from above, the other is of the earth. Biblical theology is Christo-centric. Its data are furnished by holy men "who spake from God, being moved by the Holy Ghost" and by Christ Himself. He is *par excellence* at once our Theologian and Philosopher. We accept as beyond question His perfect manhood and integrity. We proceed upon the belief that He was a real historical character, and not an evolutionary creation of myth or legend; that He lived and taught at the time generally agreed upon, and that we have a sufficient authentic account of His words and works.

From this faith in His integrity as a man we conclude His divinity. The two—His trustworthiness as a man and His deity—stand or fall together. This conclusion as to His person and character places Him in a unique position, infinitely above the sages of antiquity and of modern times, and warrants us in regarding His teaching as thoroughly *original and independent* of the dicta of the philosophies of all nations. He speaks not as a mere man, but as God, who cannot lie, and with accuracy, authority, and omnitude of knowledge which at once veto the contentions of all who differ from Him. This is the impregnable foundation of theology.

Here, of course, it may be fairly asked, Upon what theological categories does He pronounce His decisive word? Do these adequately embrace the wide field of theological science? They do. He teaches all the great essentials of dogmatics and ecclesiology as held by the Reformed Churches. And in bringing the loftiest themes down to the level of human intelligence, He has only to fix attention upon Himself. "He that hath seen Me hath seen the Father." The full comprehension of the Infinite One transcends our ability; at the same time we have more than a negative conception of God. We have direct knowledge, in part at least, of His wisdom, power, holiness, justice, goodness, and truth, when we contemplate these, not in the dim light of philosophy, but as exhibited in the person of Him who took upon Him the form of a servant and was found in fashion as a man. Divinity clothed in our nature appeared under conditions within reach of our finite ken. The sphere of the supernatural was opened and illumined by the unique miracle of the Incarnation. Those who saw the Incarnate God acting on the stage of human history needed no metaphysical arguments to convince them of His existence. The ontological, cosmological, and teleological arguments of Anselm, Descartes, Dr. Samuel Clark, and their successors, which are confessedly inconclusive from a syllogistic standpoint, would be to such persons utterly useless. And so they are to us, except as illustrations of what we learn from a higher source when we realise the true significance of the Incarnation and of the teaching of the Christ of God. He left no essential doctrine touching God and man untaught.

The infinite self-sacrificing love of God as the source and motive of redemption, the Trinity, His own voluntary obedience and humiliations, His vicarious atoning sacrifice; His resurrection, ascension, and intercession on high; the mission and work of the Divine Spirit, the sovereignty of God and freedom of man, regeneration, the

forgiveness of sin, eternal life, the efficacy of faith and prayer, the second coming, the resurrection of the just and unjust, the final judgment, reprobation, and glory in the world to come—all these, and correlated subjects, were embraced in the comprehensive sweep of His lessons, and were in no sense borrowed by Him from the teachings of philosophy. He was not indebted to them for His richest disclosures of truth regarding the universe, God, man, and eternity. The Spirit of God rested upon Him without measure, and hence He spoke freely upon subjects which transcend human discovery. And even when He referred to the Hebrew Scriptures, it was in terms which showed His supreme right to interpret authoritatively the spiritual force of the words of Moses and the prophets. Accordingly, in the hearing of Moses and Elijah at His transfiguration the voice came from heaven, to which we should still give heed as echoing through the centuries, "Hear ye Him." Not that we are free to disparage truth conveyed through prophets and apostles, as if contradictory to the teaching of Christ, but that we are to give its proper place and emphasis to the Sermon on the Mount and to theology according to Christ, and independent of the glosses of philosophy.

We may look next at the indebtedness of philosophy to theology. The history of the interpretation of mental and moral phenomena is one of endless confusion and contradictions; and psychologists in their wrestlings with one another have taken little account of Christ and the oracles of God. Systems of Biblical psychology, like that of Dr. Delitzsch, are few in number and little esteemed among master metaphysicians. They seem to prefer pagan wisdom to that of the true witness sent from God. In spite of this folly we regard Christ as *facile princeps* both in philosophy and theology. "He knew what was in man." His doctrine of anthropology was as true and complete as what He taught in theology proper, soteriology, and eschatology. As the Creator, it is inconceivable that there should be to Him any impenetrable or perplexing mystery in the constitution of man or the universe. The psychological and ethical principles which govern the human spirit and the disturbance and ruin caused by the presence of moral evil were treated by Him with full knowledge and unerring certainty. And I venture to think that the recognition of this fact should be made the alpha and omega of any philosophy which is to endure, and to act as a mighty educational and purifying force in the world.

The dependence of philosophy upon theology is specially apparent

in the department of ethics. It seems high time that this truth should be insisted upon in the schools, colleges, and universities of Christian lands. Heathen views of duty, of what ought to be, have held sway long enough. Socrates, Plato, Cicero, Seneca, and their disciples have had their day. The strength and weakness of their theories have been sufficiently tested. The faithful and true Witness should now have His rightful place in ethical teaching. The critical study of His life, to which scholarly men have given so much attention within the last forty years, augurs well for the future. They find in Him what is a fatal lack in pagan and anti-Christian ethics, namely, an immutable and infallible standard of right. Upon this vital point there is with all who ignore or reject Christ nothing but uncertainty and contradiction. To the question, What is the standard of right? one answers, self-interest; another, benevolence; another, general utility; and still another, personal gratification—the evanescent pleasure of the moment. All these are obviously mutable standards; they vary indefinitely in the estimation and experience of each person, and none of them can be set forth as the universal rule of human conduct. Such a norm is found only in our *vade mecum* of theology—the Bible. Moral principles were enunciated in its pages from the beginning, and these became clearer and more comprehensive as revelation advanced, as “God at sundry times and in diverse portions spake unto the fathers by the prophets.” The ethical force of these “diverse portions” was expressed in the form of permanent enactments in the great generalisations of the Decalogue. And these ten words, again, continued to be illustrated and enforced through many centuries by Divinely qualified religious teachers of the chosen people. Their great business was to try to keep the people near the true God; and as they failed to bring their conduct into conformity to the standard of right furnished by the revelation of His nature, the people became both irreligious and immoral. But abstract precepts and lessons, however good, are not, *per se*, sufficient to save men from degradation and to lift them up to the loftiest heights of virtue. The grace and the Saviour revealed through theology are needed for this purpose. Men need an almighty arm to lift them out of the horrible pit; they require a concrete example, a Teacher embodying in Himself the very attributes of Deity, and who can therefore say to all with supreme confidence, “Come unto Me. Follow Me.” In the fulness of time this Person appeared, and fully revealed the Divine Nature, which is the eternal and immutable foundation of right, and at the same

time illustrated by His words and conduct the meaning of the Decalogue, and of all other Divine communications and enactments. It follows, therefore, that the moral philosophy which moves in the line of a deeper study and clearer practical apprehension of the import of the Incarnation is necessarily based upon the central truths of theology, and is destined, I believe, ultimately, to solve the many perplexing social problems that have of late come to the front. In other words, let capitalists and labourers, landlords and tenants, whether crofters or others, rulers and ruled, become actuated by the spirit and conformed to the example of Him who condensed the whole law to one great principle, love to God and man, and strife among them must have an end. But the philosophy that can bring about this result, that can mould the character of men and nations after this fashion, owes its worth and potency to its dependence upon theology.

Finally, I have only a few moments left to mention some of the forms in which philosophy aids and also injures theology. The aid is chiefly in way of mental discipline, in sharpening and developing our faculties, imparting dialectic skill, and inculcating a critical spirit. This is of the utmost value to theology when accompanied by Christian humility. It leads us to distinguish between things which differ; to separate from the articles of our Creed superstitions, limitations, and excrescences of various sorts; to "prove all things, and hold fast that which is good." Theology has nothing to lose, but everything to gain, by the sober exercise of a reverent, progressive critical spirit. Workers in this great field must hold themselves free to receive light from all quarters; and philosophy, rightly studied, should teach them to be, not only aggressive, but also calm, judicial, and thoroughly inductive in their search for truth; should beget that true scientific mental attitude which looks facts fairly in the face, and makes sure of a sufficient number of them before indulging in sweeping generalisations.

So much for the benefits conferred by philosophy. Equally obvious are the deep and lasting injuries inflicted upon theology by allowing the theories and points of barren contention among metaphysicians to take the place of Biblical facts and principles, the place of the gospel in the creeds and public teaching of the Churches. The battles of theology have chiefly raged around mediæval and modern philosophical wranglings, which in many instances have been no credit to human intelligence. They have, on the contrary, often rent asunder the body of Christ, and proved the fruitful cause

of scepticism. They have obscured, and even buried beneath heaps of learned rubbish, God's message of redemptive love and mercy to our fallen world. The pulpit and the press are not wholly innocent in this connection. Comparative silence on their part regarding Christ *as the light and the life of men*, and, at the same time, persistent praise of the value of philosophy, begets the belief that human reasoning is preferable to the gospel for enlightening and saving purposes.

We must add to this the fact that great dominating philosophical speculations, now daily woven into popular literature and science, are directly antagonistic to the central truths of theology. This is the case with various forms of Materialism. Its universal negation of spirit strikes at the Being of God and all dependent doctrines. Its attempt to reduce man's constitution to one factor, to make him all body and no soul, a cunningly constructed machine set in motion, and directed by physical force, leaves no room for either freedom or moral responsibility. He is in the iron grasp of a relentless necessity, deprived of free agency, and incapable of virtue or vice, as these are described in Scripture.

And all this rests upon pure assumption, for materialists have not given evidence for what they confidently postulate. They assert, without proof, that all mental, moral, and spiritual phenomena are accounted for by the investigations of physicists; while the truth is, that physicists, by every method of analysis known to them, have failed to discover the source of a single thought, volition, hope, joy, sorrow, or act of conscience. When they have done their utmost, the whole mass of spiritual phenomena is still unaccounted for, untouched.

Again, the hypothesis of Evolution has of late permeated all departments of thought. It is used to explain the origin and growth of all things. Hence there is the evolution of the universe, organic and inorganic, the evolution of religion and morals, the evolution of learning, and of each of the sciences.

One thing is common to all processes of evolution, namely, the unlimited time required to bring about results. The genesis of the world, for example, dates away back in the past eternity; we know not how far. Regardless of what God says as to man having been created in His own image, we are asked to believe in our imperceptibly gradual evolution, our unspeakably slow ascent from primordial germs, of the origin of which no account is given, through countless millions of ages, and through as many brute ancestors of various orders.

Religious life, in like manner, rose from the lowest Fetishism, and diversified itself into all the forms of the prehistoric and historic past. Christianity is nothing more than an eclectic belief evolved out of all the corrupt cults that preceded it. This may please pagans, Buddhists, and admirers of the Parliament of Religions, but it is in flagrant contradiction to Scripture and history.

Whatever truth and beauty great specialists may profess to see in this hypothesis, it is obvious that, as it influences current theology and the belief of the masses, it discredits a supernatural revelation. It renders void faith in the miraculous appearance of the Son of God among men, and consequently in all the distinctive doctrines of the gospel. Evolution cannot give us the birth in the manger of Bethlehem, the resurrection from Joseph's sepulchre, and the scene on the day of Pentecost. It necessarily denies the possibility of the sudden elevation of savages and cannibals to a plane of Christian life and character such as attained by them in our own day in the New Hebrides, Uganda, Madagascar, and other heathen lands, the evidence in support of which is as scientific and conclusive as that relied upon by chemists in their laboratories.

In like manner, a critical examination of Pantheism, and of many other current philosophical speculations, for which we have no time, would reveal both their weakness and antagonism to Biblical theology. It is still true, after the lapse of ages, that the world by wisdom knows not God. Hence the folly, one is constrained to say the wicked folly, of preaching philosophy to perishing men, instead of the simple gospel, which is the power of God, and the wisdom of God unto salvation to every one that believeth.

The Rev. Professor W. TODD MARTIN, D.D., D.Lit., Belfast, read the following Paper on

THE APOLOGETIC BEARING OF BIOLOGICAL EVOLUTION.

This word Evolution is a most elastic term. You can put into it more or less, just what you please, and not be chargeable with incorrect use of language. Therein lies its peculiar suitability to controversy; its indefiniteness allows combatants to fence endlessly without once meeting point to point. Practically, inquiries in all departments—at least in our day—proceed on a principle which, if you will, you may call evolution. Do we not ask regarding every

phenomenon under examination, How has this thing come to be what it is? We endeavour to trace its growth; we study it historically; we do not feel that we know it until we see it in the making. This method is applied to organisms, to worlds, to books of Scripture, to theological dogmas, to every subject of inquiry; and if there be any object of which we are not prepared to predicate becoming—God, for instance—the student turns from the object, and proceeds to trace the growth of the idea.

Ages, more impressed with the presence of divine wisdom and will and power in the course of events, were more content to say of this and that, "It is the work of God;" and they found intellectual rest in the act of faith. The modern man, not so easily satisfied, insists on knowing *how* the thing has been shaped by God; he wants to see it in the process of formation. This spirit dominates especially Biological science. It is taken for granted that there is a law of change in living organisms, which, if discovered, would make intelligible the ascent from the lowest to the highest. I do not know how far those of you who are experts will agree with me when I say, that this law remains yet to be formulated. Notwithstanding all the discoveries of evolutionists, of which we have been hearing so much, we are still without an adequate and satisfactory statement of the group of laws constituting the evolutionary process. There is pretty general agreement that, as a matter of fact, there has been a gradual transition from unorganised living matter to the differentiated organisms we call *species*; it is taken for granted that they have been evolved somehow, but there is profound disagreement as to how the successive kinds have been produced. This lack of a definite theory, precisely stated and generally accepted by men of science, makes it hard for the apologist to speak with any confidence as to the bearing of the evolution doctrine on revealed truth. He has really not the material for a fully reasoned and assured judgment. So long as the *how* of the process is still in debate, until the scientific teaching shall have been clearly defined, the Christian thinker is merely a spectator—no doubt an interested spectator—of the discussion. The methods by which it pleased God to shape the countless kinds of living things should be treated by the student of Scripture as a quite open question. Religious belief is in no way particularly concerned in defending what is known as the special creation hypothesis. There is nothing in the Word of God making it incumbent on a believer to hold that the various species of organisms were at the beginning created as we now see

them, and that they have remained unaltered since. It is often assumed that the Church is chargeable with this theory. The fact is, the Church has kept an open mind on the purely scientific question. Whatever credit or discredit attaches to the special creation hypothesis is to be set down to men of science, and not to the leaders of thought in the Church.

The contention that our choice must lie between special creationism and evolution is unfounded. The alternative proposed is a fallacious putting of the case. Nature does not lend itself to sharply defined alternatives, with their unqualified yea or nay. They seldom fit into the complexity of the cosmos.

The anti-theism characteristic of certain evolution theories does not consist in undertaking to trace a gradual passing from less developed to more highly organised forms, but in affirming principles that are inconsistent with a spiritual view of the origin and government of the universe. When evolution is laid down as the regulative law over the whole field of the Knowable, Christian theology apprehends that it is face to face with a hostile dogma. Faith cannot accept a theory which in effect makes man, with his self-consciousness, a by-product of the atomic ferment. To identify the psychical and the physical; to teach, as Spencer does, that the entire history of the world, including the mental, moral, and religious in man, is a process of differentiation, wherein a boundless homogeneity passes, by operation of dynamic law, into multiplex modes of physical force and psychic life and self-conscious mind, is manifestly to conflict with the Christian view of man and nature.

A purely physical theory of the evolution of organic life is, from the Christian standpoint, difficult of acceptance. But to carry the physical into the higher field, and to proceed on the assumption that spirit and soul are but modes of force, and that force is a function of matter, is to render the evolution hypothesis impossible of credence by those who receive the Christian faith.

In attempting to account for man, Evolution presents difficulties that are, as it seems to me, insurmountable. Professor Huxley expressed the Darwinian doctrine in a sentence when he said, "Man—physical, intellectual, and moral—is as much a part of nature, as purely a product of the cosmic process, as the humblest weed." If we accept this position, it will, I am persuaded, be impossible to make room in our creed for some of the most vital truths, spiritual and ethical, inculcated in the gospel.

The ready acceptance of the Darwinian account of man's descent seems to me not a little owing to lack of imagination. No effort is made to see the course of change so lightly conceived to have taken place. Consider what the evolution of man—body, soul, and spirit—from a wholly brute ancestry really means. Try to think the fact. It is not the age-long process that will stagger you. God has abundant time at His disposal. He needs not to hurry. It is the ugly and repulsive products that emerge all along the way at which one stumbles.

Let us see, if we can, a bit of the long succession. Animal nature is supposed to have been raised in one line of ascent to a state approximating the human. The arboreal ancestor of man is at this stage still altogether brute. One of these creatures, we are to imagine, shows characteristics of intelligence that differences him from his fellows. Though wholly and merely animal, he gives promise of something higher; yet for generations his offspring cannot be spoken of as human, for the change upward is determined by the struggle for life, and is, on Darwinian principles, gradual and slow. When at length some of his descendants have become clearly distinguishable from the sheer brute, and might be marked as a new species, it is to be remembered they are as yet without articulate speech. Then follows a period—how long science cannot guess—during which a strange and repellent condition of life exists, the human and sub-human freely intermingling, with consequences which may be conjectured but may not be described. In this transition stage we trace the true characteristics neither of brute nor of man. The simplicity, and in a sense purity, of our animal life, guided solely by instinct, is superseded by a semi-rational and inferior order of humanity. The instincts that regulate the sensibility of the creature, without reason, have been broken in upon by gleams of rationality sufficient to produce disorder and to deprave, but not adequate for effective guidance. Realise if you can that inhuman and repellent spectacle; follow the gradual forming of man through the long struggle until at length intelligence becomes supreme, and the *homo sapiens* arises out of the bestiality and blood. The picture is too hideous to be presented in detail. The suggestion of it is enough to make one feel confident that it was not thus the Divine Father introduced His sons upon the earth. From some such account, offensive to our best feelings, the Christian evolutionist can only find deliverance by an appeal to miraculous intervention. But in making this appeal he parts company with Darwin. To

invoke miracle is to despair of science. It is to acknowledge that natural law will not wholly account for man.

There are some points at which the Darwinian anthropology is evidently at variance with revealed truth.

The Word of God goes on the supposition that there was a first man, from whom the human race is descended. But on the evolution hypothesis there is no first man; there could not be. It is mere romancing to imagine that once upon a time there was born of a sub-human mother a baby animal, who, when he grew up, exhibited powers of mind so remarkable that he was distinguishable as the first man. The evolution theory has no room for that extraordinary child. But when you have got rid of a first man, and have put in his stead, as the evolutionist must do, a transition stage from the sub-human to the human, you have unquestionably broken with the teaching of the sacred writers.

This theory also renders null the revealed doctrine of a Fall. There cannot be a fall—that is, a fall in any real sense—in the course of the upward movement from the brute condition to a fully evolved humanity. Even if we assume—which on the hypothesis is an illegitimate assumption—the mysterious emerging of a creature of more than brute intelligence and higher than animal feeling, the ancestor of the human race, he is not the first man of Scripture, the Adam who fell from a state of innocence by disobeying the declared will of God. That superior animal, supposed to have come into view, could not possess the moral nature which would warrant us in giving to trespass the dread significance attached by Scripture to man's first disobedience. In the most favourable view that evolution can give of him, that primal representative of the race has not attained the moral development that could make probation possible. He is human, but only in a rudimentary form. In his animal nature he is highly evolved. His physical organisation has been formed through countless ages to the instincts and habits of a merely animal mode of existence; it has been adjusted solely to animal needs. In relation to these, the automatic activities have been correlated, and these correlations have become "fixed functions of fixed structures." This product of ancestral evolution forms the lower nature, and the higher is, "in rudimentary form, human." Manifestly, there are not here the conditions precedent to what, in any valid ethical significance, can be called a fall. Think how the case stands. A poor, half-witted—hardly half-witted—creature, chiefly brute, is, on the supposition, required to choose between the

impulses of the higher and the lower nature. In resisting the motive-force, say, of passion, he must break up and overcome organic habitudes, shaped and fixed throughout an immeasurable past, and recorded principal and interest in his physical economy. What a hopeless task!—a fore-doomed failure. The nineteenth century Christian, with all his advantages, finds it hard to stand; but this primitive man was subjected to a vastly more trying test. With no more than the undeveloped rudiments of humanity in him, without articulate speech, with no knowledge of God, with no companion intelligence, with no society but that of his sub-human, tree-climbing kindred, he is called upon to follow the glimmering reason evolved in him; and if he fails, he is to be visited with the penalties that are justly laid upon those who rebel against the moral law of God. Surely to discover the original sin of man, as has been done in a fall of this sort, is to render the ethics of the Scriptures absurd.

The evolution doctrine of man's origin is also inconsistent with the Scripture conception of sin. Between the morally good and evil there can be, on evolution principles, no radical and eternal difference. They are both in their origin one. Moral evil, like an imperfectly developed limb, is a blemish, not an iniquity.

The altered meaning of sin gives an altered meaning to the redemption offered in the Gospel. That redemption, as Scripture presents it, is God's undoing of the evil work of man. In an evolution view of humanity, redemption would be God's repairing of the evil which had arisen necessarily in the course of His own working. What need for atonement, if sin be but an incident in the process of man's evolution into sonship!

To reconcile religion and an anthropology based on evolution, a middle course is sometimes adopted. A special act of Divine intervention is represented as having taken place when the spiritual nature was imparted to man. God, it is supposed, selected a highly evolved organism, and imparted to it a rational soul, and so made of this well-developed animal a being who was consciously a child of evil. Such a view might perhaps be made to satisfy the requirements of Scripture; but then it is scientifically worthless, for it assigns to man, not a natural but, in the fullest sense, a miraculous origin. It makes large calls on miracle. The chief difficulty in accepting this *via media* is to see how the two natures are to be adjusted in the first man. The animal in him is assumed to be the product of evolution from the primal protoplasm. In that merely brute nature a divine spirit is implanted. The resulting ethical

condition cannot be readily apprehended. Indeed, it would seem as if a preparatory miracle would be needed to first de-animalise the organism, and make it a fit abode and suitable instrument for the inbreathed spirit. But when this had been done, the child of God thus created would be in a most uncongenial environment. Surrounded by his brutish kindred, from whom he is separated by the possession of a spiritual nature, he would stand alone. There would be no "helpmeet for him," unless, indeed, another series of miracles were wrought to provide one. And if we crowd into the transition from brute to man so much miracle, we might just as well adhere to the old story.

With the utmost willingness to hearken to the words of scientific wisdom, ready to wait at the posts of her doors, and learn how the worlds were framed, and especially how man was fashioned, one seems to get no satisfactory disclosure on crucial questions. At the most critical points we are thrown back on the supernatural; and so we find ourselves, at the close of this enlightened century, in the acceptance of a miraculous origin of mankind, restored to the company of our spiritual ancestry of a pre-scientific age.

To discover a beginning for man as a rational moral being, we must look for it in some special work of God. If there was a first man, it is evident that science cannot show him to us in the making. Those similarities that suggest kinship with the lower creation are trivial compared with the marvellous faculties that prove him to be a son of God.

This question of evolution of organisms, including man, is part of a wide-reaching method, which aims at running the physical, the moral, and the spiritual into the continuity of one system of natural law—a trend of opinion that seems to me, not helpful, but in effect hostile to religion.

I must, however, conclude by calling attention to a principle important as a guide to the inquirer launching upon the ocean of current speculation. An interpretation of the cosmos, to be in harmony with Christian doctrine, needs to be dominated by two truths. The first—that prior to and behind all phenomena and all mutation—there is, as the primal mode of being, a Divine Spirit—the Personal God. Personal being—a most free spirit—is first of all, cause of all, sovereign over all. The second truth is, that man, made in God's image—a self-conscious personality—stands unique at the head of all creatures upon the earth, with capacities and powers that have not been evolved from a brute ancestry, but have

been derived directly from God. Over against a philosophy whose formative conception is evolution, let the apologist place a philosophy whose formative conception is personality. Natural science will then fall readily into its true relation to Christian thought.

The Rev. JAMES KIDD, D.D., Glasgow, then read the following-Paper on

METHODS OF BIBLICAL CRITICISM.

The methods of Biblical Criticism, as of other branches of inquiry, are determined by the object sought and the materials to be handled. These define its scope and the principles by which its procedure is to be governed. The object sought is a right estimate of the Scriptures as documents. It aims at answering the question, What is the value of these writings as records of what took place and reports of what was spoken? Can they be regarded as trustworthy compositions, the contents of which may be accepted as the basis of faith and the rule of life and practice? And the materials available for its purpose are the Scriptures themselves. To these it is practically limited in its endeavour to answer the questions presented to it. Its task is to examine and interrogate the sacred writings with the view of discovering what testimony they have to offer concerning themselves and what guarantee they supply of their credibility. It is sometimes suggested that its work is to detect errors and expose weaknesses. But this is not the case. The result of its efforts may be the detection of error and the exposure of weakness, but that result is incidental to the main purpose, and not the main purpose itself. It is due to the strict demand made for truth and fact, and ought to be welcomed as contributing to the satisfaction of that demand. The opinion that Biblical Criticism is not simply investigation for the purpose of discovering the actual condition of things, but an attack on the Scriptures or a course of procedure that has as its aim the setting aside of existing theories regarding these, prevails in some quarters, and creates a prejudice not merely against views announced as the fruits of criticism, but against criticism itself. And this mistake is countenanced and confirmed by the language employed by some scholars. These contrast the terms "critical" and "conservative" or "traditional," as if criticism must necessarily issue in a reversal of previously accepted positions, and as if those who maintain these positions or refuse to adopt changes suggested are uncritical in temper, content to receive and hold without inquiry or reflection the estimate

of the Scriptures that has been handed down to them. This is unfair not only to those who are conservative in standpoint, but also to Criticism. Criticism is investigation, and may lead different men to different conclusions; has, indeed, led different men to different conclusions even within the circle which claims to be critical. It is therefore both unwise and unjust to identify criticism with a particular theory or with a special tendency.

The need for Biblical Criticism lies in the difficulty which the Scriptures present to us when we read them carefully and thoughtfully. Even after Textual Criticism has done its utmost to provide us with a correct text, we cannot rest satisfied. For just as the various readings found in the MSS. render it necessary to examine the received text in order that we may come as near as possible to the original, the discrepancies with which we seem to meet in the contents render it necessary that inquiry be instituted in order that these may be explained, or by alteration or rearrangement of the subject-matter be removed. This inquiry is the business of the Higher Criticism, and its line of action is determined by the nature of the Scriptures. Viewed generally, these are historical in character. They trace, or at least profess to trace, the course of a great movement from its beginning in primitive times to its culmination in the establishment of a universal religion. This being so, they must be consistent, in the sense of being free from contradiction as to matters of fact. If, for instance, institutions and events have a place in the narrative at a period long prior to that at which they are said or can be shown to have originated or occurred, it is evident that there must be error somewhere, and that to the extent of that error at least the record is faulty. And that something like this appears to be found in certain parts of Scripture cannot well be denied.

How, then, are we to proceed with the view of testing the consistency of the Scriptures? We cannot apply to them any external standard. That we have already seen. We must judge them by themselves. Self-consistency, and not conformity to or harmony with a condition of things described by an independent authority, is the claim that has to be met. This implies that we must endeavour to discover what exactly the record is with which we have to deal, and having discovered this, we must ask whether or not it is harmonious with itself. In other words, we must seek, by a study of the sacred writings, to apprehend the details of the movement sketched therein; and then, having before our minds all the facts embraced in the narrative in the order in which they are given, we

must determine whether or not these as narrated are in agreement with each other, and with the genius and spirit of the history as a whole.

But when we turn to follow the course indicated, we are compelled to recognise the composite character of the Scriptures. These are a unity indeed, but a unity in diversity. They are not a single continuous narrative by one hand, passing from stage to stage, describing successive epochs and marking their relation to what has gone before and to what follows, but a collection of writings by different authors, diverse in form and aim, all bearing on the one movement, but bearing on it in different ways and contributing to its apprehension in different degrees, and lacking those definite marks of time that would enable us to assign to their contents with certainty their proper place in the order of events. Such being the case, we must begin, not with the whole, but with the parts. We must proceed from the books to the Book. We must endeavour to settle in the case of each writing such points as the date, the authorship, the unity, the authenticity. These matters, in many, in most cases, demand careful consideration, many documents having come down to us from a more or less remote past without any certification beyond that which tradition supplies.

In the present connection, some of the points indicated are of more consequence than others, and some are of more significance for some books than for others. The authorship and the unity of the several books are of subordinate import. The question of vital interest concerning the Pentateuch, for example, is not whether or not it was written by Moses, but whether or not what is written about Moses is true. And it matters little whether or not all the prophecies that appear under the heading Isaiah were uttered by that prophet, so long as they are Divine communications, speaking home to the conscience and the heart, convincing and converting, purifying and ennobling, comforting and encouraging all who in sincerity listen to their words of wisdom and tenderness.

As to the dates of the various books, it is in many ways desirable that these should be ascertained. But this is more important in the case of some than in others. The time at which the historical books were composed or compiled is really of little moment, because a late composition or compilation may be as accurate as an early one, provided that the author or compiler has at his command reliable sources of which he can make use. From the mere date of the production of a volume no safe conclusion can be drawn as to the validity of the account given in it of past events. Its credibility must be decided on

other grounds; in the present case, on its agreement with established facts in the line of the incidents recorded. It is different with the prophetic books. These contain appeals addressed by the prophet to his contemporaries. For the most part the utterances they report find their basis and starting-point in the circumstances in which the speaker found himself. They thus reflect the age in which they were delivered, and supply us with information, often the only information we possess, of the period to which they refer. And inasmuch as such information, since it furnishes assured historical data, is essential to the discussion and solution of the problems that present themselves, it is of the utmost importance that their dates should be known. If we are in doubt as to the times which they depict, we cannot apply the facts which they state or imply as standards by which to test the accuracy of the historical records.

But the main question regarding the sacred writings is their authenticity. To this the other questions noted lead up. It is, indeed, in virtue of their bearing on it that these have for us special interest. Our anxiety to reach certainty as to the date, the authorship, and the unity of the several books is to a large extent due to the light that these, if known, would shed on the trustworthiness of the books, and if it could be shown that the books are not trustworthy, it would not avail much that we could reach certainty as to their date and authorship and unity.

With the question of authenticity we necessarily pass from a consideration of the parts to a consideration of the whole, or rather from considering the part by itself to considering it as a part and in relation to the whole. In dealing with the other points we follow mainly the lines of Literary Criticism; in dealing with this we follow mainly the lines of Historical Criticism. It is well known that, working on these lines, critics have been led to very different conclusions. It is impossible for me to state, still less to discuss, these in so short a paper as this. Their treatment, indeed, scarcely falls within the limits of my subject, which is *Methods*, not *Results* of Biblical Criticism. Instead, therefore, of considering the different views held by different schools, I shall, in the time that remains to me, mention briefly some points that should be kept in view when we apply to the Scriptures the principles of Historical Criticism.

1. We ought not to bring to the consideration of the subject a theory of historical development, and insist that the course of events which we have to consider must be made to harmonise with it. Pre-suppositions should be laid aside, and the evidence adduced judged

on its own merits. To assert that the history, of which the Bible is the record, must have travelled along a certain path, the path that can be traced in the case of nations other than the Jews, is unwarranted and illegitimate. We are not entitled to say that the people of Israel must have struggled upwards by the ordinary stages, from a purely natural religious condition to a condition of high spirituality, and to deny *à priori* that at a special epoch it came under a special influence by which it was separated from other nations and started on an abnormal course. Whether that were so or not must be decided by a careful and unbiassed examination of the facts. Our theory should be drawn from the facts, not imposed on them. To begin our investigation with a denial of the supernatural in the form of Divine control and manifestation, is to assume what is under discussion. Whether or not there was a communication to Moses in virtue of which Israel was constituted a chosen people, whether or not there were miracles and prophecy, these, and matters such as these, are to be decided by candid inquiry.

2. We ought not to assume that, if at the beginning of the nation's history a code of laws were promulgated and a form of worship instituted under Divine guidance, these would be duly honoured and fully observed at every subsequent period. A Divine communication to men, whether in word or ordinance, is an appeal to men which may be neglected or only partially respected by them. Such communication, as essentially moral and spiritual, leaves room for the exercise of human freedom, and consequently there may be failure to meet its demands, even declension from the level reached by regard for it. The absence, therefore, at a particular epoch of certain customs or arrangements provided for in deliverances assigned to a period prior to that epoch, is not of itself proof that these deliverances were not actually given at the earlier stage.

3. The argument from silence must be used with great caution. It must not be inferred that because certain things are not mentioned or referred to by the prophets and other writers, they did not exist in their day or had never existed. In order to justify this inference, it must be shown that the things in question fell within the range of the prophet's message or the writer's purpose.

4. Different accounts of the same events or epochs are not necessarily opposed to each other, so that if one be accepted the others must be rejected. A subject may be approached and dealt with from different points of view, or different incidents and different elements in national life may be seized and described by different writers. The

contents of P. (*e.g.*) ought not to be pronounced the production of a late age projected backward into an earlier setting merely because they differ from the contents of J. even when referring to the same periods. They may be only a narrative from a special standpoint embracing what is in harmony with that standpoint, and what might well be neglected by a writer occupying a different standpoint. The difference may, of course, be so great as to amount to opposition, and in this case dates must be assigned in harmony with the special features.

5. In testing the credibility of statements by their harmony with the general course of events, we should be careful to take a sufficiently wide survey. We ought, in truth, to take in the whole history, and not confine ourselves to sections of it. And in this connection we should remember that the New Testament is vitally related to the Old—is, indeed, the continuation of the history begun and carried forward in the Old, and may, therefore, shed light on the problems raised by the Old. The references by Christ and His followers to Old Testament history, and the close connection assumed by both to exist between the Old Testament ritual and the sacrificial work of the Messiah, demand attention in the discussion of questions concerning the early condition and institutions of Israel.

6. We should not forget the fragmentary nature of the records we possess. For long periods we have only a few pages. And these, so far from furnishing a detailed account of the state or the course of affairs, frequently offer only incidental references and general remarks. These brief and indirect statements ought not to be treated as if they were complete and detailed narratives.

So far no reference has been made to inspiration. Regarding this it must suffice to say that Criticism is in no sense a denial of it. The object of Criticism, indeed, is to discover the inspired word, in order that, having done so, it may supply what is necessary for the accurate apprehension of the inspired history. For, after all, it is the inspired history that is of importance. What we want to know is what God did amongst men, by men, and for men. We wish to learn what the revelation is which He has given of Himself, and what the provision He has made for the spiritual wants of men. These things we can learn only by getting back to the inspired Word. And to reach this is the aim of Biblical Criticism. To it we owe much. By it things hard to be understood have been made plain. On many portions of the Bible that were obscure and perplexing it has shed light, disclosing a wealth of meaning and a wide

range of reference. Not seldom has it made the dry bones live, clothing with flesh and blood bare fact and bald statement, investing with human interest and charging with human sympathy names of events that, apart from its vivifying touch, were cold and dead, incapable of quickening and stimulating to highest endeavour and noblest achievement. Doubtless its course has been marked by eccentricities and extravagances. Critics have not always moved with caution or handled their materials with discretion, and have at times startled and offended us by hasty and ill-considered and extreme views. But we do not act wisely when we reject all because we cannot accept all. We should rather with open minds consider earnestly and reverently what is offered to us in the way of explanation and interpretation, believing that He who, speaking and acting at sundry times and in diverse manners, has given a revelation growing in fulness and clearness, will grant unto us the spirit by which holy men of old did speak and write, that, as the Spirit of truth, He may guide us into all truth, and enable us to discern the things of the Spirit.

The Rev. Professor A. C. ZENOS, D.D., Chicago, read the following Paper on

THE FUNCTION OF THE CHURCH IN REFERENCE TO BIBLICAL CRITICISM.

There are four possible attitudes of the Church towards the critical study of the Bible. The first is that of indifference; the second, that of determined antagonism; the third, that of servile submission; and the last, that of careful cultivation and control.

The second and third of these attitudes may be dismissed without discussion. No one will take the ground that the Church should either decidedly oppose the work of the critic or that she should set him up as a sort of pope, to dictate to her her doctrine of Scripture. Our choice is, then, between the attitudes of indifference and that of harmonious relation. But the attitude of indifference does not harmonise either historically or logically with the theory of the Church for which this Alliance stands. All the Confessions of the Reformed Churches have included articles as to the nature and authority of Scripture. If they have done nothing else, they have carefully defined the limits of the Canon. If it be said that this was undertaken exclusively in opposition to the attempts of the Roman Catholic Church to adopt and incorporate the Old

Testament Apocrypha into the Canon, and not inclusively from mere scientific diligence, it may be answered that the principle is not invalidated by this fact. Whatever the motive, the Reformed Churches have been vitally concerned with the question of the nature and content of the Bible. And from the nature of the case it could not be otherwise. The Reformed Churches planted themselves more decidedly and unambiguously than any other Christian body on the Scriptures, as the only rule, the only infallible source of truth and guide in conduct. All that might affect the faith on this article could not, without suicidal inconsistency, be relegated to a secondary place.

But it may be said: Is not all criticism in the intellectual sphere, and is not the Church a spiritual organism? How is it consistent with the spirituality of the Church that it should concern itself so much with the mere intellectual questions involved in criticism? The answer is: Such a function as a purely spiritual one does not exist in reality, no matter how readily it may be distinguished, defined, and outlined in thought. Every change in the intellectual sphere reacts on the spiritual life. As a consequence, there emerge altered conditions in the latter, which the Church cannot ignore or neglect. The Church, especially as conceived of by the Reformed branch of Protestantism, has always interpreted its task as, in the broadest sense possible, the care of souls. Viewed from the point of view of Biblical criticism, therefore, the Church may be said to include two classes of members, a larger and a smaller one. The latter is the class of those who are specially interested in the questions of criticism; the former consists of those who take the Bible in its most usable form, as translated into their vernacular, and believing it to be the Word of God, use it faithfully and diligently. It is the function of the Church to make each of these classes useful to the other. Each of the types has that which the other lacks. Each may help the other. They are like the sexes, complementary to one another and imperfect without each other. And it is the function of the Church to bring them together and unite them in the holy bonds of matrimony.

The two types of the Church's wards above delineated are, at the present juncture, in imminent danger of alienation from one another on the particular doctrine of Scripture. A gulf has been in the process of formation within recent years between the scholar and the lay types. Not only among English-speaking Christians, where the most humble of laymen claims the right to challenge the

views of the most learned specialist, if they contradict his Christian consciousness, but even among the Germans, accustomed for generations to tacitly recognise the authority of the specialist, and adopt his conclusions without undertaking very carefully to sift his logical methods, there has arisen the spirit of antagonism between the two corresponding types. The pastors and the universities are said to have become separated by an impassable gulf, and there are signs of the establishment of a new university, to be manned by men drawn from the ranks of pastors. Whatever the issue may be in the great empire that has done so much to promote the cause of truth, and especially of Biblical learning, it is manifest that a similar division between the academic and the lay type of Christian is not only possible, but inevitable, unless the Church step in and exercise her mediatorial function. Fortunately, the Presbyterian form of polity recognises the legitimacy of all those means which can be used to secure the co-ordination and harmonisation of the divergent tendencies.

This form is based on the right and wise assumption that progress in all things must be made by the different sections of the body *pari passu*. The wise general cannot allow the advance-guard of his corps to go so far in the lead that it will cease to be an advance-guard. Neither can he allow the rear-guard to lag behind so far as to lose its place as a rear-guard. So the wise Church cannot allow either her scholars to take positions for which her membership has not as a body been made ready, nor her rank and file to retard too much the march of true and devout scholarship.

But if it is imperative that the Church shall take this attitude towards criticism of the Bible, the practical question which arises next is, What does this attitude involve? What must the Church do to perform her whole duty towards all the varying types of her membership?

1. The Church must assume the office of a patron of Biblical criticism. In the capacity of a patron, she must encourage this form of intellectual work. This necessarily involves a certain amount of liberty for the critic to depart from traditional opinions. When it is assumed that tradition has brought down to us the truth, the whole truth, and nothing but the truth, with reference to the subjects with which criticism is concerned, it is not only taxing faith in the trustworthiness of weak and fallible human testimony beyond the point of its endurance, but also putting a handicap on the critic as he begins his work which cannot but hamper and

hinder him. If he is to start on his labours with the result already predetermined for him, he must cease to be a critic and become an advocate. It is not just, it is not fair, that the critic should be expected to practise his art simply to bring support to a predetermined result. It may be impossible to approach the tasks of Biblical criticism without philosophical and theological postulates, and the Church may insist that the critic's philosophy and theology shall be sound; but there is a vast difference between theological or philosophical postulates, which must be somehow reconciled with the results attained through critical processes, and the historical assumption that certain things are historic facts, an assumption which at once binds the investigator hand and foot.

The Presbyterian polity assumes the naturalness of progress throughout the whole realm of theological science. This means that as soon as there is sufficient certainty in the answers to the questions that may at times be debated amongst us, or, at any rate, as soon as there is an approach to unanimity of belief or sentiment, we are ready to march forward. It is the high prerogative as well as the bounden duty of the Church not only to conserve the truth, which she may at any single period of her existence be possessed of, but also to add to its fulness and harmony, and to purge it of all remnant of error. For the performance of this important duty she has devised methods deemed both safe and effective. It becomes her, therefore, in consistency to her attitude towards progress, to decline to be pushed off from this sane and strong position to one of uncompromising opposition to change from the traditional views. If she shall perform her function as patroness of Biblical criticism, as of all other theological sciences, she must recognise a large amount of liberty in those of her servants who are devoting their energy to this field.

Furthermore, she must recognise the need of patience, and must insist on its recognition by those who may not be aware of the lengthiness of the critical processes and the tardiness in the appearance of safe results. The tree of criticism has thus far proved itself to be a tree of slow fruition. It must not be assumed that the work of the investigator is brief and simple, and capable of being accomplished by a few bold strokes. It is, on the contrary, a large task, and demands many slow and tedious steps. Before any results can be announced as definitive and final, it is necessary to examine and re-examine, to retrace one's course, and often come back to that which appeared settled, and declare it still open. The questions

in dispute are intricate, involving many subtle lines of reasoning. Witness the very recent entrance of Biblical criticism into a new stage, which has been denominated its archæological phase. Just as the critics of a well-known school were settling down with great complacency to an all but universal verdict as to certain facts affecting the credibility of the Pentateuch, the voice of the archæologist was heard, calling attention to certain facts brought to light by means of his science. On examination it appears that, in the light of these facts, theories put forth boldly as positively established must be not only revised but abandoned. Others more in harmony with the new light must take their place. For all the practical purposes in which the Church is interested the task of criticism is endless. This liability to resolve that which has been crystallised calls for faith and patience to await the end of discussion. But if criticism is even to be allowed, to say nothing of its being encouraged, by the Church, as we have already posited, it must be allowed to live and act in accordance with the laws and conditions of its own being; and one of these is the possibility of endless discussion.

2. It behoves the Church to regulate and control the course of criticism. The Church must maintain her prerogative of deciding whether certain views are in accordance with her existing Standards, and whether, even though in accord, their circulation among the unscholarly in her membership, without some preliminary instruction, is opportune or safe. If she shall exercise control at all, it must be of such a nature as to secure the easiest and most effective introduction of new truth into the old system.

But what means has the Church for exercising this control? First of all, the judicial mode of procedure affords a sufficient mode of testing the temper and preparation of the Church for the reception of views varying from those that have been held. As this procedure is a vital part of the Presbyterian system, it is not easy to see why any loyal Presbyterian should object to it. It involves risks and hardships which are likely to be considered too great to encourage its free use. Hence we hasten simply to name a non-judicial mode of procedure which it would be well to elaborate. There is a provision in our constitution which, under the term of "cases of conscience," affords an opportunity to those who may suspect that they have reached conclusions at variance from the views held by their brethren, to refer these views to their peers for discussion, and may ask for a decision as to their harmony with the

accepted Standards of the Church. This principle, it is true, is seldom, if ever, used. But why should it be allowed to remain inoperative? The Church has need of it. Let it be brought to the attention of scholars and laymen. Let the critics and scholars be encouraged to consult their brethren of presbytery as to the new light which they think they have brought to bear on Scripture. Such consultation would result in a twofold good. On the one side, it would test the temper and readiness of the Church to receive the new light; on the other, it would serve as a beginning in the process of preparation, a campaign of education, whose ultimate issue could not fail, under the guidance of God's Spirit of Wisdom, to prove beneficial, whatever the fate of the scholar's views.

Discussion was now in order.

Professor LINDSAY, Glasgow.—I apprehend that the subject of Dr. MacVicar's paper is one of the most interesting, subtle, and difficult problems which theology has had to face, and which faces it now. What is the connection between philosophy and theology? If you say, there is no connection, or that philosophy is rather a dangerous thing, and ought to be kept away, inevitably you will be led to the idea that there is not much philosophy in doctrine or in theology. But you cannot put down metaphysics without at the same time putting down doctrine in theology. When Dr. MacVicar said that we must not introduce philosophy into preaching, I very much agree with him; but I am afraid that he and I mean two very different things. The whole history of theology shows that philosophy and theology have always gone hand in hand. Philosophy has continually gathered itself up into something like a working formula of the thought of an age. It is not so much that great thinkers have definite opinions, but that such men make, as it were, the intellectual atmosphere in which second-rate thinkers live and move and have their being, almost unknown to themselves. On the walls of the Catacombs are two frequent illustrations, Jonah and the whale, and Daniel and the lions. Now, it was impossible for the Roman artist to draw or conceive of Jonah and the whale unless he had something in his mind, some artistic premonition; and the only artistic premonition which the whole of artistic pagan art gave him was Orion and the dolphin. Just look at those representations of Jonah in the Catacombs, and see whether you don't get there a kind of reproduction of Orion and the dolphin. In the same way, pagan philosophy had wound itself round Christian thought, and had

moulded it in one way or another. Thus, you have the great doctrine of the Person of Christ, working out not merely in the ideas of two different schools of theology, but in the school of Antioch, bound hand and foot to Aristotle, and in the school of Alexandria so bound to Plato. Whether we think it is right or not, we have never been able to sever philosophy from theology. Professor Todd Martin has said that we ourselves cannot even discuss anything, whether in art, Biblical criticism, or theology, until we have seen it in the making. Who spoke through Professor Todd Martin's lips there? The great philosopher Kant. He taught us to see that we must look at things historically. Theology has given three things to philosophy. In the first place, Christian theology has made what we call—oh, philosophy itself, possible. Why, no thinker ever did or could understand the uniformity of nature till Christianity gave him the text. All things work together for good to his people. Modern science rests upon that New Testament text. No philosopher ever dreamed of the brotherhood of mankind till Christianity revealed the Father in God, for fatherhood and brotherhood are inseparable terms. And it is Christianity that has taught us that it is vain to discuss Capital on the one side and Labour on the other. You must put in a third thing—love, and labour as well as capital.

Professor SALMOND, Aberdeen.—These Papers seem to me to be admirable in respect to their spirit, their reasonableness, and moderation. They will not excite much controversy or discussion amongst us to-day, for on the points raised by these Papers we are all very much agreed. It was well pointed out that Biblical criticism is a matter of necessity. It is simply a method of regulated inquiry, according to the laws which are applicable to other writings, into the circumstances under which the Sacred Writings were composed, and the purposes for which they have been given to us. If one simply takes in the broad outstanding fact, that God has been pleased in His grace to convey to man a revelation of Himself through a literature, then everything else which has been contended for manifestly follows. A literature has its own characteristic forms, a variety of forms, and its own particular laws, and it belongs to Biblical criticism to ascertain for itself what the forms are of the different books which we have under the title of Scripture, and what are the laws under which they have been written. Now, the main thing is, if we recognise the necessity of Biblical criticism, to understand that it is a thing which is to be prosecuted in a purely historical spirit. It is a purely literary and historical study, and is concerned with no matters

that go outside of the proper definition of these terms. Of course you must begin this study without any presuppositions on one hand, or the whole process will be falsified. We must not begin as Strauss began, with the presupposition that there could be nothing supernatural, or as Bower began, in the presupposition of the Hegelian process. But, on the other hand, we on our side must take care to commence the study without presuppositions of our own as to the particular way in which God must have conveyed His mind to us through the Scriptures. That is the very thing to be ascertained as the result of our Biblical criticism. So it will be great folly on the part of the Church if she attempts to put any ban on well-regulated criticism, simply on the ground that there are critics and critics, and that there are some critics, not believing critics, who have indulged in speculations of a very fanciful and often very dangerous kind. Men of science have not been always the most cautious in their conclusions, and yet what folly it would be to reject ascertained science simply because there are men of science and men of science! I think we agree very cordially with the principle laid down by Dr. MacVicar, that we must not make questions of the inspiration and authority and infallibility of the Scriptures depend upon the answers which we may get to questions of date and authorship and the like. Let us grant and let us exercise a reasonable liberty on these questions—all the liberty that is given, say, within the limits of the Westminster Confession. No document speaks so strongly of the inspiration and infallibility of the Scriptures; but there is no confessional document that has refrained more from committing itself to broad verdicts on matters of date and authorship and the like. It limits no man to the view that in order to accept the Mosaic Books, or the Books of Kings, Chronicles, Joshua, and Judges, and the Epistles to the Hebrews, you must accept the Mosaic authorship of the former, and a particular authorship for the other, or the Pauline authorship of the Hebrews. It gives us the names of the books, but it does not commit us to the question of authorship; and I think no man need claim any wider liberty than the liberty really given him within the limits of the Westminster Confession.

Rev. Dr. Fox, Brooklyn.—I stand in doubt, and, in spite of Professor Salmond, I am still in doubt, as to the precise standpoint of the reader of the third Paper especially. Nor can I say, according to the classification of the writer of the fourth Paper, whether I am an academic or a plain Christian. But is it quite true that it does

not make any difference in our view of inspiration, whether the Mosaic authorship of the Pentateuch can be maintained? The last two Papers leave me in doubt as to whether that question of authority, which lies behind this question, has been satisfactorily answered, when it is said that questions of date and authorship make no difference. If there had been a third Testament, which contained a clear ruling as to the authorship of the Hebrews, that would have settled the matter. Let us apply the finest processes of literary dissection to discover what the New Testament teaches as to the Mosaic authorship of the Pentateuch; but I ask,—Did our Lord Jesus Christ teach nothing as to that question?

Leaving this subject, to me the great significance of the question at the opening of the twentieth century is the bearing of this higher criticism on the work of Foreign Missions. When you put an invading army of missionaries into the field to carry the gospel into heathendom, you must not change your base-line, unless compelled. We have put missionaries into Japan, and these questions of Biblical criticism have been introduced into that country already, and with these the whole question of the supernatural, so that we have the spectacle of the native Church in that country with its faith divided. Dr. Lawrence has profoundly said, that the creeds of the new Churches of the East should be taken from the high level of the nineteenth century; and we need the Confessions of Dort, of Heidelberg, and of Westminster. We need to keep within the limits laid down in these, not in any technical sense, but in their true sense. We need Biblical Theology; a truly scientific Biblical Theology, including, as one of its developments, Biblical criticism; including, also, a true doctrine of the traditional descent of the Canon as its necessary correlative, in order that, upon that basis, by the supernatural, upon which Christianity rests, we may establish what is called in question, the historical doctrine of salvation.

Rev. Mr. MACASKILL, Dingwall.—It has been said that it is not important, in the matter of inspiration, whether we hold to the particular authorship of such-and-such a document. Dr. Fox has reminded us that our Lord has asserted that Moses was the author of the Pentateuch. But, as a matter of fact, the Pentateuch itself states that. I was therefore amazed to hear it stated that it did not matter whether Moses was the writer of the Pentateuch or not, that the whole question was the truth of what was written. The Pentateuch itself says that Moses wrote these things in the plain of

Moab. Then we have to deal with the fact that our Lord said so. But it is said that our Lord stated the current opinion of His time. That is not the question. The question is, Did our Lord speak the truth? He knew what was true. Did He say Moses was the author of the Pentateuch? and did He state the truth? That is the question these critics have to face. Now I hold, on the authority of our Lord as well as on the authority of the Book itself, that the authorship of the Pentateuch is put beyond doubt. But I deal with a second statement, that we are to hold a critic who has difficulties about some doctrines simply as a critic. I am not dealing with critics outside the Church, but with members of Churches connected with this Council. The Confession of Faith has been signed by all these Presbyterian critics, and by so doing they have promised to uphold, assert, and defend the doctrines contained in that Confession. Now when a man by his criticisms undermines any of these doctrines, the Church should look narrowly into the matter and consider whether his criticism should be allowed when that criticism is contrary to the advocacy of doctrines which he had solemnly pledged himself to defend. The critics take liberties in this matter which unfortunately the Church allows. Now there are advocates as well as critics, and I would allow any man to go any length in giving freedom for the advocacy and research of the critic if he simply uses that freedom to elucidate the truth contained in the Word of God and adopted by the Church of which he is a member, for more effectively defending it. The critic must, however, adhere to the truths he has professed to uphold. A prominent writer said many years ago, that when a man had a difficulty about the Confession of Faith, he should submit that difficulty to his presbytery and let them decide whether he should continue to be a minister of that Church. That would be an honourable course, and a course with which every Church would deal most considerately. But when men forget their pledges and tear to shreds and tatters the doctrines they are solemnly pledged to uphold, I think there is a moral delinquency in the matter which ought to be severely visited.

Rev. Dr. HALL, New York.—I endorse the statement that has just been made as to the course that ought to be pursued by certain persons as indicated by the last speaker. But the point regarding which I would utter a sentence is somewhat different. There is a real place for true Biblical criticism. The Bible never has been in such circulation as at the present time, and the god of this world, the enemy of the Bible, has been devising and propagating forms of

attack upon it in the name of science and of philosophy. We need not be discouraged by that circumstance. On the contrary, let us be diligent students of our Bible. As such, let us strive to live it out. Let us teach our people to live it out; and while I don't think that it is desirable for us to bring these conclusions of the so-called higher criticism—which I venture to describe as the lowest criticism—while it is not desirable that we should formally preach and speak upon these topics, I am persuaded that there is a certain wisdom in occasionally calling attention to the answers that can be made to some of these imputations. I take it as one of the indications of the providential care of His Church, exercised by its King and Head, that in the departments of investigation that are now called Egyptology and Assyriology, we are getting the most remarkable confirmations of the historical accuracy of the Scriptures. We would do well by calling attention to these particular matters, and occasionally and fittingly, without parading ourselves as being eminent scholars, directing attention to the replies that are being given in an increasing degree and with increasing clearness in these two lines of inquiry and investigation that we have come to describe as Egyptology and Assyriology. I am one of those who believe that there will be continued study upon these lines, and that the farther it is carried the clearer will be the demonstration that the Word of God is true, through and through, from beginning to end. If critics and others question us about the mode of inspiration, there is an answer that I have always felt perfectly free to give them, "Regeneration is the work of the Holy Spirit;" and if any man insisted upon my telling him the *modus operandi*, how that thing was to be done, I could quote the words that our Blessed Saviour used to a learned and scholarly man, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And precisely so in the matter of inspiration; we have the blessed and glorious fact, and we are not required to explain to these so-called higher critics the *modus operandi*.

Rev. Professor ORR, Edinburgh.—I think that there is no subject at the present moment requiring to be more carefully and cautiously handled than the relations between criticism and the Bible. We have heard that there are extreme critics and non-extreme critics, and that there are also extreme ways and more moderate ways of dealing with the subject. When Strauss published his "Life of Jesus," and the Prussian Government endea-

voured or wished to take action against him, Neander said that the better plan would be to refute him. And I think, although I am not peculiarly enamoured with a good many of the conclusions of some critical scholars, that the real safety of the Church is not so much dogmatically to condemn, on this or that ground, the new theories that are coming up, as to set oneself to the study of the whole situation in relation to the vital essence of our Christian faith; to see how they stand related to each other, and where criticism has gone wrong or gone into untenable positions, to blow it up from below, by getting beneath it, and showing where the error has come in. I agree with many of the remarks that have been made by all the speakers on their different sides, and I disagree with a good many that have been made by some of them. We all agree that there is a necessity for criticism—every one is agreed on that point—and we all agree that our criticism should not be entangled with presuppositions that absolutely foreclose every question before we begin investigations. I cannot agree, however, that you ever can have any criticism which is absolutely free from presuppositions. You may have a theorist who starts with the view that there is no supernatural in the world, but, on the other hand, the Christian cannot come with a blank mind to that subject. If he has faith in Jesus Christ, and in the gospel, and in the developed revelation of God, he necessarily comes to his work with that faith or conviction in his mind, and this presupposition undoubtedly and legitimately determines the man's position at every step in the advance of his investigations. The criticism which is engineered by an analytic theory of development must always be, in its details and in its outcome, a different theory, and have a different result, from that which has as its centre and as its moving force an earnest faith in Jesus Christ. That is why I feel a little regret that so many throw themselves into the arms of some of these theorists, some of whom undoubtedly have presuppositions that the Christian Church never has received, and never will receive, and which colour the details of the theory far more than is sometimes allowed. There is just one other remark that I wish to make. It is true that our view of the Scriptures—of inspiration, for example—is not to be bound up with particular conclusions as to date and authorship of particular books. In a general way we all admit that; but I feel a difficulty in admitting that the critical view most generally current at the present time is only a mere question of the date and authorship of particular books. I feel that it is more than that. It goes

into the very vital essence of the history, and enters into matters which are far more serious than any mere questions of date and authorship, and the whole matter would require to be gone into in a much more thorough manner than has been done in the excellent Papers and statements we have heard to-day.

ST. ANDREW'S HALLS, GLASGOW,
Wednesday, 24th June 1896, 8 p.m.

The Council met according to adjournment, and resumed its sessions—the Rev. T. P. STEVENSON, D.D., Philadelphia, in the chair.

After devotional exercises, the Order of the Day was taken up, and the Report of the Committee on Sabbath-schools—Eastern Section (see *Appendix, Reports*, pp. 135–143)—presented by the Convener, the Rev. GRIFFITH ELLIS, Liverpool.

The Report being held as read, Mr. ELLIS said:—For the first time the Sabbath-school Committee is divided into two Sections—Eastern and Western—each presenting its own Report,—an arrangement which has evidently considerable advantages. But it happens that one sentence in the Report which I have the honour to submit to the Council appears at first sight to be inconsistent with a statement made in the Report to be presented by Dr. Cochrane. According to that statement, “the statistics of the Sabbath-schools connected with this Alliance show a large increase in attendance during the past four years.” And the sentence in our Report reads as follows:—“That in some of the Churches there has been recently a somewhat serious falling off in the number of those under instruction in the Sabbath-schools.” This language is perhaps a little too strong; but it was occasioned by the fact, that those of the Churches belonging to the Alliance reported a decrease last year amounting between them to 3132. These are: the Free Church of Scotland,—a decrease of 944; the Presbyterian Church of England,—a decrease of 1627; and—I regret to confess it—the Presbyterian Church of Wales,—a decrease of 561. Taking the four years together, there has been a very great increase; and taking all the Churches together, even for last year, there was a very considerable increase. But it will be readily admitted that the slightest decrease in the number of our Sabbath-school

members ought at once to be seriously considered, and its causes carefully investigated. On the whole our Report is encouraging. It shows that our Presbyterian Churches are fully alive to the importance of Sabbath-schools. They are willing to provide at great expense suitable buildings for them, though in this respect we on this side of the Atlantic are still far behind our brethren in America; they have amongst their members scores of thousands of Christian men and women who devote their time and their energies to the work of teaching in the schools; and they also show a commendable anxiety to devise various methods to make the instruction given in them more systematic, more full, and more effective. There is nearly everywhere a system of annual examinations which is productive of great benefit. But in some places it is found difficult to improve the instruction and at the same time to secure an increase in the number of scholars.

And yet there are serious deficiencies in our Sabbath-school system. The first is the want of training for our teachers. Children who are taught in the day-schools by men and women trained for their profession, are not slow to detect the difference when they come to the Sabbath-scholar. I believe the noble army of voluntary teachers in these schools would be quite willing to take the training and to pass through the discipline necessary to fit them for their work, if only we could provide the training and the discipline for them. And I venture to submit that this Council could not be engaged in the discussion of a more important problem than this,—how to train our Sabbath-school teachers. I am glad to find that in some places this problem is seriously faced. I happened to be, last Sabbath, at Middleborough, and I was happy to learn that it received due attention there on the part of the Presbyterian Churches. The other defect which I desire to point out is, that the scholars leave the schools too early. This, I believe, is a complaint in all the Presbyterian Churches, with the single exception of the Welsh Presbyterians. Among them, the Sabbath-school is not an institution merely for the young; it is intended for all. Old men and old women in Wales continue to attend the school with the greatest regularity as long as they are able to attend any public services at all. At Newborough, in Anglesey, the superintendent of the school a couple of years ago was ninety years of age. And Welshmen are the same all the world over. In America, in Patagonia, and in Australia, they continue through life to attend the Sabbath-school. And on Khasia Hills, in Assam, the Sabbath-schools of our Mission

have precisely the same character. My friend, the Rev. John Roberts, our senior missionary on the Hills, informs me, that Dr. Phillips, the late Secretary of the Sunday-school Union in India, told him, when he visited the Hills, that the Sabbath-school there was in this respect unique so far as his experience went—and it was a wide one—throughout the whole of India. I venture to ask the Presbyterian Churches to put aside the idea of the Sabbath-school as an institution merely for the young, and to substitute for it the Welsh idea. Let it be a school for all. Surely this is not impracticable. The strong nations of the earth—the English, the Scotch, the Irish, and the Americans—will never admit that they are unable to do under any conditions what Welshmen are doing with the greatest ease in all countries and in all climes to which they have penetrated. If only this could be done in all Presbyterian Churches, it would bring with it a multitude of precious blessings.

The Report of the Western Section was now presented by Rev. Dr. COCHRANE, Brantford, Ontario, who said that, in spite of the existence of other religious institutions, the Sabbath-schools still retained their prominence in the Church, and had an increased attendance. In Great Britain there were to-day 71,550 Sabbath-school teachers and 83,891 scholars; on the European continent, 33,109 teachers and 375,750 scholars; in Asia and Africa, 2258 teachers and 28,750 scholars; in Australia and New Zealand, 9350 teachers and 110,500 scholars—a grand total in the Western Section of 116,268 teachers and 1,351,891 scholars. In the United States and in Canada there were 180,420 teachers and 1,733,572 scholars, or a grand total all over of 296,688 teachers and 3,085,463 scholars. He went on to say that in these days, when secular education seemed almost to be forced upon certain Churches in order to meet the demands of Romanism and Ritualism, it was necessary that the youth of the land should be grounded in the great doctrines of our faith. They from Canada breathed more easily now, because that morning the news had been flashed across the Atlantic that in Quebec—where there were ten Catholics for every Protestant—the people had said that they would rather trust the State into the hands of the Protestants than to the bishops of Rome. Quebec had struck a blow which, he hoped, would reach the Vatican that day. He hoped that the Pope would understand what it meant, and that Westminster would understand it too.

Rev. Dr. HALL, New York, said that allusion had been made to the necessity of instructing Sabbath-school teachers. He was glad

to say that in New York, and in other places in the United States, prominent men devoted a portion of the Saturday afternoon or evening to the instruction of Sabbath-school teachers upon the lessons that were to be given the next Lord's Day. In some instances a large lecture-room was crowded with Sabbath-school teachers, who had come that they might receive help. He rather regretted that there had been no reference in the Reports to the International Lesson system. That system had now been in operation for about twenty years. Having served upon the Committee for the selection of the lessons ever since it began, he naturally felt a deep interest in it. There were as many as thirteen millions of young people receiving systematic teaching in accordance with the Uniform Lesson system. The Committee went upon the plan, that every average child went for about seven years to the Sabbath-school, and they arranged it so, that during these seven years each pupil would be carried over the whole of the Scripture. Twenty years ago there was a certain class of people who impressed upon them that they were nineteenth-century people, and that the Old Testament was obsolete. The working of this International system in the United States had shown that to be a dangerous illusion, and had kept the Old and the New Testaments as one glorious unity, given by the Father of Love for the instruction of man to salvation. He might also mention that, so far as he knew, every religious newspaper in the United States secured the best help it could for a weekly contribution upon the Sunday-school lesson. Some of their very ablest men had been working in past time, and he had not the least doubt that they had contributed in a large degree to the increase of the power for good of that blessed factor that God had given to the Churches to perpetuate in them.

On motion, both Reports were received and adopted.

The Order of the Day having arrived, the CHAIRMAN said, that their hearts were thrilled the whole of the day before, and especially in the evening, by the review of the Mission field and the magnificent presentation of the arguments, difficulties, and prospects of success. Might he not suggest there was a vital relation between that great subject and the subject of that evening? They were now to consider the question, "Great cities, and how to deal with them." The great cities of the world were still in a large measure strongholds of evil. How could they expect successfully to advance towards the conversion of the world for Christ unless these strongholds could be subdued and held for Christ?

The Rev. DONALD MACLEOD, D.D., Glasgow, then read the following Paper on

GREAT CITIES, AND HOW TO DEAL WITH THEM.

When we read that our Lord, as He "beheld the city, wept over it," we must distinguish the sorrow which then filled Him as He contemplated the unbelief of Jerusalem, from the sense of woe which now touches the thoughtful Christian as he considers the social, moral, and spiritual condition of thousands in all our modern cities.

We must not forget the nobler side, for our cities are the centres of all the great movements of our time; they are the hearts whose throbbing pulses send forth the quickening blood that spreads vitality through the body corporate of civilisation. The triumphs of commerce, the appropriation of knowledge and science for the service of man, as well as the enthusiasm which sustains missions of all kinds for the elevation of life, derive their force chiefly from the stir and keen intelligence which characterise the communities gathered into great cities. If these embrace many of the saddest spectacles of human suffering and degradation, they also represent the very soul of modern energy and the highest types of practical intelligence. Cities are becoming more and more the determining factors in the history of the world.

But the very intensity of this life and the absorbing interests awakened by modern progress create social and religious dangers. If the spirit of trade has its attractive aspect, it has likewise its repellent. The great movements which are the glory of our century, as connected with the pursuit of commerce, have also been the causes of a fearful moral and social wreckage. No conquering army ever left in its track a more terrible legacy of desolation and death than has the pressure of competition in its march towards wealth and success. Here, as elsewhere, it has been largely the survival of the fittest—not always the most scrupulous—but the strongest, the most forward, the most pushing; while the weak, the timid, and least competent are trampled under foot. We have, accordingly, in our great cities the extremes of great wealth and of great poverty, of splendid success and of miserable failure.

In speaking of great cities in Britain, I naturally refer chiefly to the one I know best; but how far it may be accepted as in a general way typical of others I am not able to say.

It is impossible to gain any accurate idea of the extent to

which religious indifference prevails in Glasgow. Statistics have been repeatedly given of what are called the non-church-going—ranging from 120,000 to a much higher figure; but I place little reliance on such numbers. Even at the best, they are sufficiently startling.

Nor is it possible to classify the causes and aspects of this religious indifference under one or two categories. This I make bold to assert, that we have to recognise an element of true religion as existing within the classes that are often branded as irreligious, because outside of all churches—as if going to church, forsooth! was identical with religion. It is so among the very poor—whom some dare to describe as “home heathens”—but where there are many, very many, who, under difficulties of which we have little experience, seek God and serve Him with an earnestness that may put us to shame. And this is the case also with many others of a different rank, who may now be standing aloof from public ordinances, but who in the sincerity of their search after truth, in the care and honesty with which they have reached the conclusions they hold, and by the generosity and charity frequently exhibited in their lives, may be nearer God than thousands of the selfish drones and useless professors, who gain the name of “religious” because they never miss a Sunday service.

If we consider the religious indifference which affects what are usually called “the better classes,” we can form but a very vague notion of the extent and the causes of that indifference. My own belief is that “infidelity” in the old acceptation of the term has not much of a hold on any class. Secularism, as connected with certain political and extreme socialistic creeds, may have a considerable influence among a few hundreds or a few thousands of our artisans, while modern thought, in the shape of naturalism and agnosticism, has its votaries here and there among others. But if we take the great bulk of the men and women, not prevented by poverty, but who seldom or never attend ordinances, I think we must attribute the cause to something else than positive unbelief. Self-indulgence may have its influence—as in the case of young men who are busy the whole week, and who will not be troubled with the claims of religion on Sunday. Our ecclesiastical differences and the miserable warfare between Churches have done much to destroy the authority of all Churches over such as these. And there is also an undefined sense of uncertainty, which, without ending in actual rejection, has tended to unsettle the old unquestioning faith in revealed truth

which once dominated the national conscience. Literature teems with this uncertainty—the daily press opens its columns to correspondence often crude and ill-informed, but, however stupid, yet propagating doubt; and even fiction has in these later days to a large extent become the apostle of agnosticism and the assailant of Christianity; for its attack on morals, which is the shame, as it is the vogue, of a popular school of novelists, is usually accompanied by the avowed assumption that Christianity is exploded, while it revels in studied caricatures of its doctrines, and, above all, in caricatures of any personage who, for the nonce, is made to represent religion.

The effect of all this has been to produce a certain looseness of view. The people who lead such attacks do not always know the grounds or groundlessness of their assertions; but they assume that there can be no assurance in religious faith, and thus lads in offices catch the trick of the time, and delight to startle older people with a cackle over utterly unhatched ideas put boldly forth as full-grown convictions.

I cannot but feel that the Church is chiefly to blame when men and women like these—young and old—stand aloof from our ministry. May it not be because they find little interest and attraction, much formalism, but little stimulus and inspiration from our sermons and services? When a man goes to church, and at the end of it asks in sadness, "What is the good of it all?" he is not likely to come regularly; whereas if he feels, "Thank God for the help I have got to-day," he will require no pressure to persuade him to return. Are the ministers not quite as guilty as those we have been describing for this fault of non-attendance?

But when we pass from the classes which are better off to those which form the problem of our Home Missions, and which are commonly described as the "submerged tenth," we feel equal difficulty in estimating the numbers, and in classifying the causes, or in stating the appropriate remedies suggested by this vast mass of human life. I leave the question of numerical statistics alone. I know that there are some who have formed definite conclusions; but statistics are always to me at once a difficulty and an object of suspicion.

There are causes which conduce to the moral, social, and spiritual degradation of the people with which the Church has only an indirect relationship, but a relationship of very vital interest. The Church may have only an indirect relationship to such matters as the licensing of public-houses, the clearing from our streets the solicitation

of the vicious, the supply of decent accommodation for the housing of the poor, sanitation, underpaid labour, with consequent poverty, amusements, and such-like; and yet these matters have a close connection with the elevation of the people. For it is almost hopeless for Missions to struggle successfully as long as every effort is counteracted by environments which seem to ensure physical and moral degradation. What can be expected from the one-roomed houses—especially as they existed a few years ago—without restriction as to the number of inmates, where men and women were packed, irrespective of decency, and where the poisonous air produced a nervous exhaustion which led to the craving for stimulants, and that to drunkenness, drunkenness to poverty, and to the terrible and permanent fruits of an evil heredity, the ruin of generations yet unborn? Much has been changed as regards all this in recent years. Wise legislation, and the noble action of our municipality, have wrought wonders in certain forms and in certain districts. The consequence has been decided social amelioration. The industrious are well housed, the degraded are checked in the tendency to overcrowding; baths, parks, with music, art galleries, excellent public lodging-houses, and other appliances are all telling beneficially. Much, far too much, remains to be done. There are horrible facts—facts which the community scarcely dreams of as possible—connected still with the housing of the people. There is an abominable want of sanitation, and an element of shocking immorality consequent on this that ought to arouse the earnest attention of every patriotic citizen. The Liquor question calls for reform, and this would be more easily accomplished if there was greater toleration on the part of extremists, and if a heartier co-operation existed for securing betterment, even although it may not be in the shape of a particular “nostrum.”

These are movements which, while not within the proper jurisdiction of the Churches, ought to enlist their whole influence and support.

And when we come to the great work of the Churches among the lapsed, we have gratefully to acknowledge the enormous amount of effort that is being expended. Missions of all kinds abound—from the remarkable enterprise of the Salvation Army—really a phenomenon in the nineteenth century—up to the more familiar methods of our Churches. Mission halls are thickly scattered; richer congregations most properly undertake missions in poor districts; associations of various types of evangelisation send forth bands of labourers in crowds; Sunday-schools are everywhere; visitors

of all kinds are continually on their rounds among the densely packed "lands" and "closes." If "the submerged tenth" are not elevated, it is not for lack of all sorts of services being pressed upon them. Zeal, benevolence, tracts, addresses, meetings are everywhere in evidence; and yet, sad to say, the problem is almost as dark as ever. Individuals are rescued, individuals are impressed, individuals are converted, but the terrible sum-total of depressing poverty, often respectable but despairing; of lives sordid and irreligious; of drunkenness, coarseness, and debauchery, seems but to a small extent diminished. Much, too much remains which may well be regarded as the disgrace of our civilisation, as it is the shame of our Churches.

It may be that the causes of failure are to be found in the unmethodical, the confused and hap-hazard character of the attempts at reclamation. The very multiplicity of the agencies constitute a drawback. We are met at the outset by the evils of ecclesiastical division. This has prevented concentrated effort, and it has also largely destroyed the sense of Church authority which once prevailed. Indeed, the conception of the Church as a Divine institution has become terribly overlooked, and exchanged for the modern spirit of mere denominationalism. The people suspect the motives of the labourers who invite them on every hand to this or that Mission. They fancy that the gaining of adherents has something to do with it. The old idea of the Church and of Church life is exchanged too much for what may be called competing meeting-houses. The people often seem to assume that attendance is a favour bestowed upon the Mission, rather than that the Mission is a gracious work to be thankfully received. Indeed, the very name of "meeting" is taking the place of that of Church. Meetings, meetings, seem too frequently the one aim and end of many good people. There is not a sufficiently strong link between these and the Churches, with their regular ministers and Sacraments. The whole thing begins and ends with "a meeting." The separation of rich and poor—the one in churches, and the other in halls—is also a grievous wrong. It arises very much from the habit of seat-letting which now dominates, with few exceptions, all our churches and chapels. Through this these churches and chapels become practically the property of those who pay for seats, while the poor are delegated to halls, and a most mischievous and un-Christian schism is thereby created.

Again, a minor criticism may be made on a custom which has

been on the increase in recent years, and which is, I humbly think, carried to a dangerous length—I mean the habit of associating “treats,” in the shape of teas and soirees, with the preaching of the Gospel. I know that such methods are, under certain circumstances, not only benevolent, but almost necessary, as enabling a Mission to gain acquaintance with those who have been alienated, and to win them by first showing personal kindness. But it may be carried too far, and when carried too far it is demoralising. We recollect the peril which beset the later Empire when there came the cry of “*Panem et circenses*”—“Bread and the circus”—as a condition for loyalty. May there not be a similar danger here when getting tea and a soiree becomes the condition on which attendance at the meeting can be secured? May this not tend to destroy the intelligent and independent spirit which once characterised the religion of our Scottish people?

It humbly appears to me that, instead of the thought of the Christian Church being directed to the establishing of multitudes of weak churches, or in creating various halls and meetings, it would be infinitely better were we able to concentrate effort, and to make the *Church* instead of the *Meeting* the focus of all exertion. Even at the risk of being misunderstood, I express my own faith in the thoroughness secured by the territorial system—I do not say a particular form of that system. I go farther, and express my belief in the endowed territorial system—endowed either in the usual acceptance of the term, or by means of funds sufficient to secure open churches, made free to all, and sufficient to secure the very best type of ministry. The weak church and congregation, struggling to get funds by letting seats and such-like efforts, often means—not always, thank God—but often means, a weak ministry. Our best-paid and ablest ministers should belong to those districts where the most difficult of all problems have to be faced.

Again, I would prefer great churches—noble churches—made free to the people—with a full staff of clergy and of other workers—being made the centres of all aggressive effort, and all chapels and halls and meetings worked in connection with those centres, so that the evangelistic work at meetings in different points round about should not end there, but be linked on to church life, and lead up to full communion.

We have much to learn from what is being done elsewhere in this direction. The establishment of University settlements and of clergy houses in the midst of the densest and neediest populations

in England, and all working in connection with Church ordinances, as well as the so-called "Institutionary Churches," which are doing so much in New York, may afford lessons for us here. Would that we could learn, also, from the Roman Catholics how to bring the poor to church in their ordinary garments, and how to teach our people not to be ashamed of their honest poverty while they claim their place in the House of God. Not that I wish to see the bad clothing the permanent heritage of those we reclaim; for I am disposed to suspect the efficiency of those conversions which begin and end in professed experiences. "Sitting clothed" ought to be the consequence of "being in the right mind."

For dealing with the very poor, or with the drunken and degraded, who gravitate into the "slums," I would advocate the employment of trained women, of ladies who will give themselves to the people, and who, possessing some practical knowledge of nursing, may be able to reach, with kindly hands, to the physical, and through these to the moral, sores and sadnesses of the homes. Such are the Deaconesses and Parish Sisters, such, I am glad to say, as are already doing noble work in connection with the Home Missions of the Church of Scotland. So was it that Christ worked: through His healing touch He reached the heart and gained His greatest victories among the very classes which are our despair.

Again, our Sunday-school system, Foundry Boys' Societies, and such-like need revision. They are too separate from Church and congregational life and worship. These agencies ought to be the great hope of the future, but much of the teaching in our Sunday-schools is *amateurish*, and the discipline in many instances defective. Habits of reverence are as important as mere instruction in lessons. Where order is not maintained, and where irreverence in worship is in evidence, probably more harm is being done than good. I am certain that there are many schools where better results would be attained if there was one thoroughly competent head conducting all the teaching, and the present staffs changed into monitors and visitors.

But the grand and primary condition of all true success lies, not in forms of organisation, but in the *personnel*. Men are more important than systems, and both united, the best men with the best system, are the highest securities for success. We require men with special gifts and experience to be evangelists and ministers among the teeming populations of our cities. Not only is too little done for the training of our students to this end, but students of

divinity and recently fledged licentiates are not the best fitted for a work which is essentially one of greatest difficulty.

Large-heartedness, wide experience, tender sympathy and patience, above all, the baptism of the Holy Ghost and the tongue of fire, are the great requisites for this ministry of aggressive effort. We must have a gospel—the good news of God—to declare to the poor now, and to be declared by men who can do so, not in word only, but in power.

The Rev. WILLIAM JAMES, B.A., Welsh Presbyterian Church, Manchester, read a second Paper on

GREAT CITIES, AND HOW TO DEAL WITH THEM.

It is a melancholy and humiliating fact, that wherever there has been a rapid increase of the population in any part of this country during the last twenty-five or thirty years, the Christian Churches, collectively and severally, have failed to meet the corresponding increase in the spiritual demands of those masses of people for whose religious wants it is their bounden duty to provide. We in Wales have had a painful experience of that fact. In the early years of its history, Welsh Calvinistic Methodism or Presbyterianism gained an influential, not to say a predominant, position throughout the whole of the Principality; and as far as North Wales and one or two agricultural counties in South Wales are concerned, we have succeeded fairly well in maintaining that position, and in some cases perhaps, I might say, that we have strengthened it. In the greater part of South Wales, however, where, owing to the mineral wealth of the districts, the population has been growing at such an enormous rate, we have failed—utterly failed—to hold our ground, or anything like it. To instance the most glaring case of all—namely, Cardiff, latterly the most growing town in the United Kingdom. Welsh Methodism or Presbyterianism was at one time as strong at Cardiff, in proportion to the population, as anywhere else in the country. Since then, however, the commerce of the place has developed enormously, and the wage-earning classes have been attracted thither in almost countless numbers, with the result that you have there to-day a great and flourishing town, while Presbyterianism—and the same is true, more or less, of all other denominations—has remained, comparatively speaking, stationary. Waking up to the real situation some half-a-dozen years ago, we were startled to find that in that town, and others similarly affected by commercial

prosperity, we were proportionately almost swamped into oblivion. There had arisen up a new generation which knew us not, to which our very name was unfamiliar.

It is nothing strange, therefore, to find that the seething population of such a town is in great part to-day practically pagan; nor, unfortunately, can it be said that in this respect Cardiff is by any means a solitary instance. On the contrary, similar examples of heathendom—some, alas! on a much larger scale still—are to be found scattered all over this Christian land of ours. Such places present to us a problem of enormous difficulty, and of vital importance—namely, *how to deal with them*. Our old and stereotyped system of putting up costly churches or chapels in the best streets, with provision for a regular, educated, and even powerful ministry, according to the approved sentiment, and for a full complement of church courts and other organisations in connection therewith, has already proved utterly inadequate and ineffectual for the purpose in view—namely, to reach and reclaim the masses of immortal souls that lie huddled away in your slums and alleys, wallowing in sin and godlessness, deaf long ago to the loudest of your church bells, caring nothing for your grand organs and your splendid music, and utterly heedless of even your flaming and sensational placards! The fact is, that such centres of population are practically nothing less than so many compressed patches of Mission fields lying at our doors, and requiring to be dealt with very much as you deal with your Mission fields in India or China or Africa. Men full of zeal, and on fire with love for Christ and for human souls, must be sent, or if not sent, must go unsent—unsent of men—into the very thick of the lapsed and sunken populations, which find their crowded haunts in such places, to start work afresh, paying small heed to our little conventionalities, bound by no stiff rules of procedure, order of service, and the like, never raising the question whether it is to be a “psalm of David” or a “hymn of human composition,” a drawling tune or a lively chant, a drum or a bugle, provided they can drum the people out of their sleep or bugle them into attentiveness; and if by any means they can bring home to their beclouded consciousness, in simple and sympathetic fashion, in their own everyday tongue, ungrammatical and unclassical if need be, the unsearchable riches of Christ, and all in the spirit of Him who spurned not to be known as a friend of publicans and sinners.

A door of hope was opened to us in Wales in regard to this work some five years ago, and the opening has, I am thankful to

say, been growing wider and wider ever since. I think that the best service I can render to the Council is to give the members some idea of the methods which we have followed, and the results which have attended our work up to this time. I shall do that mainly in the words of my brother-minister, the Rev. John Pugh, of Cardiff, the originator of the great "Forward Movement" in South Wales to which I am referring, and to this day its superintendent.

Mr. Pugh says that this matter was forced upon him during his first charge in 1872, when he discovered, within a month of his induction, that the great mass of the people of the town where he laboured were outside and not inside the churches. The discovery made him sad, and set him thinking and praying. "Then," says he, "a voice came to me: 'Try the Master's plan; carry out His marching orders.' And this," he goes on to say, "I resolved to do, firmly believing that Jesus Christ, when on earth, knew His own business, knew it better than any college of cardinals or any convocation of clergy, or any assembly of orthodox divines do in this nineteenth century of the Christian era. So I resolved to obey orders: 'Go ye into all the world, and preach the gospel to every creature;' and 'Go ye into the highways and hedges, and compel them to come in, that My house may be filled.'" Mr. Pugh, in fact, made up his mind to take to the field; and his first attempt was successful in filling his previously empty chapel. A larger place was immediately secured, and finally the largest building in the town, soon to be filled in the same way.

After a similar experience in another town, Mr. Pugh removed to Cardiff in 1889, resolved upon pursuing the same course as soon as ever the opportunity offered itself. The deplorable state in which he found the place upon his arrival there presented scenes which haunted him in his sleep, and in his waking hours made him cry to God to send deliverance or something to disturb the gloom of death which hung over the place. And to that appeal he was persuaded that God's answer was, "Arise, and put on thine armour, and attack the strongest position of the Evil One, according to the plan which I have made known unto thee."

Mr. Pugh gives a pretty minute description of that "plan," calling it the "Plan of Campaign." It is to this effect:—

I. To attack the worst streets by powerful open-air preaching, not by clap-trap talking.

II. To pitch gospel tents as near as possible to these dark places,

wherein aggressive work might be carried on during the summer months.

III. To erect large halls in which to carry on the work during the autumn and the winter.

Mr. Pugh gives five reasons for adopting the above course, as far as regards accommodation.

1. "It would enable us," says he, "to carry on the holy war at each centre without a break all the year round. The great enemy has his temples open every day; and I am persuaded that if we are ever to get the people who live in these populous centres from his grip, we, too, must have our places of worship open for gospel and gospel temperance meetings every day."

2. The second reason was, that "to start with tents, to be replaced with wooden or iron structures, as the need arose, would not be so much of a risk as to erect costly and permanent buildings right away; while in case of no success attending our efforts in any one particular place, such temporary structures could easily be removed to other needy quarters, where possibly we might be more successful."

3. The third reason had reference to the character of the permanent buildings themselves as halls, and not as designed after the pattern of the ordinary ecclesiastical structures. "My experience in other towns," says Mr. Pugh, "taught me that bright, roomy halls, where every seat was free, were more popular with the people, and more in keeping with the spirit of the gospel and of this democratic age."

4. The fourth reason was founded on the comparative cheapness of putting up plain and bright halls in preference to our modern costly churches and chapels.

5. Another consideration furnished yet one more reason for providing halls of the kind described, namely, that Mr. Pugh had discovered that "a certain set of teachers had been going the round telling the people that it was a great sin to go to a Dissenting Chapel. It was no sin to go to a music-hall or a public-house, but a fearful sin to enter a Dissenting place of worship." "And so," says Mr. Pugh, "we resolved to outwit these blind leaders of the blind; and, instead of calling our buildings churches or chapels, or even mission halls, we simply call them halls; and marvellous has been the effect."

IV. Another part of the "Plan of Campaign" "was to secure the services of men of the right stamp—men of grit, grace, and gump-

tion ; men full of faith and of the Holy Ghost, and such as have proved themselves in smaller circles to be specially equipped of God to reach such masses as we have in our great cities."

V. Still another part of the plan was to secure the services of trained Christian nurses. This, Mr. Pugh considers all-important in those districts where, whether owing to excessive rents extorted by greedy landlords, or to their own prodigality, the poor are huddled together in such a way as to make it impossible for men to deal with them.

VI. Lastly, of course, the plan included Sunday-schools and Bands of Hope for the young, as well as *special* and *separate* services conducted at the various centres for the children.

Having thus laid his plans, Mr. Pugh went to work, doing so, to his credit and honour be it said, entirely on his own responsibility. He had no money to buy a tent, or to pay for putting it up. He therefore borrowed an old mission tent ; and, with the assistance of a single brother who joined him, he put it up with his own hands. Then came the first Sunday.

"This," says Mr. Pugh, "was an ever-memorable day for the neighbourhood and for us. We knew of no men that would stand by us or protect our tent against the ravages of the roughs of the district. Some prophesied that our project and our tent would both end in smoke, disaster, and defeat. If we believed that the kingdom of God came 'with observation,' we would never have entered so unpromising a field ; but feeling assured that it was just the place our Master would visit if He came to Cardiff, we ventured in His name to unfurl the blood-stained banner of the Cross even over this dark spot.

"Before the first day was over, not only was the tent, which measured 120 feet by 34 feet, crowded with eager listeners, but we heard the anxious cry uttered in the crowd of 'What must I do to be saved?' The great tent became the birthplace of scores of precious souls, who in due course formed the nucleus of a large and growing church, in what was then considered a very dark spot. Another tent was opened in less than a couple of months, and a third centre soon started in other parts of the town. Then, when the storm came and tore our tents to pieces, wooden sheds were erected ; and when it was found that God blessed the work in these as He had done in the tents, we resolved to erect a large hall, that would hold from 1000 to 1200, at East Moors, and another, that would accommodate 1250, in Cowbridge Road. In both these places the work has gone on prospering without a break.

“The Forward Movement, which for the last four years has been under the auspices of the Welsh General Assembly, was started for Cardiff only; but it has spread far and wide over Glamorganshire and Monmouthshire, and parts of North Wales; with the result that by to-day over 12,000 have been touched by the influence of the gospel, twenty-eight new churches have been organised, with an enrolment of a large number of communicants; and immense Sunday-schools formed out of our neglected boys and girls who were left a prey to the common enemy; and all this in only five years’ time, and without making paupers of the people, for we teach them to give from the start.”

The figures given above, however, do not by any means fully represent the results of the Forward Movement, for hundreds of our converts have joined other churches.

“We feel sure,” says Mr. Pugh, “that what has been done in Cardiff and other Welsh towns, can be done in any and every great town and city in all lands, by adopting the same methods and obeying the Master’s orders in the same way.”

The Rev. JOHN H. PRUGH, D.D., Pittsburg, Pa., then read the following Paper on

THE GREAT CITIES OF THE UNITED STATES.

In these last times, in all lands, the currents are sweeping cityward, and strongly. When you tell us that the Scottish glens and Highlands have fewer people in them than ten years ago, but that Scotland has more sons and daughters than ever, massed in Glasgow and her other cities, we match that over the sea. The New England villages and country districts have not half the population of three decades ago, yet such has been the growth of the New England cities, that our eastern States have kept fully abreast of the nation in its gigantic growth.

When one elbows one’s way through the streets of London, dazed by the city’s vastness, one’s wonderment ceases somewhat in recalling that London’s history goes back twenty centuries. The records of the city of Chicago go back but fifty years.

At the beginning of this century there were in the United States only six cities, with a population of more than six thousand inhabitants. To-night we have five hundred such cities, many of them having over 500,000 and several over a million of a population.

Our cities are now manufacturing centres. That is the great

factor in their growth. The crowds of artisans and labourers from the Old World, who migrate to the New, stop in our cities, because they are assured of employment there, and at high wages. Modern inventions, too, are pushing our own country folk from the rural districts and drawing them cityward.

We have no one city which is to the whole land what London is to England, or Paris to France. And yet such is the concentration of power that, with the dawn of the twentieth century, our twenty largest cities could, if they would, absolutely dominate in national affairs. And it is the imperative duty of the hour for every American Christian patriot to aid the Church in keeping her grip on the cities, and in getting even a stronger hold.

The United States seems still to lead the world in the value of its attractions to humanity. And the poor and oppressed of all lands think they can find with us the best possible home. But their coming makes the problem of our cities peculiar.

Between 1820 and 1890 fifteen million emigrants went into the United States. Five millions of these entered in the decade between 1880 and 1890. Previous to 1880, 67 per cent. of the emigration came from Great Britain and Germany. In the last ten years only 27 per cent. came from these countries. The vast majority of the last five millions were from the southern countries of Europe. There are now, in the United States, 17,000 foreign persons to every 100,000 native born persons. And we had 2000 more foreign persons to every 100,000 native-born in 1890 than in 1880. While all over our land the language of Shakespeare is spoken as purely, we think, as in England and Scotland, we are not to be called Englishmen or Scotchmen. The blood that courses in our veins is of many nations. We claim, though, to be heirs of all the illustrious men who made England's and Scotland's history glorious. We are bound by many ties to the English on this side of the Atlantic. And when we witness the large element which is neither Anglo-Saxon in race, tradition, nor religion, massing in our cities, we who love our land and hearthstones, are concerned about these foreign populations, and it is our duty to aid in assimilating them into our throbbing, pushing, all-embracing American life.

In the past, in the United States, there has been little of the spirit of caste. It has been our boast that our best social circles are open to all deserving men and women, without distinction of birth or rank. We have no titled nobility among us. But our wage-workers are more widely separated now from the rest of society

than those of Germany, Great Britain, or France. In Berlin the capitalist and labourer are both Germans, in Paris they are both Frenchmen, in Glasgow they are both Scotchmen. But almost all those who help us in our homes, and almost all day labourers in the United States, speak with a brogue. They are largely Hungarians, Poles, Swedes, Slavs, Italians, Irish — no, not Irish, at least the Irish are not day labourers for more than a day or two. Very soon after landing in New York they become our policemen. Our manufacturers and merchants are, as a rule, native Americans. Those who do the manual labour are the foreigner and his children. Most of our capitalists are not only native Americans, they are also Protestants. The vast majority of our day labourers, especially the 5,000,000 emigrants of the last decade, are Roman Catholics.

It is encouraging, though, to note that these foreigners are anxious to learn the English language, and that they give their children the advantages of our public schools. And there are gratifying evidences that the Roman Catholic Church, which has had the strongest hold upon our foreign population, is growing in sympathy with our American institutions. We rejoice that the Roman Catholic Church has been enabled thus far to hold together the heterogeneous mass of strangers who have lately sought our shores. But coming to us with their crude and imperfect notions of religious truth, and with little Christian culture lying behind them, we profoundly believe that the phase of Christianity they need most is Protestantism. The superiority of our Republic over the Republics of South America is largely because the dominant phase of Christianity with us has always been Protestantism. And our Protestant Churches are now emphasising more than ever before the importance of Christian character and practical Christian work. Strong stress is being laid upon the idea of Christian fellowship for mutual helpfulness and service. The Protestant Church was never so thoroughly organised as now. And therefore between 1880 and 1890, while the population in the United States increased 24 per cent., and the Roman Catholic Church increased 30 per cent.—this largely by immigration—the Protestant Church increased 42 per cent. At the taking of the census in 1890 there were in the United States 56,000,000 Protestants and adherents to Protestantism, and 7,000,000 Roman Catholics.

We do not view with alarm the bigness of our cities. Rather we rejoice in their wonderful growth. Our cities not only have been, but will continue to be, great blessings to the land. It is true

we have not yet solved the great problem of municipal government, but it is being solved. Everywhere the better classes are awakening to a sense of their duty in establishing the best possible government for our cities. If any city has been misgoverned, it has been the people's fault. No organised set of looters can get control of municipal affairs and hold them if the good citizens but exercise their privileges, and make their influence felt. And there never was a time in our nation's history when public integrity and popular intelligence were so highly valued and so far-reaching in their effects as now. And as the emigrants, in our cities, become acquainted with our American institutions, and come under the influence of our American type of Christianity, in time through the practice of industry, economy, and temperance on their part, the majority of them will undoubtedly pass into the better elements of society. But ere that result is reached, the Church has a gigantic work before her.

There is no denying the fact that the Protestant Church has not, in our cities, kept pace with the rapidly growing population. By means of rapid transit in all our cities, the rich and well-to-do are finding homes in our suburbs. And as they move out of the down-town districts, a largely increasing number of the poorer classes pour themselves into the places they forsake. How to deal with these down-town districts is the question of questions just now for the Church. In our sixteen largest cities there are, according to a late investigation authorised by Congress, 8,000,000 of people. Of these, 800,000 live in the down-town districts, the tenement regions, and the slums, the majority of these 800,000 being of foreign birth. It may be that we can reach these foreigners best at first by giving them wise leaders who can speak their language, and who thoroughly understand their nature; it may be we can reach them best by assisting them in securing places of worship for themselves, showing our sympathy with them, and in every possible way aiding them in their endeavours to become integral parts of the commonwealth. We know of one denomination at least that has been doing this, and with marked success. If the Church should adopt the "Social Settlement" feature of work, and multiply these "settlements" among our foreign populations, the promise is for a very rich fruitage.

But the multitudes in the down-town districts are not all foreigners, and those that are so very soon become Americanised. Our Protestant Churches, whose members move into the suburbs, are not to abandon the old neighbourhoods because those

old neighbourhoods are now teeming with non-churchgoers. We are not to desert the old districts simply because conditions have changed, while it becomes more and more apparent, that if those who move into the suburbs confine their church work to the suburban districts, the Christian work in the down-town districts cannot be done effectually by the few Church members who are compelled to remain down town. Our denominations will have to rally round their down-town churches, and furnish the means, by endowment or otherwise, with which they may engage in the new work that presses upon them.

Now to do the work efficiently, we will probably have to adopt the method of the Church on this side of the Atlantic, in the matter of freely employing lay workers. The American pastor, as a rule, has no paid assistant. With his weekly discourses, Bible-classes, young people's meetings, prayer-meetings, counselling with the various Church and city charities, funerals, visits to the sick, and pastoral visits, the city pastor must also be errand-boy for the congregation. But this has been a very wasteful method, and utterly unbusiness-like. It may be we will have to return to the parish system in our down-town church work. But in properly dealing with our great cities there will have to be a hearty co-operation of all our denominations. And it is cause for great rejoicing that, as our cities are rapidly growing, the denominational fences, in the cities at least, are being lowered. Ay, the fences are being pushed down, as those on both sides are engaged in the same rescue work, reformatory work, hospital work, and even distinctly Christian work. He who runs can read the signs, and be assured in his soul that the Holy Ghost is now working against exclusiveness, while those who have differed in definitions of faith and creed are co-operating in Christian effort. Out of the greatest human discord God is, at last, bringing the richest concord.

Through the instrumentality of this great Alliance, our Denominational Foreign Mission Boards are now co-operating in foreign fields. Through this same great agency, our Home Mission Boards are arranging to co-operate. And if through our Alliance there should be evolved the proper plan for thorough city evangelisation, the Christian men and women of all our Churches will be found ready to give it endorsement. In the final and complete solution of the problem, how to deal with our great cities, all the Churches of Christendom must have a part. But just now our cities are appealing strongly to our Reformed and Presbyterian Churches with their

high faith, pure morality, and their wealth, the Churches that have already experienced somewhat the blessings of united effort. But our Churches cannot properly accomplish the work that presses upon them unless there is an ever-deepening of the spiritual life of the members within the Churches. Let that come, and not only will there be a more hearty response to the cry from far-off Macedonia, but above the city's bustle and din and roar, we will hear the cry of the city's poor for help. The cry of the underman in the crowd is the call of God; and heeding it, the heart will be made glad over this modern miracle, the city adding to its immensity, and at the same time growing better.

The Rev. C. H. IRWIN, Melbourne, next read the following Paper on

PROBLEMS OF CHURCH WORK IN AN AUSTRALIAN CITY.

I may assume at the outset that there are some aspects of Church work in our cities on which all the members of this Council are agreed. We are all agreed that the great work of the Church, in city or in country, is to preach the gospel of Christ, and to establish the kingdom of God upon earth. Furthermore, we are all agreed that our Presbyterian system of Church government, with its elders ordained in every city, is, on the whole, if rightly worked, about as effective a machinery as can be devised for initiating, controlling, and extending spiritual work in our great centres of population.

But how most effectively to bring the gospel message to bear upon the life of our great cities, is the question which we are considering to-night. We have in our pulpits splendid preaching power; we have a magnificent ecclesiastical machinery; but can we say that pulpit and Presbytery are getting hold of the community to as large an extent as they might? I believe in a progressive Christianity, in a progressive Presbyterianism. And, while I do not take a pessimistic view either of our great cities or of the work which the Church is doing in them, still I cannot but feel that "there remaineth yet much land to be possessed."

1. The first great problem which meets us in our Australian cities is one which closely touches the internal life, and in some cases almost the very existence of the Church itself. It is the problem of *how to retain our young men in connection with the*

Church. That problem affects the Church in the older lands as well. But it presses very heavily upon the heart and thought of most ministers in the Australian colonies. This would not apply, indeed, to every city under the Southern Cross, for I have never seen, even in Scotland, a larger proportion of young men at public worship than I saw in Knox Church, Dunedin, New Zealand, during a month's holiday which I spent in that city. But, then, Dunedin is largely a Scottish city, and therefore largely a church-going city.

How, then, are we to retain our young men? In the first place, *by making our Sabbath services as bright and attractive as possible.* I know that I am treading here upon ground where much controversy has arisen, and I shall not enter into details. But I would emphasise the principle, because it is sometimes disputed. When we plead for attractive services, we are told that our business is to preach the gospel, and that if men are not attracted by the gospel, they will not be attracted by good music or by anything else. I hold, equally with those who reason thus, that it is our business to preach the gospel, but I hold also that it is our business to attract men to hear the gospel. It is well for us to remember the maxim of the Apostle Paul, "I am made all things to all men, that I might by all means save some." We have no right to make little of the devotional part of our public worship, to speak contemptuously of the power of sacred song, or to ask intelligent people to sing in the solemn service of the Most High doggerel rhymes, whether of psalms or hymns. Our duty, as Christian men, is to make God's praise glorious, not to give Him, either in praise, in prayer, or in preaching, that which costs us nothing. I do not plead for an elaborate ritual, but for simple, spiritual, solemn services, such as are becoming to the House of God, and in which the humblest of the worshippers can join. Such services are acceptable to God, and have proved their power to attract men to the House of God. If Presbyterianism is to get hold of the new lands, and especially of the quick, active young manhood of these new lands, it must shake itself free of the narrow provincialism which has impaired the efficiency of its public services.

Again, if young men are to be retained in connection with the Church, it is desirable *to give them some work to do.* The work may be of a very trifling character, but whatever it is, it constitutes a link which binds the young man to the Church, and brings him into contact with the minister and other workers. If you cannot

always at once make a young man feel that the Church can do anything for him, it is a great step gained if you get him to feel that *he* can do something for the Church and for Christ.

In another way, too, I think the Church can do much to retain its young men, and that is *by a wider sympathy with their amusements*. I am now speaking specially from an Australian standpoint. You know something in the older lands, and in America, of the great and growing passion for amusements. But in Australia, the passion for amusement has reached a height unequalled, I think, in any other English-speaking land. The climate, no doubt, is responsible for much of this, lending itself as it does practically for nine months out of the twelve to outdoor recreation. The spirit is fostered, too, by the numerous public holidays, which, indeed, are almost a necessity. Thus, in Melbourne, we not only observe Christmas Day, Good Friday, and Easter Monday; we not only, as loyal subjects, observe the Queen's Birthday and the Prince of Wales's Birthday, but we keep also as public holidays Foundation Day and Separation Day, Cup Day—the day on which the races for the Melbourne Cup are run—and I forget how many other days besides. Every Saturday, the numerous cricket-grounds in and around Melbourne are crowded with thousands of spectators both in the cricket and football seasons.

Now, I do not believe that it is the Church's mission to provide amusements, but I believe that it is part of its mission to keep its young men from evil, and by a sympathetic attitude to win them for Christ. With this view many of our Presbyterian congregations in Australia, as well as those of other denominations, have established cricket and football clubs. I myself presided at the first meeting held for the formation of a Presbyterian Athletic Association, a society which now has a large number of Church clubs in connection with it, which enables its members to play matches with one another, and thus keeps them from the gambling and other contaminations so common in connection with even our best amusements. In the lecture-hall of my own church, a gymnasium has been established, which has proved a benefit morally as well as physically to the young men who attend it.

I may just mention here one matter which the Federal Assembly of all the Presbyterian Churches in Australia and Tasmania discussed at its meeting in Sydney last year. This is the tremendous loss we sustain through the want of sufficient communication between the home and colonial Churches in regard to young men and

others emigrating to Australia. Ministers at home are generally content with giving to the young man himself a letter, to be given on his arrival to some minister in the colony. In the great majority of cases, however, these letters are never delivered. In my ministry in Melbourne, I have met many persons who had not attended church services for years, but who had been Church members, and even Sabbath-school teachers, at home, and whose Church certificates or letters of recommendation were lying at the bottom of their trunk. Surely it would be possible for the home and colonial Churches to establish some central channel of communication by which this leakage might be stopped.

2. The second problem which presses upon us in Australian cities is, *how to reach the non-church-going.*

For my own part, I do not think that the proportion of non-church-going people in Australian cities is so large as some persons imagine. Besides, in considering the non-church-going habit, you have to consider some things peculiar to Australia. You are to remember how many of the first settlers went to the godless surroundings of the gold-diggings, and how many also were settlers in the lonely bush, and thus, in many cases, had no churches to go to. The consequence is, that large numbers of people now in our cities never formed the habit of church-going in their early days. When all this is taken into account, it is rather to be wondered at that the church-going population is so large as it is.

Still, the fact remains that there is in our Australian cities a large non-church-going element. Some of the causes I have indicated. The chief cause of non-church-going is, I think, sheer indifference. I am bound to say that, in moving among the mechanics and artisans of my parish, I did not meet with much absolute atheism or scepticism. Indifference, materialism, absorption in the business and pleasures of the present, these are the prevailing hindrances to church-going, or concern about spiritual things. Poverty occasionally keeps people from church—often, however, through a false pride.

To reach the non-church-going I would put, first of all, *systematic and judicious visitation.* In my own congregation we had, in connection with our Fellowship Society, a Look-Out and Visiting Committee, composed chiefly of young men and young women. Part of the work of this Committee consisted in trying to find out the non-church-going, two young ladies or two young men generally taking a street or small district, and working in co-operation with

the elder of the district. Many persons may, in this way, be brought into connection with the Church.

I can only mention, as other methods of reaching and keeping the non-church-going, *more social intercourse and attention to strangers* on the part of Church members; and also *the abolition of the pew-rent system*. In Australia at any rate, and especially among the working-classes, the pew-rent system operates to keep many people from the House of God.

3. A third problem which faces us in Australia is, *how to deal with social questions*. I refer especially to the condition of the poorer classes, and the relations between capital and labour. It is not necessary for the Church to be a partisan. But it does seem to me that the Church should speak out more decidedly and more strongly than it has yet done upon the surroundings in which the poor of our large cities are compelled to live, and upon the inadequate wages which so many hard-working men and women receive for their work.

4. There is a fourth problem which meets us in Australia as well as at home, viz., *the influence of the irreligious press*. This is particularly bad in Melbourne, where the two morning papers scarcely ever lose an opportunity of sneering at religion. Now, I do not wish to deprecate criticism. I think it is a good thing for Churches and ministers to feel that their work is done in the light of public opinion. But even from the secular press one does expect to get fair-play. The tendency of the Melbourne press, I am sorry to say, is distinctly anti-religious, and cannot fail to exercise an evil influence on the mind of the community, especially of the young.

The Church, in all our great cities, should, in my opinion, utilise the press much more than it has done. I do not advocate a purely ecclesiastical organ, or an organ even subsidised by the Church. But a daily newspaper on Christian lines, conducted by the private enterprise of Christian men, with the best ability that capital can command, is an urgent necessity in many of our cities, in the old lands as well as in the new. Such a paper would be as genuinely missionary in its work as any department of home or foreign missions.

SEVENTH DAY.

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 25th June 1896, 10.30 a.m.

The Council met according to adjournment, and resumed its sessions—DUNCAN M'LAREN, Esq., Edinburgh, in the chair.

After devotional exercises, the Minutes of the two meetings of yesterday were read, corrected, and approved.

Dr. ROSS TAYLOR, on behalf of the Business Committee, reported as follows:—

The Business Committee recommend to the Council its adoption of Professor Lindsay's motion respecting the preparation of a Conspectus of the Mission work of our Reformed and Presbyterian Churches (see p. 226).

This recommendation having been adopted, Dr. TAYLOR, on behalf of the Committee, nominated the Rev. J. Marshall Lang, D.D., Glasgow, as President of the Alliance for the ensuing three years.

In so doing he said:—I have not found my position as Convener of the Business Committee of this Council altogether a sinecure. There have been very many matters of detail requiring attention, some of them not a little complex. At the same time, everything in this world has its compensations, and I now receive my compensation in having the pleasant duty laid upon me of conveying to the Council the nomination made by the Business Committee of a President.

Before doing so, I may be allowed in a word to refer to the great loss which the Church of Christ, as well as our Presbyterian Churches in particular, have sustained by the death of Dr. Chambers. We look back upon his life and work with the deepest gratitude to God for the grace bestowed during so many years on His honoured servant. It is owing to that death that we have had, during this Council, Dr. W. H. Roberts, of Philadelphia, as President, and I am sure that every one must feel that a successor to Dr. Roberts cannot be named without acknowledging in the most

hearty manner the ability with which he has filled the office during the meetings of Council.

I have now the great honour of nominating as President of the Alliance, until the meeting at Washington in 1899, the Rev. Dr. John Marshall Lang, of the Barony Church, Glasgow. It would be impertinent in me to say anything in commending the claims of Dr. Lang to the Council. The Council knows Dr. Lang, and is well acquainted with the great work he has done for this Alliance in the past, while many of us had the privilege of hearing the sermon which he preached in connection with the opening of the present Council. Certainly in the city of Glasgow, I do not require to dwell upon the claims of Dr. Lang to any honour the Alliance can confer upon him. It has been my privilege for many years to be associated with him in work in the city, and I do not know of any man who takes such a lift, such a worthy lift, of the religious, charitable, and educational work of the city as he does. I have often marvelled how he can combine with the work of a large parish and congregation, the many services which he renders to the various boards and committees which abound in this great city. I desire also to say this, that though I am not in accordance with Dr. Lang in regard to all matters—and we have had some differences of opinion in this very Council—yet Dr. Lang is one of those men who never bring into private friendship anything that happens in public life. If he is elected as President of this Alliance, I am certain that he will discharge the duties of the position with as much courtesy and dignity as any one who has ever occupied the presidential chair.

I have great pleasure in now moving his election to-day and installation into office to-morrow evening. The arrangement proposed by the Committee is, that Dr. Roberts should take the chair to-morrow evening, and at a suitable time should vacate the chair, and hand over the office to Dr. Marshall Lang. I beg to move accordingly, and do so with the greatest pleasure, that we confer the honour upon Dr. Lang, of the Barony Parish of Glasgow.

Rev. Dr. WATERS, Newark.—In rising to second the nomination that has been made, I do not see that I can add anything to what has been said in reference to Dr. Lang. I feel that such a nomination as this will approve itself to all who know the value of the services rendered by Dr. Lang. Dr. Lang has commended himself to the members of the Council by the kindness and courtesy he has shown in connection with all his work, not to the members

of this Council only, but to the members of previous Councils, and I have no doubt that this nomination will meet with the hearty support of those who attended the Councils held in London, in Belfast, and in Toronto.

Rev. Professor BLAIKIE, Edinburgh.—Having been associated with Dr. Lang in the early stages of the history of this Alliance especially, I wish to say, that I do not think it is fully known to all here how much service Dr. Lang rendered in those early days. I should say that the success of the Alliance, as embracing nearly all the Churches—I think I may say all the Churches in Great Britain—was very much due to the cordial support which the undertaking received from Dr. Lang when it was started. It is just because I happen to know how much he did for the Alliance at the time when it was not so popular as it is to-day—it is because I am so well acquainted with all he did, and did most cheerfully and assiduously, that I desire to add my testimony to his eminent fitness to be President of this Alliance. I could say much more, but will not detain the meeting. I just desire to express my hearty concurrence in the nomination made.

Dr. Lang was then elected President by acclamation.

Dr. ROSS TAYLOR.—In this connection I may say, that the Business Committee have had under their consideration one item with reference to the election of President. The rule as it was laid down, and may be found in the London volume, p. 387, is as follows :—

“That a President be appointed for the Executive Commission, who shall hold office from one Council to the next; that the Chairman of the Eastern and Western Sections shall hold office alternately, and that Dr. Blaikie be the President for the next four years.”

With regard to this, the Business Committee recommend that we should say—

“That a President be appointed for the Alliance,”

rather than for the Executive Commission, because he is the President of the Alliance. But the other and somewhat more important change is, that instead of our reading—

“That the Chairman of the Eastern and Western Sections shall hold this office alternately,”

we shall read—

“That a member of the Eastern and Western Sections shall hold this office alternately.”

The Business Committee think that it is a mistake to bind ourselves to appoint as President the gentleman who may have been acting as Chairman, while the Council may have in its view some one whom it would rather honour on the occasion; and therefore, while we shall have our President from this side or that, it is proposed that the Council, in future, should not tie its own hands, but should have it left free to be able to elect as its President any member of the Section whose turn it is to have the presidency, whether he has been acting as Chairman or not. As altered, the rule will read as follows, and I move accordingly—

“That a President be appointed for the Alliance, who shall hold office from one Council to the next; and that a member of the Eastern or Western Section shall hold this office alternately.”

This was unanimously agreed to.

On motions of Rev. Drs. Mathews and Cochrane, the Council now appointed the following to be members of the Executive Commission and its several committees for the next three years, each Section electing its own officers:—

OFFICERS OF THE ALLIANCE.

<i>President</i>	Rev. J. MARSHALL LANG, D.D., Glasgow.
<i>Hon. Secretary</i>	Rev. Professor W. G. BLAIKIE, D.D., LL.D., Edinburgh.
<i>General Secretary</i>	Rev. G. D. MATHEWS, D.D., London.
<i>General Treasurer</i>	R. T. TURNBULL, Esq., London.
<i>American Secretary</i> ...	Rev. W. H. ROBERTS, D.D., LL.D., Philadelphia.
<i>American Treasurer</i> ...	GEORGE JUNKIN, Esq., LL.D., Philadelphia.

EXECUTIVE COMMISSION.

EUROPEAN OR EASTERN SECTION.

Rev. Vincent Dusek, Bohemia.	Rev. Professor W. Todd Martin, D.D., D.Lit., Belfast.
M. le pasteur P. Rochedieu, Brussels.	Rev. Wm. Park, M.A., Belfast.
M. le baron Prisse, Antwerp.	Rev. Arch. Scott, D.D., Edinburgh.
M. le pasteur Sautter, Paris.	Rev. Principal Alex. Stewart, D.D., St. Andrews.
M. le pasteur Hollard, Paris.	Rev. Professor A. Charteris, D.D., Edinburgh.
Hofprediger Brandes, Buckeburg.	Rev. J. M'Murtrie, D.D., Edinburgh.
Rev. Cavaliere J. P. Pons, La Tour.	Rev. Thos. Gentles, D.D., Paisley.
Rev. Professor Balogh, Debreczen.	Rev. J. Marshall Lang, D.D., Glas- gow.
M. le pasteur Dardier, Geneva.	Rev. Thomas Somerville, Glasgow.
M. le pasteur H. de Meuron, Neuchâtel.	Rev. P. M'Adam Muir, D.D., Glasgow.
M. le professeur Em. Gautier, Lausanne.	Rev. Duncan Campbell, Edinburgh.
Rev. Principal Dykes, D.D., London.	Viscount Dalrymple, Oxenfoord.
R. T. Turnbull, Esq., London.	
Henry Robson, Esq., London.	
Rev. Professor Leitch, D.D., Belfast.	
Rev. H. M. Williamson, D.D., Belfast.	

Jas. A. Campbell, Esq., LL.D., M.P.,
Stracathro.

A. T. Niven, Esq., Edinburgh.

Rev. Principal Rainy, D.D., Edinburgh.

Rev. J. G. Cunningham, D.D., Edinburgh.

Rev. J. Milne Rae, D.D., Edinburgh.

Rev. Lewis Davidson, Edinburgh.

Rev. Professor T. M. Lindsay, D.D.,
Glasgow.

Rev. James Stalker, D.D., Glasgow.

Rev. W. Ross Taylor, D.D., Glasgow.

Rev. J. Fairley Daly, B.D., Glasgow.

Rev. Professor S. D. F. Salmond, D.D.,
Aberdeen.

The Right Hon. Lord Overtoun, Glas-
gow.

Sir Wm. Henderson, LL.D., Aberdeen.

Sir Jas. A. Russell, Edinburgh.

A. Taylor Innes, Esq., Edinburgh.

F. Brown Douglas, Esq., Edinburgh.

J. C. Robertson, Esq., Glasgow.

Rev. Professor J. Orr, D.D., Edinburgh.

Rev. John Smith, D.D., Edinburgh.

Rev. Jas. Kidd, D.D., Glasgow.

Rev. A. R. MacEwen, D.D., Glasgow.

Rev. George Robson, D.D., Perth.

Rev. William Walton, D.D., Paisley.

Rev. James Buchanan, Edinburgh.

Duncan M'Laren, Esq., Edinburgh.

W. J. Slowan, Esq., Glasgow.

Rev. John W. Kay, Glasgow.

Rev. J. P. Struthers, M.A., Greenock.

Rev. Griffith Ellis, Bootle.

Rev. A. McNeilage, Allansford, Vic-
toria.

Rev. D. Borrie, Dunedin, New Zealand.

J. G. W. Aitken, Esq., Wellington,
New Zealand.

Rev. T. W. Turner, M.D., Jamaica.

Rev. Charles Murray, Graff-Reinet,
South Africa.

Rev. J. H. Hofmeyr, Somerset East,
South Africa.

Rev. Principal DYKES, D.D., London, *Convener*.

AMERICAN OR WESTERN SECTION.

Rev. Wm. Caven, D.D., Toronto.

Rev. Prin. MacVicar, D.D., Montreal.

Rev. Wm. Cochrane, D.D., Brantford.

Rev. R. H. Warden, D.D., Toronto.

Rev. Principal George M. Grant, D.D.,
Kingston.

John Charlton, Esq., M.P., Lyndoch,
Ont.

David Morrice, Esq., Montreal.

Rev. W. H. Roberts, D.D., Philadelphia.

Rev. John Dixon, D.D., Trenton, N.J.

Rev. W. C. Cattell, D.D., Philadelphia.

Rev. Prof. Minton, D.D., San Francisco.

Rev. D. A. Cunningham, D.D., Wheel-
ing, Va.

Rev. W. S. P. Bryan, D.D., Chicago.

Rev. Francis L. Patton, D.D., Prince-
ton, N.J.

Rev. J. Addison Henry, D.D., Phila-
delphia.

Rev. Wallace Radcliffe, D.D., Wash-
ington, D.C.

Rev. Geo. Alexander, D.D., New York.

Ralph E. Prime, Esq., Yonkers, N.Y.

F. Wollcott Jackson, Esq., Newark, N.J.

George Junkin, Esq., LL.D., Phila-
delphia.

Hon. W. M. Lanning, Trenton, N.J.

Horace B. Silliman, LL.D., Cohoes,
N.Y.

Rev. Moses D. Hoge, D.D., Richmond,
Va.

Rev. R. H. Fleming, D.D., Lynch-
burg, Va.

Rev. C. R. Hemphill, D.D., Louisville
Ky.

Rev. Theron H. Rice, Alexandria, Va.

Rev. A. W. Pitzer, D.D., Washington
D.C.

Hon. Jas. S. Cothran, Columbia, S.C.

Hon. J. Q. Ward, Paris, Ky.

Rev. Pres. W. H. Black, D.D., Mar-
shall, Mo.

Rev. A. E. Turner, Lincoln, Ill.

Rev. L. W. Stark, Louisiana, Mo.

Rev. W. S. Danley, D.D., Owensboro,
Ky.

Rev. B. P. Fullerton, D.D., St. Louis.

Rev. Prof. J. B. Stephens, Lebanon,
Tenn.

Rev. Prof. D. Steele, D.D., Philadelphia.
 Rev. T. P. Stevenson, D.D., Philadelphia.
 Rev. T. S. Griffiths, Utica, N.Y.
 Rev. Prof. W. M. Grier, D.D., Due West, S.C.
 Rev. D. Waters, D.D., LL.D., Newark, N.J.
 Rev. J. B. Drury, D.D., New York.
 Rev. D. J. Burrell, D.D., New York.
 M. S. Bussing, Esq., New York.
 Rev. A. G. Wallace, D.D., Sewickley, Pa.

Chairman Rev. Principal CAVEN, D.D., Toronto.

Vice-Chairmen { Rev. Professor J. I. GOOD, D.D., Reading, Pa.
 { RALPH E. PRIME, Esq., Yonkers, N.Y.

Recording Secretary Rev. D. WATERS, D.D., LL.D., Newark, N.J.

Rev. W. S. Owens, D.D., Indiana, Pa.
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 H. J. Murdoch, Esq., Pittsburg.
 Wm. Neeley, Esq., New York.
 Rev. J. H. Prugh, D.D., Pittsburg.
 Rev. E. R. Eschbach, D.D., Frederick City, Md.
 Rev. Prof. Jas. I. Good, D.D., Reading, Pa.
 Rev. Jas. Crawford, D.D., Philadelphia.
 Rev. B. S. Stern, Dayton, Ohio.
 Rev. H. M. Kieffer, D.D., Easton, Pa.

I. COMMITTEE ON FOREIGN MISSIONS.

EASTERN SECTION.

Rev. Jas. Buchanan, Edinburgh.
 Rev. Prof. Lindsay, D.D., Glasgow.
 Rev. J. M'Murtrie, D.D., Edinburgh.
 Rev. Griffith Ellis, Bootle, Liverpool.

Rev. Wm. Park, M.A., Belfast.
 Rev. Robt. Dunlop, Paisley.
 Geo. Smith, Esq., LL.D., Edinburgh.
 Duncan M'Laren, Esq., Edinburgh.

WESTERN SECTION.

Rev. F. F. Ellinwood, D.D., New York.
 Rev. J. H. Prugh, D.D., Pittsburg, Pa.
 Rev. Geo. D. Baker, D.D., Phila., Pa.
 Rev. A. W. Pitzer, D.D., Washing., D.C.
 Rev. Henry N. Cobb, D.D., New York.
 Rev. R. P. M'Kay, M.A., Toronto, Can.
 Rev. J. W. Laughlin, St. Louis, Mo.
 Rev. W. W. Barr, D.D., Phila., Pa.

Rev. H. C. Minton, D.D., San Francisco.
 Hon. J. Hoge Tyler, Radford, Va.
 Hon. J. E. Vanderburgh, Minn., Minn.
 B. Silliman, Esq., LL.D., Cohoes, N.Y.
 Jacob H. Stein, Esq., M.D., Reading, Pa.
 Hamilton Cassells, Esq., Toronto, Can.
 Peter Donald, Esq., New York.

II. COMMITTEE ON WORK ON THE EUROPEAN CONTINENT.

EASTERN SECTION.

Rev. Prof. W. G. Blaikie, D.D., Edin.
 Rev. Prof. Leitch, D.D., Belfast.
 Rev. Prof. A. Charteris, D.D., Edin.
 Rev. Duncan Campbell, Edinburgh.
 Rev. J. S. Cunningham, D.D., Edin.

Rev. J. Fairley Daly, B.D., Glasgow.
 Rev. J. Milne Rae, D.D., Edinburgh.
 Rev. Professor Johnstone, Edinburgh.
 F. Brown Douglas, Esq., Edinburgh.

WESTERN SECTION.

Rev. Prof. Jas. I. Good, D.D., Reading, Pa.
 Rev. Jas. B. Drury, D.D., New York.
 Rev. John Hall, D.D., New York.
 Rev. Wm. A. Murkland, D.D., Baltimore, Md.
 Rev. A. G. Wallace, D.D., Sewickley, Pa.

Rev. J. D. Steele, Ph.D., New York.
 Rev. J. R. Henry, Pittsburg, Pa.
 Rev. Prin. MacVicar, D.D., Montreal.
 Ralph E. Prime, Esq., Yonkers, N.Y.
 S. B. Brownell, Esq., New York.
 N. S. King, Esq., M.D., Yonkers, N.Y.
 George Hay, Esq., J.P., Ottawa, Can.

III. COMMITTEE ON SABBATH-SCHOOL WORK.

EASTERN SECTION.

A. T. Niven, Esq., Edinburgh.	Rev. W. A. Walton, D.D., Paisley.
J. C. Robertson, Esq., Glasgow.	Rev. Griffith Ellis, Bootle, Liverpool.
Rev. Prof. Salmond, D.D., Aberdeen.	Henry Robson, Esq., London.

WESTERN SECTION.

Rev. Wm. Cochrane, D.D., Brantford, Canada.	Rev. L. Y. Graham, D.D., Phila., Pa.
Rev. A. W. Pitzer, D.D., Washing., D.C.	N. C. Stewart, Esq., St. Louis, Mo.
Rev. R. A. Beattie, D.D., Louisville, Ky.	Franklin Dye, Esq., Trenton, N.J.
	A. H. Smith, Esq., Baltimore, Md.

IV. COMMITTEE ON DESIDERATA OF PRESBYTERIAN HISTORY.

EASTERN SECTION.

Rev. Prof. Lindsay, D.D., Glasgow.	Rev. Prin. Rainy, D.D., Edinburgh.
Rev. Prof. A. F. Mitchell, D.D., St. Andrews.	Rev. Prof. J. Orr, D.D., Edinburgh.
Rev. Prof. H. Story, D.D., Glasgow.	Rev. Prof. J. Heron, D.D., Belfast.

WESTERN SECTION.

Rev. H. M. Baird, D.D., Yonkers, N.Y.	Rev. Prof. W. W. Moore, D.D., Hamp- den, Sydney, Va.
Rev. W. H. Roberts, D.D., Phila., Pa.	Rev. Prof. R. V. Foster, D.D., Lebanon, Tenn.
Rev. Prof. J. De Witt, D.D., New Brunswick, N.J.	Rev. Prof. E. T. Corwin, D.D., New Brunswick, N.J.
Rev. Prof. J. Campbell, D.D., Mon- treal.	Rev. Samuel M. Jackson, New York.
Rev. Prof. J. H. Dubbs, D.D., Lan- caster, Pa.	Henry N. Dotterer, Esq., Phila., Pa.
	John S. Bussing, Esq., New York.

All Committees having power to add to their number.

On the motion of Dr. ROBERTS, it was agreed—

That each Section shall have power, for absence or other satisfactory reason, to declare vacant the place of any member of that Section, and to fill such or other vacancies; also to add to their number when deemed advisable.

The following members of the Western Section were, on the nomination of that Section, appointed as a Committee of its number on Co-operation in Home Mission Work in the United States:—

Rev. W. H. Roberts, D.D., LL.D., Phila., Pa.	Rev. G. B. Strickler, D.D., Louisville, Ky.
Rev. W. S. Owens, D.D., Indiana, Pa.	Rev. W. J. Darby, D.D., Evansville, Ill.
Rev. D. F. Burrell, D.D., New York.	Rev. J. A. Peters, D.D., Tiffin, Ohio.
Rev. W. H. Hubbard, Auburn, N.Y.	Rev. Wm. Cochrane, D.D., Brantford, Canada.
Rev. T. P. Stevenson, D.D., Phila., Pa.	

The Rev. T. P. STEVENSON, D.D., Philadelphia, gave notice of

the following motion, which was referred to the Business Committee:—

Resolved, that the Council regard with interest the valuable Report on Marriage and Divorce Laws in the several European and other countries which, in pursuance of the instruction of last Council, has been laid before it by the General Secretary, and requests the Business Committee to report to this Council, provision for a similar Report to the next Council on Marriage and Divorce Laws in the United States, and for a suitable deliverance on this grave and urgent subject.

The Order of the Day was now taken up, and the Report of the Committee on Work on the European Continent * presented by the Rev. Dr. MATHEWS, who said:—In the absence of Dr. MacEwen of London, Dr. Lang was to have presented this Report, which is to be held as read, but in Dr. Lang's temporary absence, I venture to do so. The Report takes an encouraging view of the spiritual condition of our Reformed and Presbyterian Churches on the Continent. It affirms that there are many indications of a new interest in spiritual life, and in spiritual matters, among the brethren who dwell in lands and speak in tongues different from our own. It speaks of much more religious activity than in the past, even though this has not yet been much noticed by newspapers, and may be overlooked by passing travellers. The truth is, there has always been a large measure of real spiritual life among these people, more, in many cases, in the pew than in the pulpit, and frequently, more in the pulpit than at the professor's desk. Devotional books written by private Church members do not often come into our hands; but the books written by distinguished professors, and which often treat in a singular manner of the facts of revelation, do come, and we naturally suppose that these professors and their writings fully and fairly represent the religious views of the people. I venture to say, that they do so to only a very limited extent. There is a real substratum of true piety—of a somewhat different type from ours, I admit—nevertheless, a true piety—the work and fruit of the presence of the Holy Ghost in men's hearts—and this, very wide spread amongst the people of the Continent. This state of matters is now being rendered apparent by the cordial welcome given to such movements as the Christian Endeavour Society, which has established itself in every country and in every Church, and by the Students' Volunteer Mission movement, which has been hailed with joy by the numerous Continental Foreign Mission Societies; while these Societies have

* See *Appendix, Reports of Eastern Section*, pp. 129–133.

in their turn, vitalised the solid, if hitherto somewhat slow-moving, religious life of our brethren. A new outspokenness has appeared on behalf of faith in Christ, and of an acceptance of Him as the Divine Redeemer, and a new courage in favour of witnessing and of working for Him as the great reason of life.

The Report then gives us brief notices of the different countries in which are Churches connected with this Alliance. These of necessity are very general in their terms, for one cannot put in paragraphs of four or five lines long the details of a four years' history of the religious condition and activity of a Presbyterian Church.

May I now call the attention of the Council to the statements on page 133 of this Report, where reference is made to the different lines of work on the European continent possible for the British and the American Churches? The emigrants from Continental lands do not come to Britain, they go to America, and the question, How are those lands to be dealt with? is one that has long been upon my heart. I think that the American Churches, since they receive the people from the Continent, should grapple more than they do with its evangelisation. If they could do some training and educating work in their own land, their influence on the Continent would be most effective. The Methodist Church in the United States has taken Continental men who have gone there, and who have been led by the Spirit of God to become professing Christians, and has sent them back to their own lands to labour for Christ's Kingdom. The result of that procedure is, that in France, Italy, in every one of the German cantons of Switzerland, in Germany, even in Austria, not to speak of Denmark and Sweden, we find a very large number of congregations, nearly all self-supporting—all aggressive and missionary—consisting mainly of the spiritually-minded people of our Reformed Churches who have been drawn out of them, and led into the Methodist community. It is so also with the Baptists, but we Presbyterians neither take such evangelistic work in hand ourselves, nor in a rational way help the native Churches to do this work, and then we complain of these other Churches. Were proper measures taken to maintain our old Calvinistic doctrines and our Presbyterian system, we would be at least as successful as the brethren I have named are, and would do at least as much as they do to evangelise anew the historic lands of the Reformation. I hold that we have no right to be aggrieved with the success of our Wesleyan or Baptist brethren so long as we do not send to the Continent competent and properly equipped workers that are

natives of the country, men and women who have been helped by our Church life, and are familiar with our methods of working. In some cases, I know, we do contribute small sums of money to the funds of some of these Churches; but this money, I submit, would be more effectively laid out by training in America, as is, to some extent, done already in Scotland and Ireland, men belonging to these countries, and sending them back to the Continent, in the first place, as evangelists. Then we would indeed be helpers of the evangelical element that is in many of these Churches, and might, under God, be instrumental in doing what the Evangelical Society of Geneva is doing in France, in planting congregations of true believers, each in its own locality a well-spring of blessing to many a thirsting soul. I would respectfully ask the members of the Council to keep this matter before them, and to remember that, whatever be the claims of the American continent, American Presbyterians can surely do what American Methodists, and American Baptists, and American Congregationalists have been doing for many a day. Our duty to the Continent is not discharged when we simply send a sum of money year after year to individuals or to churches. We should send men as well as money; men trained for the ministry—themselves converted, consecrated men, and thus we would most effectively aid our Continental brethren in spreading the gospel, and assuredly reap a glorious profit for ourselves.

The Report of the Western Section of the Committee* was, in the absence of the Convener, Rev. Dr. Cattell, presented by RALPH E. PRIME, Esq., Yonkers, New York, who said:—The Report of the Western Section was not ready in time to be printed, but you will permit me to allude in a few words to its contents without reading it. You will recall that an ocean 3000 miles in width separates America from the location where these Churches are planted, and that we are not so near to the fields on which they work as are the Churches in Scotland and Great Britain. Nevertheless, I can certify the warmth of our interest in the evangelisation of those old countries which are particularly under the thralldom of Popery. We have not been idle, either, on the Western side, but have been taking a personal interest in those matters by visiting those countries. The Chairman of the Committee and two other members of the Committee have, since the Toronto Council, visited

* This Report will be found in the *Appendix*, p. 181.

Europe, and been interested in the work in Bohemia, in Spain, in Switzerland, and in Italy, and the observations which they have made will be found in the Report when printed. We, however, desire to say that we are not without the interest which we ought to have in the countries from which the great flow of population into our country comes. Nevertheless, it is an enormous task for our American Churches to take charge of that people when they come, and we would leave unevangelised the mass of them who do come, if we were to go to their countries and evangelise them there, as the General Secretary has suggested. None of the Churches in connection with the Alliance can fail to recognise their responsibility, under God's providence, for the evangelisation of the Continental countries. In their midst was born the Reformation, the great religious revolution, to which we all owe our religious liberty. Those who led in the Scottish and English Reformation found a refuge in times of persecution at home, and inspiration while in exile, among those peoples. And America got the best of its blood, not only from the Scotch and the English Puritans, but also from the Huguenots, the Walloons, the German Reformed, and the Swiss, and in the three last years of the last quarter of this century, is receiving from the European continent a large and continued accession of the descendants of those people from countries where was born the first valiant impulse for religious liberty, for the pure worship of God, and for the near and personal access of men to their Heavenly Father, without the intervention of any mere human intercessor. We would be false to the best impulses of generous natures if we lost our interest in the evangelisation of European countries.

Professor GOOD, Reading, Pennsylvania.—I felt like echoing the remark made by the General Secretary in regard to work on the European continent. I do so now as Chairman of the Western Section of the Committee on that work. I feel that, while it is very important for us as Americans to do evangelistic work among the Churches on the Continent, we are in some degree precluded from that by the fact that they are of the same Order of government, and belong to our family of Churches. I wish to present another suggestion, which will cover two points, and which, I think, ultimately must come before this Alliance. We all know there is need of Churches on the Continent for English residents. The Episcopal Church, through its chaplaincies, is doing a good work there, but we are not doing so well. That point can be covered by the plan I wish to suggest. The other point is this—we can influence these

native Churches of the Continent by planting in centres English-speaking churches, whose pastors, preaching English, would learn to speak the language of that country, and become a means of influence to the native churches, and thus aid the evangelical portions of those Churches very greatly.* Many years ago, one of the Scotch Churches planted a Mission to the Jews of Buda-Pesth, which has done a remarkable work there among the Jews. It has done more remarkable work in the old Hungarian Church, which, if thoroughly enthused by the evangelical gospel, would become a tower of strength for God in South-Eastern Europe. It has done so in this way. That Mission of the Scotch Church has led to the founding of a large German Reformed Church in Buda-Pesth, which, I understand, has very largely influenced the local Synod that lies around that city. Cannot we do that elsewhere? Let us, as denominations, partition Europe, and plant our English Churches to help the native Churches, and the evangelical elements which have our sympathy and our prayers. There is a vast field for the Alliance there. We are doing work for the Continent, but we have only been playing at it. We

* The British Churches have for years, we are glad to say, done something in the line of work now suggested by Dr. Good and other speakers. In some cities on the Continent, these Churches have regularly organised congregations, with pastors duly installed over them by the local presbytery, and in others they maintain preaching stations during the summer or winter months, according to the locality. From the Report on this subject presented to the Toronto Council, we reprint the names of all these places, with information as to the hours of service (see *Appendix of Reports*, p. 189). This list might be advantageously copied out by intending travellers previous to their determining their tours or residences.

The sums of money contributed for the above objects, or to recognised Continental Churches or societies, by the British Churches, *as such*, during the past year, were, in round figures, as follows:—

Church of Scotland	£1000
Free Church of Scotland	4000
United Presbyterian Church	2000
English Presbyterian Church	870
Irish Presbyterian Church	900
Welsh Presbyterian Church	500
Total	£9270

This amount is exclusive of the large sums that are annually sent privately by individuals and congregations to special Continental objects, and which probably amount to as much more. Of this evangelistic liberality, the fruits remain in the Churches themselves, though not infrequently those who have been benefited emigrate from their native lands elsewhere than to Great Britain.—[ED.]

must work now seriously, for as goes Europe so goes the salvation of the world, and the salvation of Europe lies in the Reformed Churches there.

Pastor DARDIER, Geneva, said:—I wish to say that some years ago I dared to throw among the Presbyterians of Scotland that idea mentioned by the last speaker, and, as far as Geneva is concerned, I have done something to induce them not to leave Geneva without one of their ministers, and not to leave the city of Calvin entirely in the hands of the Episcopalians. I know that the Established Church of Scotland every year sends one of her ministers for two months, but is it not desirable that something should be done by all the Presbyterian Churches to have in Geneva all the year round, and in a permanent way, one of their ministers—not one of their old men, but of their good men—one who could speak or would be able to learn French well, and to try to do us some good? I am sure that if something of the kind could be arranged, it would be a good thing for bringing back the Presbyterian system in the midst of us.

Dr. HARSHA, Omaha.—Speaking for the Presbyterian Churches in the United States, I desire to clear away any misapprehension that they have not a deep interest in the spread of the gospel on the continent of Europe. I ask the Council to remember that we have got a herculean task upon our hands in the evangelisation of that continent which lies to the south and west of the United States. Brazil is on our hands, Central America is on our hands, Southern America is on our hands, and in addition to this we have the caring for the unevangelised people who, by hundreds of thousands, are coming to our shores every year, lest they vitiate our religion and our theology at home. You know how it is in Brazil, in Central America, in the southern portion of our great continent. There is work for us there, which the emigration, by God's providence, has placed upon our hands. It has been well said this morning, that the continent of Europe is contiguous to Scotland and England, and with the vast resources of the Presbyterians in these countries we think that they should look after and attend to its evangelisation. We have sympathy with you in this work, and are willing to help, but remember the effort that we are making to secure our own continent for Christ and His Kingdom.

Rev. Principal MACVICAR, Montreal.—The form which our Conference has taken now is exceedingly important. I wish to emphasise the suggestion made as to planting of English churches

on the continent of Europe. It has fallen to my lot to be in contact with similar work for twenty-eight years or more. In the college over which I preside, we have a professor whose time is wholly given to the training of French and English speaking missionaries—a gentleman who graduated in the University of Paris and in the Theological Faculty of Montauban. In the province of Quebec we have already some ninety points at which we have planted agents and missionaries speaking French and English, and the work is effectively carried on, enlightening the million and a quarter of French Roman Catholics who inhabit that province. The growth of a liberal and evangelical spirit is greatly promoted by the labours of our pastors and missionaries, and there is this advantage in the plan suggested, that the Romish population—the French people in Canada—feel that they have the sympathy of the great Protestant Churches of the Dominion of Canada in a practical form, when we seek in this manner to identify ourselves with them by using their language. I can conceive of nothing that would be more effective in spreading the gospel and in bringing the work of this Council to bear practically upon Europe than the suggestion which has now been made, and I venture to think that it might be well worth while for the Business Committee to take the matter into full consideration, and submit something to the Council, whether at this meeting or the next—something which could be acted upon in some form similar to what has been already done in the way of giving monetary aid to Bohemia and other parts of Europe.

Rev. C. A. MURRAY, South Africa.—It cannot be too well pressed upon the Council that the Churches which send men to the Continent should send good men, and not cast-off men, not men who have been failures elsewhere. Last month I was on the Continent, and I happened to listen to an English sermon which was given on the “reign of peace.” The preacher told us that he did not believe that the reign of peace was at hand, because Paul had written that “without the shedding of blood there is no remission of sin.” That was actually told us from the pulpit, and I must say that I was ashamed of our English Protestantism when I heard that. I thought this morning, when the subject was being discussed, that if men are to be sent to the Continent they should be good men, able to speak effectively to those with whom they come in contact.

Dr. MARSHALL LANG, Glasgow.—I entirely agree with Dr. Mac-

Vicar in the remarks which he offered with regard to the Continent. I think it would be a very distinct gain if this Alliance, through some executive, arranged for a plan of co-operation between American and British Churches in regard to the continent of Europe. It is not at all creditable to this great Alliance of Reformed Churches holding the Presbyterian system, that in so many places we find only a representative of the Episcopal Church in Continental centres. And it is not creditable that when you do find some representation of Presbyterianism, it is not the representation that we would altogether desire. I do not know to whom my reverend friend who spoke last was referring, but any man who could go and talk such nonsense on the Continent is a discreditable representative either there or here. That man may know Greek, but he certainly does not give evidence of grace, and he does not give evidence of gumption.

But in regard to sending men to the Continent, the great difficulty is the linguistic. I quite accept the suggestion made by my friend from Geneva, that it would be a very good thing that we should have a representative of the Presbyterian Church permanently in Geneva; but I don't know if it would do as much good to the Genevese as to that representative, if he acquired the language and gained some intelligent appreciation of the work done and to be done on the Continent. I have always felt that in our plan of study for our young men, there is one grave omission, and that is, the omission in regard to learning languages. It would be an enormous gain to a man if he knew French and German well enough to be able to speak these languages. I never was more ashamed in my life than when I was called to take part in the rejoicings in consequence of the celebration of the Toleration Centenary in Bohemia and Moravia. I was shut up for an hour with the superintendent, and I found that he could not speak German and I could not speak Czech, and the only language in which we could get along was Latin. I am afraid my Latin was extremely rusty, but when I heard him speak Latin intelligently to me, I thought what a loss has been sustained through the absence of a common language. But it would, without doubt, be a very great gain if we could send men representing us, who could readily and intelligently speak French, German, or Italian, to communicate our ideas to the good people there.

Passing from that, I wish only to say that I accept all that has been said in regard to the importance of more fully addressing

ourselves to the evangelisation of the Continent. We are, in so doing, only paying back a small instalment of the mighty debt we owe to the continent of Europe. It has been said—it was said by Canon Gore in his essay on “The Church”—that “Presbyterians claim to be founded by Calvin.” We do not claim to be founded by Calvin, but he was a minister by whom we were brought to see the truest lines of Church polity, for we hope that we are founded upon the New Testament, not upon Calvin; but we owe a mighty debt to the great Reformer’s work. I wish to refer to one point more, and that is, the loss sustained in this matter by our Churches. By allowing the Continent to drift apart from the whole life and work of the Reformers, we have lost a vision of the Church of Christ, of the Christians of the Reformation, which was ever before the Reformers. They were not mere Protestants. They wished to get back to the true Catholic Church those who had gone astray; and if this Alliance can help forward that vision, it will be not only a great gain to the continent of Europe, but to the realisation of the whole conception of the Church of Jesus Christ.

Dr. ROSS TAYLOR.—I take the liberty of saying, that, as Dr. Lang is now present, I think I may convey to him the unanimous vote of this Council, come to by a standing vote, that he be President of the Council for the next three years. I may explain to Dr. Lang that, though he was elected this forenoon, his installation does not take place until to-morrow evening.

Dr. MARSHALL LANG.—I am profoundly gratified and honoured by the announcement that has been made, but I hope I am not called to intimate just now either acceptance or declinature. I should like to consider the matter, for there are many points of view requiring to be considered. I will only take the liberty of saying, that among all the honours paid to me in my poor life, I cannot conceive any more gratifying and more touching than that rendered me by this Presbyterian Council. I shall give the matter my most serious and anxious consideration. I shall not be called upon to say anything more until to-morrow evening, so I shall just beg to thank the Council from the depth of my heart for the honour they have done me.

Our Continental brethren had, very considerably, prepared the different Papers they presented to the Council, in the language of their hosts. For their courtesies in submitting to this linguistic task, very special thanks were due to them. It was felt, however, that in

an assembly of Presbyterians, Calvin might and should be recalled, if not in person, at least by a few words in the language he used. Very kindly, therefore, Professeur Doumergue of Montauban, the distinguished biographer of our great Reformer, addressed the Council in the following sentences, which we gladly print as he uttered them :—

“Messieurs, notre infatigable et affectueux secrétaire général a insisté pour que, au moment où va se dérouler la série des rapports d’aujourd’hui, je prononce ici quelques paroles en français. Je me suis d’abord demandé pourquoi à ce moment. Je crois avoir compris.

“Aujourd’hui nous allons visiter les uns après les autres les fils du système presbytérien, sur le continent. Ces fils parlent toutes les langues, depuis celles d’Athènes et de Rome, jusqu’à celles de Berlin, de Saint-Petersbourg et de Prague. Mais la langue des pères, c’est-à-dire de Calvin lui-même et des grands presbytériens du Synode de Paris, en 1559, c’était le français. Par une délicate attention, tout d’abord, vous me permettez, au nom des fils, d’envoyer un salut reconnaissant, fidèle, aux pères, dans leur langue nationale, dans leur langue maternelle, celle que va le plus vite du cœur au cœur. . . . Je vous en remercie.

“Il ne m’est pas possible d’expliquer au concile, comme je le voudrais, tous les motifs de notre reconnaissance, à nous Français. Je ne dirai qu’une chose.

“Notre Eglise Réformée de France n’est certes pas en train de mourir. Au contraire, d’année en année, nous sentons sa vie redevenir plus forte. Nous sommes encore 600,000, peut-être plus. La majorité, autrefois libérale, est aujourd’hui très évangélique ; et depuis 20 ans, nos Synodes particuliers et généraux ont officieusement repris leur fonctionnement régulier. Cependant, quand nous nous comparons à la masse catholique, qui nous enveloppe, nous avons le sentiment de notre petitesse, de notre faiblesse ; et nous sommes humiliés, et nous souffrons en entendant des adversaires qui, pendant des siècles, nous ont décimés, presque anéantis, nous reprocher ce qu’ils reprochaient déjà à Calvin, lorsqu’il perdit son fils unique : ‘Vous êtes une race inféconde, que Dieu ne bénit pas ! Vous n’êtes qu’une poignée ! Vous êtes des isolés !’

“Vous savez, Messieurs, l’admirable réponse de Calvin : *‘Myriades habeo filios in toto orbe christiano.’*

“Eh bien ! ici, dans ce concile, et tout particulièrement dans cette journée, nous constatons que notre grand réformateur a dit vrai. C’est bien par dix milliers, et même par centaines de mille que les presbytériens réformés se comptent dans cette ville immense, et dans cette fière Ecosse, et malgré les horribles persécutions c’est bien par milliers et par dix milliers que nous allons les rencontrer à travers toute l’Europe. . . . Et, alors, non, vous ne pouvez pas vous imaginer le sentiment de solidarité, de joie, d’espoir, qui fait tressaillir nos cœurs, et irrésistiblement la parole revient sur nos lèvres : *Myriades habemus fratres in toto orbe christiano.*

“Voilà pourquoi, Messieurs, le concile pan-presbytérien ne compte pas de membres plus heureux et plus reconnaissants que nous. Dieu bénisse le Congrès pan-presbytérien !”

The Order of the Day having now arrived, Professor EM. COMBA, Florence, read the following Paper on

PROTESTANTISM IN ITALY.

I stand here to-day to speak on behalf of the dead rather than of the living ; but of those mighty dead who cause others to live by contact with themselves. These form our Legion of Honour. They are the men who bowed not their knees to the idols of their day, but worshipped God only. To-day we speak of those among them who protested in some signal way that they would obey God rather than men, for Italy may claim to be more than the cradle of Papal pretension, or the home of sceptical doubt : she has been also the mother of a free and at the same time faithful Protestantism.

My country has always had her Protestants. They protested against the Papal claims when these were first advanced ; they were not silent even when the power of Rome was at its height, and in its decadence they still remained to lift up their voices for the truth. Nay, by a true and happy succession, Italy has her Protestants still, for —

“Uno evulso, non deficit alter.”

Let me, then, divide this Legion of Honour into three companies, and speak of our Protestants *Before*, *During*, and *Since* the period of the Reformation.

“But how,” some may say, “were there Protestants in Italy before the Reformation?” Certainly there were, and such, too, as yield the pre-eminence to none. This will be generally admitted if we take the word Protestant in a liberal, rather than a confessional sense, and hold it to include all those Christians who appealed to the Word of Truth against the errors and corruptions of an institution which cast a dark and deadly shadow over the country and its religion. With this understanding of the matter, it is easy to see that Italy did, in fact, by the mouth of such men, pronounce a protest worthy of herself, and of the cause of truth, and that without waiting the appearance of Luther, or the occasion of the Diet of Spires, which marked the time when men began to receive the name of “Protestants,” in the strict and ecclesiastical sense.

Our first Protestant, then, was Paul. You may smile, but the fact remains that we regard him, and justly, as our leader. No one will deny that he, a Roman citizen, made himself all things to all men, to the Romans themselves no less than to the Jews and to the

Greeks. That Apostle who withstood Peter to the face was of all men the best qualified to teach his Roman converts how they should meet and outface those who soon came to consider themselves the only legitimate successors of the apostles. Such doctrine, indeed, he expounds, and with Divine power, in his Epistle to the Romans, and we need not wonder, then, to find that Schelling hails St. Paul as the first Protestant—" *der erste Protestant.*"

Unfortunately the free gospel of salvation preached by Paul was all too soon forgotten. The primitive Church disappeared from view in the Catacombs, and then the faith of the gospel showed itself only as a lamp shining from a dark place, or, to use a less trite comparison, like the eyes of the Guadalquivir. For it is said of this Spanish stream, that in part of its course it flows underground, here and there coming to the light and reflecting in calm and lovely pools the sunshine which falls upon it. The course of the Church invisible across the dark centuries of the Middle Ages shows luminous spaces like the so-called "eyes" of the Guadalquivir, and in these may be discerned the bright reflection of the Spirit of Truth, who has never left the generations without a witness of Himself. Those who have received that light have in every age been our Protestants.

When the gospel of Christ was thus obscured; when the fundamental truths of salvation by grace and justification by faith, which Paul preached, had disappeared beneath accumulated Jewish and Pagan traditions, then the proud descendants of Romulus forgot St. Peter's injunction, "Be not lords over God's heritage;" his words were choked, like seed fallen among thorns, and there sprang up instead,—the Papacy, hard by the temple of Capitoline Jove. But with the appearance of this monstrous growth there began to be heard, as by a divinely natural necessity, the first accents of the great protest. They ring in the words of Hermas. "Foolish are they," he says, "who strive for the pre-eminence." He had seen the first builders of this new Babel at their work, and spared not to protest against the growing error. Hippolytus and Novatian raised the same note of warning a little later, the one against Bishop Calixtus, the other in the days of Bishop Cornelius. They broke off from the Church, and had a considerable following. Then came the days of Constantine. Under this ruler the Church overcame Paganism, at least in appearance; but the old religion had its revenge. Paganism entered the Church by stealth, and proved the cause of many consequent troubles. This gave a natural occasion for new protests. Jovinian, at Rome, in the days of Pope Siricius, protested

against the growing worldliness of life and manners. Neander characterises this leader as a Protestant, and even compares him to Luther. Then came Claude, Bishop of Turin, who inveighed against idol-worship, and commenced a movement towards reform, much more considerable than has been generally believed. So thorough-going, indeed, was he, that his enemies called him the iconoclast. He was brave enough to declare openly that the truly apostolic man is not he who sits in the Apostle's chair, but he who lives after the rule and the example of the apostles.

The Church had now become sadly degenerate. Gregory VII., who bore the keys with new and impressive power, set himself to initiate measures of Reform. He made laws against simony, and decreed the celibacy of the clergy. But even his tremendous strength of will failed to secure the due effect at which he aimed, and this chiefly because of the arrogance with which he ruled. A commencement had, however, been made, and when the Pope drew back, Arnold of Brescia assumed the failing cause, and boldly said to Gregory, "Thou art not true successor of the apostles, and we are not bound to obey one who, while calling himself such, follows neither the faith nor the example of the apostles. 'Blessed are the poor in spirit:' this is the first commandment." Arnold called princes and people to a new independence in seeking to promote the common good. The opinions of Arnold touched matters of State, as well as those of religion and morals, and his followers may therefore be divided into two classes. His religious views found an immediate response among those called "the sect of the Lombards," who held that no priestly authority should stand without a life befitting the gospel. On the political side, though more remotely here, the influence of his opinions may be traced in a long series of Italian patriots, from Dante to Alfieri, and from Macchiavelli to Cavour. We must, then, agree with Cardinal Baronius when he says, that Arnold of Brescia was "the patriarch and prince of political heresy."

In these attempts at reformation, however, there was wanting the true corner-stone, which is the Word of God translated into a tongue understood of the people, and freely expounded and applied in the pulpit. Valdo had the honour of supplying this defect. His testimony cemented Italy's protest, and placed it on firm and unshaken ground. He came to Rome, as is well known, accompanied by some followers, with the purpose of inducing the Pope to sanction their vows of poverty, and to permit them the free exercise of their

gifts in preaching. Alexander III., the same Pontiff who proudly sat to see Barbarossa kiss his foot, welcomed Valdo, embracing him in sign that the head of the Church approved his purpose—an embrace which did not confer on us a bit of infallibility. The right to preach was, however, denied to Valdo and his followers, or at least made subject to the approval of the local bishops. This refusal was moved in the Curia by an English monk, who said, "If we let in the Waldensians, they will turn us out." Valdo replied, "We shall obey God rather than men," and the word flew like flame through many lands, and found a special response in Lombardy. At Milan, indeed, the followers of Arnold of Brescia joined the Waldensians, a union which adorns not the least moving page of Italian religious history. Persecution then obliged a part of these people to seek a refuge in the valleys of the Cottian Alps, where, for ages, they testified their loving devotion to the Word of God, and the best interests of their native Italy.

Meanwhile, the Papacy, now represented by Innocent III. and his successors, was ever making new pretensions and advances, while the Church had so sunk as to suggest the idea that the end of the Kingdom of Christ,—the second Person of the Trinity, had come. Gioacchino del Fiore, the Calabrian seer, had already lifted up his voice, and had promised a new age, in which the Holy Ghost should appear as the Church's Deliverer. The synagogue of the clergy seemed on the verge of dissolution. Just at this point appeared Francis of Assisi, with his large-hearted mission of love, of which the Pope availed himself so skilfully as to reap material benefits without contributing his part towards the regeneration of the Church. Fra Dolcino, seeing how the Franciscan movement had failed, raised yet higher the flag of freedom, declared that gospel obedience depended on no monkish vow, and that Babylon was fallen, and retired with his disciples among the hills near Novara. Theirs were heroic and sublime aspirations, though mixed with apocalyptical extravagances. Dante speaks of such aspirations with respect, adopts in part the protest of those who had preceded him, giving it the splendour of classic form, as he fulminates against the vices of the Papacy. The poet's conscience was indeed a higher thing than the most imposing fabric of the visible Church, and from that height he thunders against the adulterous union of Church and State, and repeats in face of the Pope, with his triple tiara, the words of Christ: "Render to Cæsar the things that be Cæsar's." So decided was Dante's protest, that an Italian thinker

of the present day, who enjoys no small fame among our university students, has not hesitated to call him "the last of the Catholics, and the first of the Protestants," which is true in the sense, that in him the protest found a new and commanding voice.

Marsilio of Padua was the most radical among our Protestants of these times. Protected by the Emperor, he did not hesitate to maintain that "the Papacy is an institution contrary to all right reason, both human and divine. Peter," he says, "is not the rock, but Christ." With regard to the temporal power, the Popes have nothing to do with that. The people must support the empire, and the Cæsar whom they elect is the vicar of God. At last the Popes passed to Avignon, and the protest fell into such hands as those of Cola de Rienzo (the last of the tribunes) and Petrarch, with whom it became a form and a fashion rather than a word of life and power.

As soon, however, as the Popes returned to Rome, and the Papacy presented itself in the awful form of the Borgia, Savonarola stepped forth from the ranks of the Dominicans to contend with the evil power. The friar attempted to establish the kingdom of Christ in Florence, somewhat as Calvin afterwards did at Geneva, but by means and with results that were widely different. In the end he found himself involved in the net of party strife, and forced without support to face the angry Borgia alone. He failed, but not before he had said to the Pope, "Thou hast erred; thou art but a broken bar." His greatest biographer has said of him, "Savonarola rent the veil and opened the way. Luther himself could not so happily have commenced his Reformation had not the death of Savonarola made it finally clear that there was no hope of correcting the errors of Rome, and that any attempt to reform the Church without breaking up her unity, at least for a time, was doomed to failure." Thus, more in his conscientious protest than by any articulate process of thought, Savonarola was a leader of the Reformation, whatever some critics may say. Luther himself perceived this, and gave his precursor the honourable place which was his due.

And so we come to the age of the Reformation, which was nothing if not Protestant. Many Italians seconded the appeal for freedom which came from Wittenberg, from Zürich, and from Geneva, and separated themselves from the fatal allegiance of Rome. Let us trace the most salient lines of Italian Protestantism during the Reformation period. Three parties now showed themselves among the Reformers of Italy. To begin with, there were

some who, though accepting the doctrine of justification by faith, which had been proclaimed especially at Naples by the Spaniard Valdos, shrank from the practical consequence. They remained Roman Catholics in the hope—alas, how vain!—of reforming the Church without first having crossed the Rubicon, which would have separated them from her communion. Besides such prelates as Gasparo Contarini, the names of several more or less decided Protestants deserve mention here. Such were Brucioli, of Florence; Speziali, of Cittadella, &c.; and in their company were also a few noble women—Vittoria Colonna, Giulia Gonzaga, and others.

Again, there were those who accepted the Reformation doctrine of justification with all its consequences—theological, moral, and ecclesiastical. They therefore left the Church of Rome, and became declared Protestants—Lutherans, Zwinglians, or Calvinists. Among these we may recall the names of Giulio della Rovere, Flacio, Vergerio, Vermigli, Zanchi, Pascale, &c.

A third party formed itself of those who, though they accepted more or less completely the doctrine of justification by faith, took it in such a sense that they felt themselves constrained to overpass the lines of orthodox reform, and went so far as to join the Anabaptists. Some did this in a spirit that was moderate, but others professed a radical and antitrinitarian Anabaptism, which was then supported by the Socini with the doctrine called after their name.

These divergencies, promoted for the most part by foreign teachers, but which found only too ready an acceptance among the Italians; the want of that good soil ever sought by the divine husbandman, but not always found; the influence of a semi-Pagan Renaissance; the egotistic policy of the princes, and the slavish subservience of the people; and, more than all, the cruel power of the Inquisition, which, breaking like lava from the crater of Papal power, spread devastation over cities and country alike in the repression and destruction of every free movement of religious thought—all this brought about the sad consequence that, though Italy seemed designed to lead the movement towards a purer form of faith and manners, yet the Reformation failed to attain within her borders its due and just development.

Whilst other nations, hitherto considered semi-barbarous, rose at the call of the new civilisation and made it their own, Italy fell back into subjection; and this fall, serious in itself, became by the efforts of the Jesuits little less than desperate. This Order watched at the pillow of Italy, to mark every motion of conscience, every

dream of liberty, every aspiration towards independence, and to administer again and again the opiate of superstition. The Roman reaction, thanks to these able men, was all too soon complete. Our civilisation remained sadly imperfect; the life of Italy slept on in the shades of moral and spiritual death. Music and science alone among liberal studies showed signs of life, although the latter was carefully watched by the suspicions of our oppressors, and her worshippers fairly warned of their danger by the fire that consumed Giordano Bruno. Every motion was held suspicious—the motion of the earth, the process of history, &c., as Galileo and Vico knew too well. Thus prostrate, the country marvelled at the very slightest signs of a relatively independent spirit, such as were seen in Fra Paolo Sarpi and the Bishop Scipione de Ricci, who, though members of the Roman Church, were stigmatised for the boldness with which they advocated the rights of the State and of the Christian people, and little reforms, against the tyranny of Rome. The history of the pulpit, even in the Church of Rome, is at this point overshadowed by a dark cloud. I do not mean the Franciscans, though they, who had once furnished a contingent to the reforming party, soon forgot how their founder had, in the well-known legend, called even the wolf of Gubbio his brother, and themselves became wolves—that is to say, Inquisitors. Nor do I speak of the Dominicans, proud to be called *Domini Canes* (“hounds of the Lord”), though after the loss of their great ornament in the death of Savonarola, they gave themselves with new vigour to the persecution of the Reformed faith, thus justifying the biting satire of those who named them *Dæmoni Canes* (“devil’s dogs”). I mean the Jesuits, who produced the only notable preacher of these times, Padre Segneri, a true type of his age and order. Exalting the fame of St. Anthony of Padua, what think you was considered by him a matter of homiletical eulogy? He praised the saint for having addressed a sermon to the fishes, and described with great gusto how his aquatic congregation rose to catch the strains of his eloquence, and even applauded his appeals by beating their tails on the water! A dumb and fishy devotion—in this lay the ideal of the Jesuits!

The slumber of Italy was so deep that even the French Revolution hardly sufficed to disturb it. She opened for a moment her eyes, only to fall asleep again. They began to call her “the land of the dead.” But when things seemed at their worst, behold, there appeared the dawn of a new day. The soul-sick country stirred; she sighed and said, in the words of Alfieri, her poet—

“How lovely is this dawn ; the sun no more
Appears in blood, but heralds a new
Day which promises us joy.”

And the sentinel tribes, from their vantage-ground among the high Alps, uttered by the lips of Felix Neff the touching prayer : “Jesus, Thou Sun of righteousness, wilt Thou not shine again upon this unhappy land? Come and set our candlestick once more in its place.”

At last were heard voices deeply moved, the blast of trumpets. and the hymn, “Italy wakes.” From the opened graves of the dead past leapt forth a legion of deliverers : Mazzini, Garibaldi, Victor Emanuel, Cavour, Ricasoli, Lanza. Doors flew open as by magic. One, however, remained shut, that of Rome : it was broken down, and by the breach at Porta Pia—the gate which took its name from the reigning Pontiff—entered a free and united Italia, and in her train the freedom of the gospel. “*Sonat Evangelium*,” we may say, in the words of a Reformer ; and, indeed, the gospel is now heard with all the freedom and varied notes proper to Protestantism, and that, by a curious coincidence, from the very moment when the Papacy assumed the dead and dreadful crown of infallibility ! May we not see here God’s own answer to that blasphemous assumption ?

This question leads us to another question, in conclusion. What does this history reveal regarding the fate of Protestantism in Italy ?

All the protests there made are dead to-day save only one. How many were heard in Italy during the Middle Ages ? But of these one only has survived, that of Valdo. How many appeared in the days of the Reformation ; yet where are they to-day ? Only that of the Waldensians remains still living and effectual ; the others were, or at least some of them, both bold and brilliant, but they were as chaff before the wind. The Waldensian protest, however, remained firm as a rock, defying, by the aid of the Protestant nations of Europe, the gates of hell, and of that synagogue which your own Gladstone has justly called “the sect of the Vatican.”

At this point, however, some one may claim that an exception should be made in favour of the two valleys of the Grisons, where may still be found some evangelical Churches. These are the fruit of the Italian Reformation, and, in particular, owe their existence to the labours of Maturo, Mainardi, Della Rovere, and of Vergerio. We freely allow this exception, then, though, in fact, the Grisons

form no part of the Italian kingdom. This concession, however, only serves to confirm what we have just said, and for the following reason. These two valleys, though at first, led by the Zwinglian Church, they stood firm against the Anti-Trinitarian movement, which had its sanction in an Assembly held at Venice in 1550, ended by yielding to a like influence coming from the North, and resulting in the broad theology which rules at the present time in the Churches of the Grisons. And what has been the consequence? Faith has suffered, and missionary zeal has more than declined. In these valleys it has become almost an article of the Creed, that Christians should abstain from proselytism. Several Waldensians have visited these Churches, notably our evangelist, the Rev. G. P. Meille, of Turin, and our theologian, Dr. De Sanctis, of Rome. They succeeded, indeed, in gaining a favourable hearing from the people, who still understand Italian, but had to give up all idea of finding in the Protestants of the Grisons labourers who would enter along with us into the work of evangelising Italy. I may add that, some years ago, I myself was invited to send young preachers there. The thing was done, and for a time the Grisons were served by two Waldensian pastors, one for each valley. Some of you may remember how the Rev. Baptist Noël suggested that an attempt should be made to find evangelists for Italy in these valleys. How the matter actually turned out, however, we have already seen. Of these two remnants of Italian Protestantism, the one in the valleys of Piedmont, the other in the Grisons, one only obeyed the call of Providence, and with girt loins advanced for the third time to the Divinely appointed mission, repeating with the Apostle, "Woe is unto me if I preach not the gospel."

And now, if, after all, there should still be those who find it in their hearts to deny the native Italian character of our Mission, let them be left free to make the attempt, and let him believe their insinuations who cares to do so. Geography and history alike have set their seal to our character as Italians—that character which some few would like to deny us. I spoke a little ago of the disciples of Arnold of Brescia, who joined our forefathers to form one Mission; but let us now think of other Italians, some of whom were among the most distinguished of our Reformers—for instance, Matteo Flacio, of Albona, who, with such enthusiasm, recognised in our Waldensian ancestors the "witnesses of the truth," left by God in Italy to secure the transmission of the "idea of Christ," as he called it, or the true faith of the gospel; and think of Vergerio, of

Capodistria, who made himself the champion of Waldensian doctrine ; of the Piedmontese, Varaglia ; of Lentulo, the Neapolitan ; of Gelido, the Tuscan ; and many more, who bore with our fathers the same pastoral yoke. And, in our own times, who became more Waldensian than Luigi De Sanctis, once theological adviser to the Inquisition in Rome, afterwards professor in our Ecclesiastical College at Florence ? De Sanctis, from this latter position, exhorted his Italian countrymen to join our Church, to which he was so deeply attached, having himself received his Orders in the holy ministry at her hands. Who was more of a Waldensian than Gregori, the Tuscan ; than Linolo, the Ligurian ; than De Vita, the Neapolitan ; than Coppola, the Sicilian ; or, to omit many others, than Quattrini, Petrai, Ronzoni, Luzzi, Giampiccoli, &c., who are still at work among us ? One of our greatest consolations, indeed, lies in the fact, that the Waldensian Mission in Italy, renewed in our own times, can claim that the majority—I might say the great majority—of its agents are men born outside our native valleys, and many of them have never even visited the historic seat of that Church which is yet their beloved mother or grandmother in Christ.

In these facts, then, my brethren, you possess our “letter of recommendation.” Remember, that if once we were simply called the “Israel of the Alps,” now we claim our local habitation and our name down in Turin, Milan, Venice, Florence, Naples, Palermo, and Rome, where we have flourishing congregations. We know some who will remember. The Pope Leo XIII., for example, who knows of us better than his predecessor knew of Aberdeen ! And the king, too, who distinguishes us among the many “tints.” And specially the Jesuits, since the breach made at the Porta Pia.

We must tell the story.

When the breach was made at the Porta Pia, the first preacher of the gospel who entered Rome by it was a Waldensian. Nor did this escape notice from those who jealously guarded the Papal dignity. In 1871, Padre Perrone, the Jesuit rector of the Roman Seminary, wrote as follows :—

“It is sad to see these evangelicals” (and when he says evangelicals he means the Waldensians) “spreading themselves all over the country, and entering even Rome itself by the breach at Porta Pia ; but while this sight has caused me distress of mind, it has also urged me to take up my pen to resist with all my strength the enemies of the Roman Church, and even to die, if it so please the Lord, in this posture of defence.” Padre Perrone is dead, and the

Waldensian who first entered Rome—it is of Dr. Prochet I speak—is pastor of the Waldensian Church in that city. He, too, must die with his weapons in his hands, and we shall all in like manner follow him, “if it please the Lord.” May it please God that the Waldensian protest survive us, and abide no more alone, as it has done in earlier times!

Now, if history teaches anything, it is the fact of a Divine fore-ordination in the carrying out of God’s mission in Italy. Thrice have we girded up our loins to meet the power which is so great a scandal to Christianity. When shall victory be ours? God only can say. But truly this is His affair, and believing it to be so, we suffer not our hearts to be cast down, though artfully prepared difficulties, both new and old, surround us at every step; and though we have, in Italy and abroad, to reckon with the heartless and vain policy, and even the faithless conduct, of some calling themselves the children of those Reformers who regarded our ancestors as the vanguard of Europe’s war against those traditions of men which make naught the commandment of God. Let them kiss the Pope’s slipper if they have backs that are so ready to bend. For us, the embrace received by Valdo from Alexander III. may wait yet a little longer ere it be returned. Stand on your feet, our “first Protestant” exclaims; “stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.” Every sign of the times points to new change and disorder, both political and social, perhaps to new persecution; but whatever may happen, if God be with us, He will make us a way to escape.

And do you, my brethren, bid us, in the words of Saul, “God the Lord be with thee;” say to us as that other Saul, he of Tarsus, who became Paul and the Apostle of the Gentiles, “Keep that which is committed to thy trust.”

The Rev. CONSISTORIALRATH HERMAN DALTON, D.D., Berlin, now read the following Paper on

STUNDISM IN RUSSIA.

While on a journey in 1862 through the German colonies in Southern Russia, I received, at the colony of Rohrbach, late in the evening of a hot July Sunday, an invitation to attend still another “Stunde.” The schoolroom was densely packed with men and women. The leader was a most estimable old man—a simple

peasant. We sang and prayed together, and then the leader delivered a long, edifying address on a portion of Scripture, which abides in my memory to this very hour. In the colony, and in its Filial, I had preached three times, the pious congregation following from place to place. The leader, in his address, wove together in the most skilful way the three sermons of the day as he, an attentive listener, had understood them, and interpreted partly for the comprehension of the people, whatever in the preaching of the young clergyman might have been above the heads of his audience, so clearly, so intelligibly, that I followed the address with eager attention, and, indeed, learned much. The devotional hour closed with prayer and song.

These German colonists had brought with them out of their Suabian home the practice (originating in the previous century) of the so-called "Stunde," a brotherly association of the spiritually awakened members of the parish, who come together for devotional study of the Bible, live on intimate terms, and keep careful watch over the sanctity of the lives of its members. The Stundists wish to remain within the Church. Wherever the clergyman knows how to fraternise with them, he will speedily learn to prize and to cherish the blessing of such a living brotherhood for his parish. The justification for such a brotherly association reaches back to apostolic times. The Evangelical Church of the Reformation has confirmed this ancient title. The first slight beginnings I find in the regulations of the Strangers' Parish in London, organised by a Lasco, under Edward VI., whose church organisation served as a type for English and Scotch Presbyterianism—especially the so-called Prophecy.

At that "Stunde" in the Rohrbach schoolroom, I had noticed two Russian labourers who were in the employ of the colonists, and had learned only enough German to be able to follow, though with difficulty, the German devotional service. An earnest evangelical life had prevailed in the colony for many years. Among all devout Christians of the South, the deceased Pastor Bonekemper was widely known. Through his activity a revival among the colonists had taken place already in the decade from 1840 to 1850. The waves of this movement were likewise traceable among the Russian labourers. From another side these waves were carried still farther. Melville, the zealous agent of the British Bible Society at Odessa, walked in the footsteps of the Scotch Pinkerton, and had travelled for many years in Southern Russia, penetrating even to the Caucasus. He had been wont, wherever he came, to collect about

him "the quiet in the land," to whatever people or to whatever Church they might belong, and in houses, here and there, to explain to them the Word of God. His work was a blessed echo of the hunger for God's Word widely aroused under, and also through, Alexander I. among his people—a hunger which the circulation of the Holy Scriptures in the vernacular (permitted during one decade, 1813–24) had sought to satisfy.

Not long after that visit at Rohrbach, the fruit of participation in the "Stunde" became manifest in a Russian village. In the neighbouring Russian settlement, Osnowa, lived the two poor labourers, Onistsheruko and Ratuschny, who engaged in field-labour at Rohrbach, and also, during the time, were acquainted with the pastor and took part in the "Stunde." Whatever good they had received in spring and autumn among the German Stundists, that they now fostered at home with their own people, in the small circle of their village associates, who were longing for it. Russian New Testaments were at hand. The example set in the "Stunde" was now followed. Generally there was prayer; not the stated, ever-recurring formula, "Lord have mercy!" (*Gospode pomilus!*), but rather a spontaneous prayer from the heart. Choral singing, to which the people were unaccustomed, offered difficulties at first, especially as there was a lack of songs in the vernacular. So, also, the interpretation of the Word of God could satisfy only modest claims. The devout zeal, the constant searching of the Scriptures, quickly demanded Bible-readers, who kept in touch with the Rohrbach ministry, especially since the parish chose for its preacher "Father Bonekemper's" son, who had returned from America. In this way Russian Stundists were gathered into a firmer association about the two village leaders. It was a beautiful morning hour of awakened religious life in this little community. A devoutly earnest attempt was made to lead an evangelical life. Drink was proscribed; profanity was stopped; industry and economy prevailed in the community; there was a visible increase in the prosperity of the Stundists. A separation from the Church was not contemplated; on the contrary, spiritual instruction was sought, though vainly, from the popes; *i.e.*, Greek priests. But the farther the advance in Christian life, the more intolerable and unevangelical seemed to the people many institutions of their Church. The images of the saints, and their veneration; the worship of saints, and their innumerable festivals, did not agree with the Word of God. They constantly withdrew more and more unto

themselves, deeply satisfied with what the careful study of the Scriptures offered them, who were as yet babes in the Word. The evangelical life of the people could not remain concealed. It impelled strongly to imitation. The Russians are a devout people; their gentle nature is easily and powerfully affected by the gospel. Teaching and life quickly spread into wider circles. Across into Kiew, and far within the Caucasus, the knowledge, and likewise the imitation, of this movement penetrated. In a brief period the Russian "Stunde" gained quite a surprising extension. As early as 1867 an Odessa newspaper, which lies before me as I write, brought the first news of this evangelical current among the people.

At the outset, the spiritual authorities quietly looked on, and yet the movement had great fascination. It pointed undeniably to a discord, a schism wholly unlike the previous varieties of Rashols, as the heresy in the Russian Church is called. It was the first since the abolition of serfdom, that fruitful nursery of Rashols. This evangelical movement had not taken root among the higher class Russians, but rather particularly among those of the lower class, among whom, even back to the time of the Reformation, evangelical currents can be pointed out. Their source was the Word of God. Those who first drank from this newly discovered fountain had the intention, as in the case of the Germans, of remaining under the shield and protection of the Church; they considered it impossible for a Christian Church to exclude from itself those members who strove to read the Word of God, and then to put its requirements into practice in actual life.

Such Christians are tolerated only by the Evangelical Church, one which builds solely on the Word of God. The Roman, as also the Greek Church, will soon reject the people, with their standard of judgment so invidious to her whole nature. The Lutheran Church, which is tolerated in Russia, could not undertake to afford the assistance asked by the Stundists. Its clergy maintain strict obedience to the law of the land, far removed from every form of spiritual propagandism among members of the State Church. Such a course may be criticised, but whoever keeps in mind the stringent laws of a land which knows no such thing as freedom of conscience, and declares null and void the severance of membership in the Russian Church in order to enter another, will be likely to judge this strange conduct more leniently. The Baptists were less bound in conscience, and so gladly offered a helping hand. When the movement against the East Sea provinces began, the Government had

granted the Baptists, who were springing up especially in Courland, privileges which the Lutheran Church of the province did not enjoy. The reason was manifest; it was desired to use them as an entering-wedge to make a breach in the firmly united ecclesiastical structure of the province. I showed publicly, at the time, that this wedge would become very dangerous to the State Church. The strong missionary activity of the Baptists has confirmed this view. They have laboured most zealously among the Stundists, and have materially increased the spread of Stundism in Russia; but they have, at the same time, through the impress of their peculiar tenets, called forth a schism within Stundism, and thus restricted its harmonious development, its evangelical growth, solely upon the Word of God, and afforded the Russian Church a handle for attacking more strenuously those who are no longer united among themselves.

The ecclesiastical authorities could not continue long to look on passively. The movement spread with giant strides—whole communities here and there, especially in the departments of Cherson and Kiew, were carried away by it. The popes, some ignorant, others offensive to the Stundists because of their conduct, were found to be powerless. Trained, clever monks, were sent out into the infected villages; but they soon came back discouraged to the cloister. “We have accomplished nothing with these obstinate, ungodly people.”

The Stundists had already experienced the power of God. They must let the Word of God stand, and get no thanks for it. Accordingly they resorted to the secular power against them. The leaders of the movement, Ratuschny in Cherson, Ryabos-Chapka in Kiew, were arrested in the sixties (*i.e.*, between 1860 and 1870). The prisons were soon full. But here, as elsewhere, persecution and the suffering of trial and imprisonment, endured with unshrinking faith, contributed to the spread of the movement. Judges and juries were disinclined to impose heavy penalties on those who merely desired to live according to the Word of God. The acquitted went home to the village, and this now served to show that the Government found nothing blameworthy in them, but that the whole action was solely a base conspiracy of the clergy and police. All this tended more and more powerfully toward withdrawal from the mother Church. Public withdrawal was at once effected wherever the Baptists had gained control. With withdrawal came the necessity of establishing their own independent parishes. Their worship preserved the simple, plain forms of the original “*Stunde*.” The Stundists assembled on

Sunday, and likewise during the week, about some person conspicuous for his knowledge of Scripture and for his Christian life; they prayed and sang; they now used their own hymn-book, whose hymns were taken, in part, from the Russian hymn-book of the Evangelical Church, but also, in part, from hymns which had already sprung up in their own circle. They explained the Scripture, and, indeed, exhibited many a homely example of popular eloquence. The management of ecclesiastical affairs in young parishes without priests is more difficult, and, at the same time, more serious. Marriage in case of couples consecrated by the presbyters is, in the eyes of the law, illegal, so that the children will be looked upon as illegitimate and disqualified as heirs. Less value, also, is placed upon the sacraments by those Stundists who have not been influenced by the Baptists; perhaps, in part, because of the absence of clergy, to whom in the Evangelical Church the administration of these rites is reserved. Whenever the Lord's Supper is observed, it resembles somewhat the apostolic love-feasts. In some places foot-washing is regarded by them as of equal importance. We have been introduced quite recently to the condition of their parish life by two narratives, written in clear and fascinating style, which, at the same time, bring into relief the difficulties already mentioned; one by Hesba Stretton, who was mainly dependent on the oral report of the well-known Stepniak; the other by Pastor Keller, who can speak partly from his own observation. The two writers, who were independent of each other, agree to such a large extent as to prove the trustworthiness of their statements; it is often as though they drew from a common source. We are spared through them a detailed presentation.

All vexations, all persecutions, during two decades were powerless to limit or suppress the movement. On the contrary, it ever assumed greater proportions; it has become by far the most powerful and most numerous religious secession in the Russia of to-day. It is exceptionally difficult, or, rather impossible, to give an approximately exact statement of the total number of the Stundists. Some years ago, after a careful examination of the estimates at hand, I computed their number at two millions. This was looked upon as too high an estimate, but later calculations show that it falls behind the real number. That my estimate was not wide of the mark, is confirmed by the inexorable, cruel, violent measures which were adopted against this harmless people, who merely wish to believe and to live according to the gospel. Indeed, they have been driven

upon a *viâ dolorosa*, than which the nineteenth century has found, in Christian lands, none more painful, and which deprives the Russian Church of its title to boast of being tolerant. She denies to her own sons and daughters what she grants to the heathen, Mohammedans, and Jews in the country, who, all together, number millions. The Russian Church has openly declared her impotence to become master of the movement. Conscious of this impotence, an assembly of bishops, convened four years ago at Moscow, in the presence of Pobedonoszeff, and, indeed, at his instigation, stigmatised Stundism as a party dangerous to the State, and invoked the help of the same against it. From putting, in this way, the harmless Stundists in the same category with the Skozze and Klyste, there began in the land a persecution, an oppression, which cries to Heaven, and for which State and Church in Russia bear a heavy responsibility before God, the invisible Head of the one, holy, universal Christian Church.

For more than one reason I regard certain utterances and doctrines of Tolstoi, which have been circulated in a hundred thousand brief pamphlets among the people, as more dangerous by far, to Church and State, than the whole of Stundism. On Tolstoi, so celebrated in the cultured world, no one dares to lay even a hand; but resource has been had to the expedient of stigmatising the influence of his partially misunderstood teachings among the people, as Stundism, and of deriving from that the right of persecution. The former minister of Tuneru and the Governor-General of Kiew ordered investigations to be set on foot, and their results, together with those of the Oberprokureur of the Synod, were turned to account for the denunciation of Stundism as a party dangerous to the State. From this, moreover, was derived the right of persecution. We will not depict this here; the two writers above mentioned portray for us in rich colours the investigation, with all its shocking arbitrariness, the annihilation of the household and family life of the accused, the final banishment to Siberia or to the confines of the Caucasus. As I passed through Telisawetgot, in my travels, such exiled Stundists were pointed out to me in the market place, in deep material poverty, and yet somewhat more fortunate in this respect than their comrades in faith and suffering, who had been sent farther away to the neighbourhood of the Kurds.

The problem presses for a solution; and what in the end will be the fate of these unfortunate, holy people, who long eagerly to live in accordance with the gospel? It is really a difficult matter to-day

to undertake to sketch in clear outlines what is to come, and to interpret so many significant signs of the times. Prophetic sight is not the gift of every man. It has been painfully hinted that, indeed, even in the Imperial communication to the Oberprokureur, on the occasion of the Coronation, no mention was made of his fatal activity against the Protestants and Catholics in the western borders; but that his efforts "to establish in the truths of the orthodox faith a portion of the population, which, from ignorance, remains in grievous error," were conspicuously praised. In the daily papers, to be sure, the voices of the true sons of the Russian Church increase in a gratifying manner, who demand freedom of conscience for their country, and, in severe terms, expose to shame the prevailing intolerance—a scourge for the faith and conscience of a people, far worse and more dangerous than the serfdom from which the "Czar-Liberator" freed his people. But will these voices be loud enough, penetrating enough, to reach the recently crowned Emperor? Will they be able to move his heart still in time before the wound that has been given bleeds to death? Those who really love Russia—and I venture unhesitatingly to associate myself with them, and that, too, with a heart thankful for a thirty years' ministry in the land—those will often feel anxious lest the expected healing remedy come too late. If the help still comes in season, then, as a lasting remembrance of this time of persecution and terrible oppression, will the conviction assert itself tellingly, that the Russian Church has brought upon herself a most enduring, most grievous blow. Not only because she thrust the Stundists out from herself into the wilderness, but much more, because she summoned to her aid secular power, and employed fleshly weapons in dealing with spiritual matters. This is contrary to the injunction of our Lord, whose "Kingdom is not of the world."

The Rev. B. M. KALOPOTHAKES, M.D., D.D., Athens, next read the following Paper on

THE GREEK EVANGELICAL CHURCH.

There are two branches of the Greek Evangelical Church, one in Asia Minor, with Constantinople as its centre, the other in the kingdom of Greece, including the Turkish European provinces of Southern Macedonia, with Salonica as its capital, and that of the ancient Epirus, with Janina as its centre. The former branch is

under the patronage of the American Board for Foreign Missions, the latter is carried on by voluntary contributions on the part of the natives independently of any missionary society.

The evangelistic work in this latter branch has passed through various vicissitudes, until at last it fell into its natural channel, the hands of the native workers, at the close of 1885. Let me say, in passing, that the native brethren who now carry on the evangelistic work in the provinces above named, which was formerly under the patronage of the Presbyterian Church of the United States, will never forget their indebtedness to that great branch of the Presbyterian family for what it did for the furtherance of the truth as it is in Christ, in this field during the thirteen years that the work was in its hands, and that they cherish a deep and tender and lasting affection and gratitude to it.

In prosecuting the evangelistic work among their fellow-countrymen, the Greek evangelicals have had to encounter great obstacles, some incident to all nominal Christian lands, and others peculiar to the Greek field. Among the first are such materialism and infidelity as one finds on every field, the ignorance and superstitions of the people owing to the want of proper religious instruction, together with the prejudices that exist against the Protestant foreign Missions of England and America in the East. These prejudices the higher ecclesiastics cleverly manage to perpetuate among all classes, but chiefly among the lower ones, by attributing to these efforts selfish motives and worldly aims. The fact, also, that there are so many divisions and subdivisions among the Protestants, and these not infrequently antagonistic to each other, is brought to bear against the acceptance of their teachings.

Among the peculiar obstacles, the most prominent are the following two:—1. The opposition of the Orthodox Church against all innovations, and even the slightest deviation from the orthodox faith. It is alleged that any such deviation constitutes not only apostasy from the true faith, but an entire alienation from the Pan-Hellenic family, thus identifying orthodoxy with Hellenism or Hellenic nationality. 2. The widespread and deeply rooted conviction that the Orthodox Church, which received the Christian faith from the apostles themselves, defended it against the heretics who sprang up in the midst of and around it during the first centuries of its history, formulated the beautiful and most orthodox creed in their Œcumenical Council at Nicæa, and at last preserved it by their blood from utter annihilation during the long centuries

of cruel oppression under the Turks, cannot but be the only true Church, and consequently it should be preserved intact at all hazards and cost to the end of time.

Of course, our object is not the dissolution of the old Church of the Fathers, in which we have a common inheritance. We seek its restoration to the primitive faith, from which it has departed, that it may become again what it once was, and what it claims to be, a true Church of God, recognising the common brotherhood and essential unity of all true believers. But whatever may be God's purpose as to the reformation of this ancient Church from within, for which we continually pray, our duty is clear, to declare the truth as it is in Christ, the way of salvation through His finished work, the necessity of repentance and a living faith, and the renewal of heart and life, which is wrought alone by the Spirit of God.

This we are seeking to effect by various instrumentalities.

1st. By the inculcation of the Bible both in the original and in the vernacular.

The Greek Church, in distinction from the Latin, professes great regard and reverence for the Bible, and the clergy recommend it to the people. But by setting her face against the vernacular, and insisting on the use of the original, which is unintelligible to the common people; by denying the right of private judgment, and insisting on the acceptance of the interpretation given by the Church and the Fathers, she tends to make God's Word of none effect in whatever form it may be given to the people.

Knowing this, the Greek evangelicals have been doing all they can to put the vernacular Bible into the hands of every one who can read, promoting, at the same time, the circulation of the Bible in the original for the benefit of those who can read it, that all may see for themselves, and judge for themselves, what Christ requires those who bear His name to believe and to do.

The circulation of the Scriptures is carried on by the British and Foreign Bible Society by means of Bible depôts and colporteurs. These latter traverse the country every year, visiting the remotest places, in order to bring within the reach of all the Word of God. In this way they succeeded in circulating 6000 to 8000 copies of the Bible in whole and in parts, annually.

2nd. By preaching and expounding the Scriptures on Sundays and other days of the week. Through this, and also through the Sabbath-schools, the influence of the Word of God has been brought

to bear directly upon the hearts and consciences of those who hear it, and the effects of it have been very happy.

3rd. Another and most powerful agency is the press. The Greeks are just as much lovers of wisdom now as their forefathers were twenty-three centuries ago, and they devour all printed matter which is put in their hands.

The political constitution of the country is very liberal on this point, so that all Greek citizens have a legal right to express their sentiments freely on all questions, political, social, and religious, by word of mouth or through the press. This is a great and precious privilege, and the evangelical Greeks have been making good use of it by publishing two religious newspapers, a weekly for families and a monthly for children. This latter one has had a very extensive circulation among the Greek children. There are also published, thanks largely to the generous aid of the Religious Tract Society of London, religious books and tracts of various kinds, all tending to bring out the great truths of the Bible, by diffusing religious knowledge and evangelical truth to a very considerable extent, and naturally bearing upon the errors of the Greek Church, without a direct attack upon it.

Personal exertions, also, have been made by the members of our Churches, for the Greeks, once converted, do not put their candle under a bushel. They carry their religion into their daily avocations and life, testifying to those around them of the power of the gospel in their hearts. Thus our boys and girls who are studying in the Government schools have won the admiration and respect of their teachers by their exemplary diligence and good behaviour. "How do you succeed in training your children to such a fine character?" asked one of the professors of the Government seminary for girls, himself not very friendly to the evangelicals. "Only by teaching them the Bible in its simplicity," I replied; and so we do in reality. The result of all these instrumentalities and forms of Christian effort has been manifold.

First, in leading the Government itself to a very important step. Seeing that, as a result of the work of the Bible Society, a desire was manifest among the people to possess the Word of God, it has introduced the Gospels as a reading-book in the primary schools, and as a lesson-book in the higher, and has sought thus to meet a growing demand of the people. The Church, too, seeing that the people attended the evangelical preaching, and fearing its consequences, has been compelled to commence preaching services at

different parts of Athens, Piræus, and other towns of Greece, in order to counteract their influence. The preaching, however, is often confined to direct attacks upon the Protestants instead of being directed against the sins and vices of the people. Moreover, seeing that our newspapers have attained a wide circulation, they have started four religious newspapers at Athens, trying to imitate the evangelicals in the way of treating religious topics.

But the result in which we all most rejoice is that upon individuals. Some of those led to a saving knowledge of the truth, not finding in the old Church the spiritual food they need, and no longer able to conform to practices they see to be unscriptural, have come out, and have organised themselves into Presbyterian Churches (regarding the Presbyterian mode of government as the Scriptural one) at Athens, at Piræus, Volo, Salonica, and Janina. An effort is now being made to have four more places opened to regular Divine worship in other parts of the field. The expenses of carrying on the entire evangelistic work in Greece do not exceed one-fifth of what they were while the work was under the Mission, and only a very small fraction of it comes from without; the rest is provided by voluntary contributions on the part of their self-denying members and pastors. The Greek Evangelical Church is still young, small, and poor, and yet has already furnished the Church with a number of good workers; four of these are working as pastors in the United States of America, and one has done honour to the seminaries with which he has been connected as a professor—I mean my old dear friend Professor Andrew Zenos, of the Theological Seminary at Chicago, whose Paper was yesterday listened to in these halls with the attention and regard which such productions deserve.

And now a word more and I am done. The political problem connected with the Eastern question will sooner or later be solved by the cannon and the sword, but the possession of these Eastern countries by Christ is to be effected through the instrumentality of the gospel; and the Greeks, whom God has, in His providence, preserved as a nation through so many crushing disasters that have wiped away from the face of the earth so many strong monarchies and great peoples and nations, are, I hope, destined to play an important part in the destinies of these countries. What they need is a reformation in their Church, and for this, we in Greece and in Asia Minor are praying and labouring, so that when the proper time arrives they may be ready to do their part as becometh true disciples of Christ.

Remember them, then, dear brethren in your prayers, and do not forget that the smallest stone in the Church of Christ is as necessary as the large ones to the completion of the edifice.

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 25th June 1896, 3 p.m.

The Council met according to adjournment, and resumed its sessions—HENRY ROBSON, Esq., London, in the chair.

After devotional exercises, Rev. Dr. HEMPHILL, Chairman of the Committee on Reception of Churches, presented the following Report from that Committee :—

The Committee on the Reception of Churches, to which was referred a letter addressed by the Rev. J. B. Porteous, of the Presbytery of Natal, in South Africa, to the Rev. Dr. Mathews, Secretary of the Alliance, begs leave to submit the following Report :—

From this letter it appears, that the Presbytery of Natal appointed the Rev. J. B. Porteous as a delegate to this Council, and issued to him a commission, which was duly presented to the Secretary of the Alliance. While it is to be presumed that the Presbytery regarded the appointment of a delegate as a sufficient indication of its desire to become a member of the Alliance, yet as a matter of fact it has never been in connection with the Alliance, and has never made application to be received into the membership of this body. In view of the requirements of the Constitution of the Alliance, and of the action taken by former Councils, the Secretary declined to place the name of Mr. Porteous on the roll of delegates, but proposed that his name be placed on the list of corresponding members.

Your Committee recommends the following action :—

The Council regrets to find itself unable to receive the Rev. J. B. Porteous as a delegate from the Presbytery of Natal, but welcomes him as a corresponding member; and the Secretary is hereby instructed to forward to the Presbytery of Natal a copy of this action.

The Order of the Day was now taken up, when, in the absence of M. le baron PRISSE, of Antwerp, who had been compelled to return home, M. le pasteur KENNEDY ANET, Brussels, read the following Paper on

EVANGELISTIC WORK IN BELGIUM.

As I understand by the programme, I am to say a few words on "Evangelistic Work in Belgium." To speak on evangelistic work in Belgium would be not only to refer to the *Missionary Church*, or

to the Free Church in Belgium, but also to the State Church, or *Union of Evangelical Protestant Congregations*, represented in this Council by my esteemed colleague, Pastor Rochedieu, of Brussels. That Church is doing also a very successful work of evangelisation, and I desire to say that both Church organisations, Free and State, are working in perfect harmony. Our two Belgian Protestant Churches have a common desire to bring to the knowledge of the gospel of Jesus Christ the whole kingdom of Belgium. As for the general characteristics of these two Church organisations, I desire to refer to the short but very able characteristic drawn up by the esteemed General Secretary of the Presbyterian Alliance, Dr. Mathews, in the *Appendix*, p. 130. The Missionary Christian Church which I have the honour to represent is, I may say, the pure product or result of evangelistic work. Our Church is unquestionably the youngest, the smallest, and the poorest of the Churches of the Presbyterian Alliance. Sixty years ago it did not exist. The first congregation dates from 1837, and was the outcome of the distribution and reading of the Scriptures, which led to the conversion of several Roman Catholics. Without entering into details, I desire to state that we owe very much to the British and Foreign Bible Society, and not the least to the National Bible Society of Scotland. Soon after 1837 other congregations were formed, all composed of converts from Romanism, in different parts of Belgium, among the miners in the coal country of Mons, the workmen in the great manufacturing centres of Charleroy and the province of Liège, and the peasantry in the province of Namur and the Ardennes, as well as in the principal towns of Flanders, the Flemish part of Belgium.

In 1849 these various congregations, to which many others have since been added, organised themselves as a Synod. (As I am speaking of our Synod, may I say, that its next meeting will take place from the 13th to the 16th of July, in Nessonvaux, province of Liège, and we should be delighted to see at this Synod many members of this Alliance.) Our Church has thus not yet attained its fiftieth year. It is still but a small Church, numbering only thirty-two congregations, with seventy-two annexes, and comprises only 5629 adult members or adherents and 3279 children, with sixty-three Sunday-schools and twenty-nine pastors. It is especially one of the poorest, for it can truly be said, what the Apostle said of the Church of Corinth, that it has "not many wise men according to the flesh, not many mighty, not many noble." All its members,

with but a few exceptions, are working men earning by hard labour their daily bread. The budget of our Church is about £6500 a year, and of this sum nearly £4000 must be collected abroad, if it is to continue to exist and to carry on its work.

But, by the grace of God, notwithstanding, or perhaps on account of, its youth and weakness, ours is a *conquering* Church. I cannot better describe it than by this word—“*conquering*.” Our nearly 9000 members have all conquered over superstition and infidelity. A large number have been rescued from immorality, drunkenness, and, for the most part, from ignorance. Facts illustrative of this abound, and, did time permit, I could relate many of a most interesting and touching nature, such as year after year are to be found in our Reports. Certainly our progress is but slow; the life in our congregations is feeble, and our resources insufficient, notwithstanding the heavy sacrifices that many of our members impose upon themselves. However, during the last ten years we have founded several new stations, and the number of our members has increased by 2000, though we have had many losses through death and through emigration. In the presence, on one hand, of the increasing influence of clericalism and Socialism, and, on the other, of the religious wants that are manifested, we feel it more than ever our imperious duty to preach the gospel of Jesus Christ, and not to desist until the banner of the gospel has been raised in every town, village, and hamlet throughout Belgium.

In the great and difficult work we have to accomplish in our weakness and poverty, we are happy to meet with the sympathy of the great Churches of the Presbyterian Alliance. We feel grateful that we are members of it, and we shall return to our Roman Catholic and most tenebrous country greatly encouraged by what we have heard and seen in this great Council.

M. le pasteur HOLLARD, Paris, of the Free Churches of France, then read the following Paper on

FRANCE AND PROTESTANTISM, OR AFFINITIES AND HINDRANCES BETWEEN FRANCE AND PROTESTANTISM.

Is Protestantism progressing in France?

If we are to believe certain French Catholics, the answer to this question would be, Yes; and the advance of Protestantism in our country is such as to constitute a real danger.

On what do they base their calculations? Essentially, on the number of Protestants who are filling distinguished official positions in France.

This is an indisputable fact. It is particularly noticeable in the political as well as in the academic world. Amongst the ministries which have ruled France for the last twenty-five years, we find a large number of Protestants, and in more than one ministry that has been in power during that period, the number of Protestants was equal to the number of Catholics. Among the university authorities the proportion of Protestants is not less remarkable. Thus, for instance, at the present moment, in the Department of Public Instruction, the three directors of the three branches of instruction (primary, secondary, and higher grade) are Protestants. The directors of our leading higher grade normal schools are Protestants, and the Deans of two Faculties at the Sorbonne (letters and science) are both Protestants.

Nevertheless, the conclusions deduced as to the progress of Protestantism in France do not, unfortunately, appear to us to be substantiated.

If Protestantism makes some little numerical headway in certain centres where it possesses influential and living churches, if here and there, by its work of evangelisation, it obtains proselytes, yet in those parts where Protestants are disseminated among large masses of Catholics, it loses ground, and, on the whole, it may be said, that Protestantism in France, if not exactly on the decrease, is practically stationary.

This is surprising. For the Protestant form of Christianity appears, in certain respects at least, peculiarly adapted to our country and to our time. We will limit ourselves to pointing out a few of the features of this suitability.

By the supreme place which it assigns to the gospel in its faith, in its worship, and in the home, does it not seem that Protestantism is a suitable refuge for all those who have not found the hope they need, either in science, which does not contain it, or in a religion, which expresses itself mainly in rites, the meaning of which they have lost? By its now established principle of liberty of conscience and of thought, it seems that Protestantism ought naturally to draw the sympathies of the men in our country who are hostile to religion, because they have been accustomed to see in it only a power by which conscience and thought are oppressed.

By the democratic form which, three and a half centuries ago

in full monarchical authority, it was the first to inaugurate in the organisation of churches, French Protestantism would seem to be the true precursor and the natural ally of that democracy which is henceforth to be the definitive form of our social state.

To which it must be added that Protestantism represents with us souvenirs which are amongst the grandest and most heroic in our history. Its name recalls one of the staunchest races of men who have ever suffered for the dignity of the human conscience, and propagated in the world religious faith and liberty. Great civilisations have been founded by them, and are based on their principles. Persecution has singularly reduced the number of French Protestants in their own country. They constitute to-day barely one-sixtieth of the population, but, as we have already seen, the moral place they occupy in their nation is far superior to that to which their number would give them a right.

From all this, and for other reasons also, it would seem that Protestantism is peculiarly adapted for rallying and realising the hopes of all those in our country who now aspire to return to a Christian faith which answers the permanent requirements of human nature and the special exigencies of our time. However, in fact, and generally speaking, Protestantism does not possess with us that expansion which is worthy of the principles and of the religious and moral power which it represents, or of the various requirements which, in our opinion at least, it seems that it alone can meet.

What are the principal causes which militate against this expansion?

To many minds these causes may be reduced to one alone—a want of intensity in the religious life of French Protestants. In this point of view there is a great deal of truth. Yet we do not see that it represents the entire truth concerning the matter with which we are dealing. On the one hand there are, thanks be to God, in our Protestantism, a considerable number of churches which are veritable centres of religious life; and, on the other hand, we can conceive of a Christian society, full of life, and even heroism, which, for certain reasons, due to itself or to its surroundings, does not receive that sympathy, or even attention, which would enable its influence to be exercised with much power outside its pale. I shall therefore give a summary of the leading obstacles which appear to me to stand between our people and our Church :—

1. The Reformation in France dates back almost for centuries. Its expansion at the commencement was such as to lead one to suppose

that it would gain over the entire Church throughout the Kingdom. It was crushed during more than two and a half centuries of persecution. A century ago its ruins were collected together. Seventy years ago, at the period we term the "Réveil," it took a new life. But, in our country, we have grown to regard the Reformation rather as a monument of the past which could not rise again, than as a reserve for the future, and the weight of this prejudice is certainly an obstacle to our expansion.

2. The valued relationship which French Protestants—a small minority in their own country—maintain with their brethren in the great Protestant nations of Europe and America, in most of which their persecuted fathers found a refuge and established homes, gives to French Protestants, in the eyes of many, a foreign appearance which is not in their favour. Sometimes people go so far on this account as to suspect their patriotism, of which nevertheless they have given many proofs.

3. French Protestants have in their own country the reputation, to some extent a justifiable one, for an austerity in their everyday life and religious observances which appears to constitute between them and the French people, so expansive, so fond of life, gaiety, beauty, and so enthusiastic, a veritable incompatibility of temperament. To which we must add, that the Reformed Church holds views of sin and holiness much more radical than are those of Catholicism, and not such as to diminish this apparent incompatibility.

4. Protestant devotion is altogether more personal (individualistic) than Catholic devotion. It places man face to face with God, without any other mediator than Christ. Unlike Catholic devotion, it does not people the space which separates heaven from earth with human mediators. It admits no reciprocal action between the departed and ourselves; it does not even seem to take sufficiently into account that "cloud of witnesses" with which the author of the Epistle to the Hebrews says we are encompassed. Here we have evidently another barrier between Protestantism and a people who have a special need of finding everywhere, but particularly in religion, that social element which is one of the most pronounced traits in their character.

5. Our people are by race, and particularly by education, essentially Latin, and as such are inclined to regard authority and unity, even in religion, from a very judicial and exterior point of view. Protestantism, with its personal and moral conception of faith, seems to them, therefore, like the door open to anarchy; that is to

say, to an indefinite crumbling away in the region of belief and in social order. This is a further and not the smallest obstacle between our people and us.

In spite of all the obstacles which we have named, and others which we might mention also, French Protestantism is far from despairing of the mission which it has to discharge towards the people of France. On the contrary, it has never made greater efforts to surmount them. And justly so. Do not those very obstacles which arise between itself and the people prove, for the most part, how far it is necessary to the people, and does not the success of the Reformation in France at its early period suffice to show that the relative incompatibility which exists between Protestantism and France is not insurmountable?

What, indeed, is Protestantism but a return to the primitive gospel, to the gospel of the *reconciliation between man and God, effected by the grace of God and the faith of man, meeting in Jesus Christ the God-man, the only Saviour and only King?*

And has not this gospel proved, for more than eighteen centuries, that it was made for all nations?

But the gospel does not possess all its power amongst any given people, unless, on the one hand, it is preached to them in all its integrity, and unless, on the other hand, those who preach it do so in that spirit of tender and intelligent sympathy which led Paul to make himself all things to all men, in "order to win some." *Uncompromising* in essence, *liberal* as to form, such should be our motto.

I cannot even indicate here all the efforts which we have to make in order to be faithful to this motto. Certain it is that such efforts, in order to be fruitful, should tend to concentration around Jesus Christ, the High Priest, the King, with a real presence in the world. For the nearer we approach to Him, the more will our religious life gain in intensive as well as in extensive force; the more will our moral life increase in true holiness, and in loving and generous sympathy; and the more will our worship, without becoming less simple, be rich and surrounded with that air of joy which fills the home when the father is there; the more will it be an act of communion between God and His people; the more, also, will our necessary certainties possess an objective and immovable foundation; and the more shall we realise between Christians and Churches, in the face of a uniformity, oppressive, servile, and sectarian, the free, spiritual and truly Catholic unity of the family of God, reconstituted by Christ and around Christ.

The old French Reformation has passed through many storms. Notwithstanding all these storms it still stands, much reduced, but nevertheless it is still with us in France, by a miracle, along with the Word of God and of His Christ. We cannot believe that this miracle is not in accordance with some great design of God in regard to our country, and that here is a great mission entrusted to us.

Christians of so many nations represented here, help us by your prayers, by your love, and by your example, to fulfil this mission for the good of our country and for the glory of our God.

M. le pasteur N. WEISS, Reformed Church of France, Paris, next read the following Paper on

PROTESTANTISM IN FRANCE.

When the Reformation began, people were called to believe and act, not as they had been told and commanded until then, but as they themselves thought right and true. More or less, all the European peoples underwent then a change which cannot be better compared than to the growth of individuals from childhood to manhood.

Parents nearly always shrink from admitting the emancipation of their children. They generally think the time has not yet come for it. So did all the European rulers when their people wanted to listen to the free words of the Reformers. Fortunately, in some quarters the ruling power was in the hands, not of the mother, the Church of Rome, but of the father—that is to say, the civil government. And so it happened that the coming of age in religious matters of certain people, like the Scotch, English, Dutch, and Germans, could not be seriously checked even by persecution.

I. France was at the time of the Reformation as ready as any other nation for the new tidings. She was, indeed, at the head of the civilisation of the time, full of life, learning, and prosperity. Nowhere, during the Middle Ages, had religion been more powerful than there, nor more admirably clad in the exquisite garment of its numberless cathedrals and churches. In learning she also led the world, the University of Paris being the most famous of that time. One of its best scholars, Jean Jerson, who has long been considered the author of the *Imitatio Christi*, had been the most decided champion of the reformation of the Church, and of its pre-eminence over Popish authority. Neither must we forget that it was a French city, Lyons, which was the birthplace of the Waldenses, those diligent and steadfast students of and believers in the Bible.

Unfortunately for the cause of the Reformation, Francis I., whose accession to the throne of France in 1515 was considered as inaugurating a new era, did not understand nor seize his opportunity. If he had, the Gallican Church might have evolved into something like the Church of England. In fact, this was the dream of the Bishop of Meaux, Guillaume Brissonnet; of the translator of our French Bible, Jacques Lefèvre de Etaples; and especially of Marguerite d'Angoulême, the king's celebrated sister, who, with many others, started in 1521 the beginnings of the French Reformation. The king, Francis himself, seemed inclined at first to favour the movement. At least we know that he read the New Testament in French, liked the Psalms as they were translated by Clement Marot, and disliked bigotry. But it was not possible for him to be in earnest about the whole matter. In signing with the Pope, Leo X., the "Concordat" of 1516, by which the nomination to the bishoprics fell into the hands of the king, and the benefits of the vacancies into those of the Pope, Francis had just pledged himself to the maintenance of the *statu quo*, and he therefore allowed the religious and civil powers to prosecute the Protestants, who went so far as to claim a change.

II. Rather than rebel, some children are prepared to suffer with patience, hoping their parents will finally yield. So the French Protestants, "Lutherans" or "Christandins," as they were called, did suffer prison, torture, and death by hundreds during a period of forty years, from the Norman hermit, Jean Vallière, the first who was burnt in Paris on the 8th of August 1523, down to the Councillor Anne Dubourg, who died a similar death in the same city on the 23rd of December 1559.

The more the martyr children of the Church suffered bravely—some even dressing themselves for the scaffold, as they would have done for their wedding—the more they increased in numbers and heroism, the more the mother Church, together with the civil power, hardened their hearts against them. Still, on the 17th January 1562, through the influence of some noblemen of royal blood, and especially of Coligny, they wrested from Catherine de Medicis the right of freedom to worship in certain places. But in the exercise of this very right, the Huguenots were massacred at Vassy (1st March 1562), and elsewhere, and then it came to blows—that is, the beginning of civil war.

It has been said that the Huguenots, as Christians, ought not to have fought for their liberty. Whatever reasons there are for or

against their conduct, we must bear in mind that wherever they were in the majority—as was the case at La Rochelle, Bearn, and Sedan—the French Protestants did *not* fight, but gave the Roman Catholics almost the same liberty as they wanted for themselves. They fought only when they felt that, under the iron hand of Rome, they would be entirely exterminated—as were the Protestants in Italy and Spain—if they did not.

During the forty years of civil wars and massacres, of which St. Bartholomew, although by far the largest, is only one of many, Henry of Navarre, the grandson of Marguerite d'Angoulême, and son of her energetic and liberal daughter, Jeanne d'Albret, became the leader of the Protestants. Although, later on, in order to obtain his kingdom, he turned Romanist, still, in 1598, he signed the *Edict of Nantes*—that is, the public recognition of another than the official religion, and remained entirely opposed to Roman Catholic politics. That is the reason why, in 1610, although the most popular of all our kings, he was killed by a pupil of the Jesuits.

III. We may fairly reckon that about that time, say one century after their first appearance, the French Protestants numbered nearly two millions—that is, one-tenth of the population of the whole kingdom. In that half-century, not of liberty, but of struggling toleration which they enjoyed after the death of Henry IV., they built up a body conspicuous for its theological, literary, and artistic ability, its wealth, its forward movement in business and manufacture, and its higher moral standard. They tried very hard to remove heresies, and to realise spiritual unity in working out their Calvinistic doctrine through the machinery of its representative government—after which is modelled our Presbyterian government of to-day. And the careful reader of history can see that it was because of the stimulus given them by the progressive and aggressive example of the Protestants, that the Catholics were able to fill the seventeenth century with such names as Bossuet, Fénelon, Vincent de Paul, &c. Still, it is true, too, that our Huguenot fathers lost much time and strength in quarrelling, and were not generous enough in the support of their churches and schools at the very moment when the Church of Rome was quite ready to make large sacrifices in order to keep for herself alone, her eldest daughter the fair kingdom of France.

IV. The thrilling tale of persecution which followed those fifty years has often been told. Suffice it to say that, as a compensation for large gifts of money which were granted to Louis XIV. by the

Roman Catholic clergy, and which, in forty years, amounted to no less than fifty-five millions of francs, first the small Reformed churches, then the larger ones, were closed, the pastors sent away, and the Protestants driven out of all possible offices and places. Finally, the Edict of Nantes was revoked in 1685, the remaining pastors expelled from the country, the church buildings levelled to the ground, and soldiers sent to entail every possible torture on those who would not at once become Roman Catholic. In some cases women were forced to hold a red-hot coal in their hand, and only allowed to go free if they could repeat twice the Lord's Prayer and keep their hand tight shut at the same time. Thousands yielded to the armed missionaries ; hundreds of others preferred to go to prison, where they starved for years. More than five hundred thousand, after passing through all sorts of pathetic adventures, finally managed to reach foreign countries.

Wherever they went they were distinguished by that keen sense for religious liberty, that democratic element, that consideration for the poor and suffering as well as for learning, and that go-ahead spirit which are so prominent in Presbyterian communities all over the world. In the United States we find them amongst the first who understood the word "Independence," the very hall where it came to its complete signification bearing a Huguenot name. In Germany they used to say, "Honest as a Huguenot." In England the very best officers and soldiers who fought under William of Orange at the battle of the Boyne were Huguenots, and perhaps the Boer of South Africa owes a little bit of his stubbornness to the fact that there is some Huguenot blood in his veins.

V. In face of these terrific trials, Protestantism would certainly have died out in France had it not been for the heroic ministry of a few men who were called the "Evangelists of the Desert." Called forth by God's providence, they had compassion on the thousands who had remained in France, and who were like sheep without a shepherd ; and from the time of the Revocation down to the Revolution, they preached repentance and the coming of the Kingdom, often at the very cost of their lives. Hundreds of them were caught and hung, like Claude Brousson, or went mad in the prison of the Bastille and of the island of St. Marguerite. Antoine Court, Paul Rabaut, and others who escaped the same fate, succeeded in restoring the Secret Church of the Desert. But they enjoyed no rights, their marriage and baptism having no value in the eyes of

the law. At last, thanks to the sons of Antoine Court and Paul Rabaut, Louis XVI. granted them the civil marriage, and the Revolution, proclaimed in 1789, gave them liberty of conscience, and of worship, to a certain extent only.

VI. Did you ever look into the worn faces of those come to their rights only after many, many years of suffering and trial? That is the condition of French Protestantism to-day, and the answer to the question, Why are you so few, so weak, and so disjointed? It has just escaped from a protracted illness, and by the so-called protection of the State is hindered from recovering entirely. And there is no better answer to give to that other question, Why is France in such an unsettled condition in politics as well as in religion? than to remember this lesson of its history: Having been deprived violently of the gospel at the time of the general European crisis, the life and regular growth of this fine and very intelligent child have been checked at the very moment when it ought to have been encouraged in the struggle for truth and liberty. Still, France is yet one of the most fascinating and powerful influences in the world. And our French Protestantism, poor and scattered as it is, only numbering one-fiftieth part of the whole population, is not without its share in that influence. There must be some salt in a body which preserved to France the only bit of soil that was not surrendered to the enemy in 1870—that is, through the gallant defence of the Protestant Denfert-Rochereau—the territory of Belfort. There must be some light in the little handful of believers which produced men like François Guizot and Leon Say, and which rallied from the opposite field names like those of Deveria, Jules Favre, Henri Madin, Frederic Passy, Hippolyte Taine, and the present governor of Madagascar. Indeed, they say in France that we Protestants are beginning to hold many more important positions in science, education, and elsewhere than our numbers entitle us to. Is that an anticipation of the final victory? There are some who believe it. Oh, we know very well that we ought to be able to replace the power which, through three centuries of persecution, has been expelled from the heart and brain of France—that is what M. Brunetière, one of our foremost literary critics, has called the sound, moral Huguenot element, which increased the strength of every other nation to which it went.

Well, the time will come, if it has not yet come, when all over the world the Presbyterians who enjoy liberty and so many other

privileges will better know of, and sympathise with, the Church that gave them that thoroughly French mind and clear organising power of John Calvin!

M. le pasteur CHARLES CORREVON, Frankfort-on-Main, next read the following Paper on

THE GOSPEL IN GERMANY TO-DAY.

I speak with pleasure at this meeting about the present state of the Gospel in Germany, because during the sixteen years that I have been pastor in Frankfort, I have learned to know and love Germany like a second home. But I beg your indulgence for my poor English, as it is the first time that I make an English speech in public.

And now let us go on to our subject. To give you a correct representation of the present religious state of Germany, it would be necessary to go back to the Reformation; but you might reply like the judge to a lawyer, who had gone very far back with his arguments. "Lawyer, let us pass on to the Deluge!"

For our present study our starting-point is the great revival in the middle of our century, a revival coincident with the birth of the German "Home Mission," first brought to light by the initiative of Hinrich Wichern, founder of the "Rauhe Haus" in Hamburg. Wichern may be called the father of the reformation of religious life in Germany in our time. The impulse given by him to Christian Germany through the celebrated "Kirchentag" in Wittenberg, anno 1849, and through Wichern's "Appeal to the German Nation," continues to-day. It is quite impossible in my short time to do more than give a sketch of the labyrinth of Home Mission work in Germany. Their name is legion, and their capital represents several million pounds. If I had the time, I would ask you to accompany me to our cities and villages. You would scarcely find a street without a day-nursery, a refuge for the sick and infirm, a home for working girls, &c. I would show you our Sunday-schools, with hundreds of thousands of children; our refuges for boys, girls, or orphans; our already increasing Young Men's Christian Associations, and the same for young women. But this is only a skeleton, and you must imagine besides these names and dry designations thousands and thousands of establishments of all kinds, of which a short description has been given in the book of Mr. Schaefer, the leader of the Diakonissen Haus at Altona.

Hinrich Wichern was the pioneer of this important movement.

God sent after him other workers, one after another, to continue the holy battle. I will name the chief of them.

One of the greatest and most important works of Christian humanity in Germany, and probably in the whole world, is the "City of Mercy," founded by Baron Bodelschwingh, near Bielefeld. I have never seen such an assemblage of poverty, of infirmities, of misfortune and misery, as that collected in these Bodelschwingh asylums. More than 3000 epileptics, and idiots, and insane are there; old and young, rich and poor, learned and unlearned, under the direction of several hundred brethren and sisters, who need for this hard task the daily assistance of God for strength of body and soul.

Only a word to characterise this man. About ten years ago, Bodelschwingh went with the late noble Emperor Frederick through the rooms of the great hospital "Charité" in Berlin. Suddenly Bodelschwingh rushes away, falls upon the neck of a poor old man the image of vice and poverty, kisses him with violence and cries out, "Oh, my dear friend! we are always meeting one another." "Who is the man?" asked the Emperor Frederick. "It is a very poor fellow, a drunkard and vagabond of the first water, who has already been more than twenty times in my asylums," was the answer.

Bodelschwingh is not a great preacher, but when he speaks his hearers are moved to tears. He is the impersonation of charity. I would advise every theological student coming from England to Germany to visit this wonderful establishment, or to read the touching pamphlet, *Aus der Schmelzhütte* (Out of the Furnace of Affliction), a fine sketch of the history of Bielefeld. They will learn so much more from such a visit than from some of our theologians.

Let us go from Bielefeld to Kaiserswerth, the mother-station of Deaconess Houses in all the world. There Fliedner, the good Father Fliedner, laid the foundation of the beautiful institution of Protestant Deaconesses, a purely German product. When Count Gasparin, the French Christian knight, saw the German Deaconess houses for the first time, he came back to Switzerland filled with enthusiasm, saying, "That is a marvellous institution; let us imitate it." Sixty or seventy years ago not one deaconess existed, and now there are from Germany alone from six to seven thousand Protestant Sisters of Charity dispersed all over the world, giving their time, their vigour, their life itself for the sick, the epileptic, the idiots; for the little children, the poor and the indifferent people of our parishes. A deaconess is a female pastor, and the clergymen could introduce the deaconess of their parish with the remark: "Here is our third pastor."

Let us go to Württemberg, the blessed Württemberg, the native country of fellowship and religious life and thought in Germany. Here Blumhardt lived, the pious pastor who, through faith and prayer, has healed great numbers of sick persons; from whom streams of blessings have gone out for Germany, and where, unto this day, hundreds of evangelical Christians still assemble from Russia, Germany, and Switzerland, to gain new strength for body and soul. I do not believe that the home of Blumhardt—Bad Boll—would in its peculiarities please the Englishman; but God has given various gifts; He has made the nations with their different inclinations, and Bad Boll is an indigenous manifestation of German nature and piety.

Let us look at Berlin. Thirty years ago Berlin was a heathen city. Out of one hundred children born, scarcely twenty were baptized. Most funerals took place without pastor or service. The majority of Church representatives were unbelievers. To-day it is quite different. The City Mission, under the direction of the much-attacked but truly great Stöcker, has changed the religious physiognomy of Berlin. Count Bernstorff, Count Pückler, Baron Rothkirch, and others, work with remarkable success for the regeneration of the metropolis. The Young Men's Christian Association has several thousand members. A slow but genuine revival moved the city. The popular evangelisation has drawn back thousands to the Church and saved many souls.

But we must go further, for I wish to draw your attention to some remarkable signs of the time, which I am certain will be of interest to the English people.

To begin with, there are the "Christian Fellowships," whose central point is a society named *Philadelphia*, with a monthly paper of the same name. These "Fellowships" are an old institution—all the Russian Stundists have sprung from them—but are renewed in different forms. The greatest number is to be found in Württemberg, and in those parts of Germany in which the Reformed Church (in distinction from the Lutheran) is the largest denomination—as is the case in the neighbourhood of Elberfeld and the "Siegerland." I have often been called to preach in the Palatinate, in Württemberg, Nassau, and the "Siegerland," at the meetings of these Fellowships. Almost every Fellowship has its "Vereinshaus," i.e., a building for its prayer meetings, Christian Associations, Bible readings, &c. The Vereinshaus at Siegen is a simple edifice with a great gallery, holding comfortably two or three thousand persons. After the service, which lasted three hours, there was an interval of half-an-hour. The good people drew out the tables, which are

fastened to each bench, and ate quite "gemütlich" the provisions which they had brought with them. Then the service was continued, and in the evening the people returned to their homes in the neighbourhood. It was really remarkable to observe the silence and attention with which these two thousand persons, and mostly young people, followed the two long sermons, which consisted in simple explanation of the Holy Scriptures, passage after passage. In this part of Germany there are at least thirty-two such *Vereinshäuser*, one in each village. The members of these "Fellowships" attend church, and are the best Christians in the parish. They give great sums for the Missions, and I have been told that some of these *peasants* give every year at the missionary meeting one or two thousand marks. They hold weekly prayer meetings, led either by the pastor, or, if he is not favourable to these meetings, which is sometimes the case, by a pious member of the assembly. These peasants in the Siegerland are Reformed to the very finger-tips. But they have one droll custom. After each meeting is over, they draw their pipes out of their pockets and smoke like chimneys!

All such "Fellowships" are connected with the State Churches, but in some provinces—for instance, the Palatinate—the Church authorities are not favourable to them. It is not impossible that here they may in time be obliged to separate from the National Church. The Fellowships would then be the prepared ground for a great Free Church of the future. But the time has not yet come for such a step.

As I said before, these Fellowships are grouped around a central society, the "Philadelphia," which meets every two years in the pleasant Moravian colony called "Gnaden," near Magdeburg. This year at Whitsunday, five hundred Christian workers assembled here. Mr. Stockmayer and Mr. Schenck read papers on "Christian Perfection as Taught by the Word of God." Some of those present at these meetings have told me: "It was a very Pentecost;" we all felt the presence of the Holy Spirit, and the magnetic current of Divine life.

Many of the principal German cities have "Philadelphia meetings," and invite each year the friends in the surrounding towns and villages for Bible and prayer meetings, where princes, counts, barons, and peasants all kneel together before the Lamb of God—a beautiful sight for the angels! Let me tell what such a prayer meeting has been for us in our field of work. Since Brother Schrenk's work in Frankfort, some years ago, we have every week in the drawing-room of a friend, a member of our Huguenot Church—Mr.

de Neufville—a prayer meeting, where Lutheran and Reformed, United and other pastors, with laymen and women, meet together. I am persuaded that the great blessings which we have received in the last ten years are a direct result of this prayer meeting. I can say with gratitude to the Lord, that not only have many *souls* been converted through the work of the Home Mission, but that many purses have been converted also, and that since that time a sum of almost a million marks has been given for City Mission work!

But I must conclude. I have much more I would like to tell you—about the evangelisation in Germany, about the open-air meetings (*Waldfeste*), about the relation of the Lutheran, Reformed, and United Churches, the connection of State and Church, &c. I have endeavoured to tell what would most interest our English friends. We in Germany rejoice very heartily over all the works of the Lord in England, and the English brethren will rejoice with us over the evident progress of the Gospel in Germany. For Jesus is the same Saviour for England and for Germany. Jesus's work must go on in Germany as well as in England. We belong to one fold, we have the same Shepherd, who was, and who is, and who will be! To Him be glory and power and honour to-day and for ever.

The Rev. HOPFREDIGER BRANDES, D.D., Buckeburg, Hanover, now read the following Paper on

THE REFORMED CHURCH IN GERMANY.

Since I had the pleasure to attend the venerable Council of the General Alliance of Reformed Churches assembled in 1884 at Belfast, we in Germany have worked, not without success, in amending the conditions we were in. Encouraged by what we had seen and heard at Belfast, we convened immediately after that Council a meeting of members of the German Reformed Churches. This was held at Marburg, in Hesse, and resulted in founding the Reformed Bund, an Alliance of Reformed Church members within the German Empire, whose object should be to promote the interests of our Churches, to stand up, if necessary, for the good right of the Reformed Creed, and to awaken such of our Church members as were sleeping in drowsiness and indifference as to the peculiar gifts intrusted to our Church by her Lord. God be praised that the Lord has been with us during the twelve years since that assembly. It was a small, even a very small beginning, and there were many even of our friends who pro-

phesied that our labour would be in vain, some saying it would be impossible for such a little flock as we are to swim against the broad stream of this time, while others blamed us for our clinging to the peculiarities of the Reformed Church. Our Lord, I dare say, has not been of the opinion either of the one or of the other. Our Bund has increased more and more; not to be sure by a rapid growth, as those might expect who have not learnt to wait for the Lord, but by a slow process, as seed grows and ripens. Now the Bund is spread all over the Empire, from Memel to Strasburg, and from Breslau or Erlangen to Emden. Interest in the affairs of our Church has grown even in hearts and districts where hitherto indifference as to Church matters had prevailed. Not a few congregations have entered the Bund, and even the National Government has felt compelled to recognise the right of the Reformed Confession in such congregations as have inherited it from their ancestors; while the German Emperor has appointed a Reformed minister and the Heidelberg Catechism for the Cathedral of Berlin, the old church of the Reformed Hohenzollern family. To be sure, there is still much to be done to regain the position our Church had formerly in Germany, but there is enough to encourage us in endeavouring after the aims of our Alliance, and to trust the Lord that He will not forsake, but assist us in what we wish to do for His honour and for the sake of His truth.

There is another element which we meet with everywhere in the Protestant Churches of Germany, and which strengthens our confidence in what we think to be our duty towards the Lord and His Church. In many Churches which in the time of the Reformation had rejected the Reformed Creed very decidedly, even in those which call themselves Lutheran, the principles and doctrines of the Reformed Church gain ground more and more. It is more than forty years ago since the Reformed Churches of the Hanoverian kingdom asked the Government for leave to adopt the Presbyterian system as the proper form of government for the Church of Christ. A renowned Lutheran professor declared it impossible to grant to the Reformed Church of the kingdom such a full measure of liberty as the Presbyterian system would give her, for, he said, our Lutheran Church is even now scarcely able to defend herself from Reformed principles and doctrines, and what would be the result if the Reformed Churches were freed from the superintendence of the Lutheran Church government? And this man was right indeed! The principles of the Reformed Church are entering more and more the minds, the science, and the orders of the Lutheran, even among the Old Lutheran party, who did not consent

to the union between the two Protestant Churches introduced in 1817 by King Frederic William III. in Prussia. Not only have these accepted the Presbyterian system as the form of their Church government—I dare not say wholly—but they have established a new “Kirchenordnung,” as they call it, which shows such an influence of Presbyterianism that one must be blind not to realise it. In the doctrines also which many Lutheran preachers expound you would recognise immediately the traces of the influence the Reformed Church has gained among the followers of Luther. That they teach in many Lutheran Churches *manducationem spiritualem* as the real meaning of the institution of our Lord, and refuse *manducationem oralem* as impossible to be maintained longer, is a matter of fact; and when you ask what the Church members believe about the eating and drinking of the flesh and blood of our Lord at His table, you will find that there are very few who would not wonder if you would tell them that the real Lutheran doctrine was to eat our Lord’s flesh by lips and teeth. Certainly the Lutheran Church, either inside or outside the united Evangelical Church, is on the way to accept the principles of the Reformed Church; and should not this encourage us to keep to what we have received from our fathers, as founded on the only trustworthy ground, the Scriptures and the institution of our Lord? I am persuaded that the future of the Church of Germany will belong to the principles of the Reformed Church, for it will belong to the Lord, and therefore we must maintain faithfully and immovably what He, who is the Kingdom and the Power and the Glory, has trusted to us.

And now let me add a word about the body whose Moderator I have the honour to be at this time, or the Confederation of Reformed Churches in Lower Saxony. It is only a small number of Reformed Churches, indeed, living among the big congregations of high Lutheranism, which fill the north-western parts of Germany; but it is the only real and true Presbyterian Church in the whole German Empire not stained by any principle that is contrary to the Presbyterian system. Our Churches were originally French Huguenots, and have kept firmly and irrevocably the Constitution of the Huguenot Churches down to our days. In 1899, on the 13th day of November, our Churches will celebrate their second centenary at Hanover, the place where the Confederation was made. It would be to our great satisfaction should we have then the pleasure to welcome in Hanover a deputation of this Alliance, to join with us in our thanksgivings for the manifold graces our Lord has granted our Churches, by protecting and promoting them during these two centuries.

The Rev. VINCENT DUSEK, Koln, Bohemia, now read the following Paper on

THE NEW MARRIAGE LAWS OF THE AUSTRIAN EMPIRE.

Briefly stated, these laws enjoin an obligatory civil marriage, leaving it at the option of the married parties to ask the solemnisation of their union by the Church afterwards. There is nothing new to be said here upon the principle of this law. More might be said on the efforts of the Roman Church to prevent it, the undercurrents of politics that were working and conflicting, the present anxieties of the various Churches, the incurred expenses, and other minor things; but there is much to be said upon the state of matters preceding this new law, and which, still existing in the western part of the Empire, leads to the desire to have it changed, and will ultimately succeed in so doing.

The fundamental marriage law is contained in the civil code—a highly praised piece of legislation, the product of the ancient customs and laws of several nations living within the Empire, and of the careful researches of the ablest lawyers. The startling feature of this law is, the due regard paid to the rights of the woman, who is really placed upon the same level with the man. Her liberty, either as wife or mother, is in no way curtailed. She may freely dispose of her own property, and if without any, she is heir to the property of her husband as well as the children are. In widowhood she enjoys full protection and help from the law. This law breathes, further, the Scriptural spirit in prohibiting or permitting marriage of persons connected either by consanguinity or affinity, though it is lenient in making allowances in special cases when the welfare of the families is concerned. The age of majority is twenty-four years for both the sexes. Marriage under this age requires the permission of the parents; in the case of orphans, the sanction of an official court. Divorce is not favoured. The usually admissible grounds are adultery and lifelong imprisonment. Before divorce is granted, the parties are sent to their respective Churches for reconciliation. The Roman Catholics cannot marry again during the life of the other party; the Protestants can marry, but not to the person involved in their adultery.

In the Imperial patent given to the Protestants in 1861, a special Protestant marriage law was promised, but it is still to be

framed, and very probably it never will be. The civil code contains nothing of which the Protestants can well complain, and legislation moves in a direction that will soon make such a law unnecessary.

So far as these general rules are concerned, all looks very satisfactory; but, on the other side, there exist certain very oppressive fetters, forged by the various Churches, and especially by that of Rome, which, in consequence of her vast power and numerical majority, is, in spite of the liberty of other Churches, highly favoured by the State. The interests of the Churches are very antagonistic. It is not the trifling differences between several branches of one denomination that drive the Churches into opposition to one another, and to the defence of their interests. It is the straight-out mutual denial of the distinctive Church character of those religious bodies. It is the Christian, Jew, and Mohammedan; and among the Christians, it is the Protestant, Roman Catholic, and Orthodox Greek that wish to have their rights upheld and protected. A kind of kidnapping of the children goes on continually. The kidnappers are pre-eminently the Roman priests, to the relation of whose Church and the Protestants I will confine myself.

The strife began at the dawn of religious liberty—the passing of the Edict of Toleration. There was no room for it previously to that. The right of the Church to the children of her adherents is unquestionable; but the question here was, How far does this right extend in a mixed marriage? Are all the children to be educated in the religion of the father or that of the mother, or are they to follow the parents according to their sex? The majority of marriages are contracted between persons of the same religious persuasion, but there are exceptions, and legislation having reference chiefly to these, the Edict of Toleration, delivered the Protestants to the tender mercies of the Roman Church. Whatever may have been the intentions and opinions of the Emperor Joseph II., the newly resuscitated Church was officially regarded as a forlorn cause, with no future whatever, and she was left a prey to the Romanists, who were supplied with a dreadful scourge in a clause called the *Revers*. This clause meant that in a mixed marriage, where the father was a Roman Catholic, all the children must be Roman Catholics; whereas a Protestant father had to sign the *Revers*, a document binding him never to interfere with the religious convictions of his wife, never to persuade her to embrace his religion, and to let all his children be educated by the Roman Catholic Church. This document was countersigned by his wife, vowing

that she would seek to bring her husband into the Roman Catholic Church. The Protestant bridegroom, on refusal to sign that, was married by the sexton, with the passive assistance of the priest. By this he saved his boys. The daughters were left to the Roman Catholic mother. As a rule these marriages turned out unhappily, being deficient in the sacred bond of union between the hearts of husband and wife formed by a common faith and aspiration to the higher union with Jesus Christ. Thence followed either discord or indifference to religion. Sometimes there were cases of conversion, but the parties that changed their religion, if Roman Catholic, had to undergo many pains and troubles.

The *Revers*, especially in the times immediately following the publication of the Edict, made dreadful havoc among the Protestants. Their education was insufficient. The means employed for ensnaring them were many, shameful, and even immoral. The threats had more effect, and the transactions were in the hands of the priest. The fact that the Protestants were few and widely scattered made the danger the greater, some of our congregations covering the territory of from eight to ten parishes of the Roman Catholic Church. The parents had carefully to watch over their children, to keep them from the society of Roman Catholics, to impress upon their memories and hearts the Catechism; and though such precautions have had their good consequences, they have also had others of a deplorable character. They taught the Protestants retaliation in the worst way; taught them polemics, and to distrust their neighbours; made them shun intercourse with Roman Catholics, and made them unfit for missionary work among them. This explains in a great measure the slow progress of our Church in that time, and we have not shaken off this inability even to this very day.

The first step towards amending this injustice was made in the year 1848, but thorough changes followed the disastrous year 1866 by the publication of the Inter-Confessional laws. In these, though the State did not fully approve of civil marriage, yet it admitted it in special cases. It sought principally an adjustment of the claims and rights of the different Churches. It did not favour the idea of a Free Church in a Free State, but it did attempt to concede as much freedom to the Churches as then seemed possible. Viewing it from this standpoint, we must acknowledge that its intentions were good, though they may seem to be illiberal or narrow. Public opinion did not claim anything more.

By these laws all the existing cases that came under the clause of the *Revers* were set at naught. The religious education of children of mixed marriages was left to the parents themselves, the practice being that the sons follow the father's and the daughters the mother's religious persuasion. Betrothed parties meeting with hindrances from the Churches to which they belong find assistance in the official courts, and can be married civilly. Such occurrences, however, are very rare, being confined chiefly to persons adhering to no Church, viz., the *Confessionlose*; that is, adherents of religious communities not recognised by the State. The matters requiring redress by official courts are, in the first place, the multiplied agreements practised now by all the Churches, both recognised and not recognised by the State. In the sight of the Roman Catholic Church parents are culpable if they do not deliver all their children to her, and in the sight of the Protestant Churches culpable if they do so. In either case, the Church that has made a good bargain is always but too ready to bestow her blessing upon the betrothed. The interference of civil authorities is thus seldom needed. Our Church considers this bargaining as immoral. No doubt it is most detestable and an outrage to contend with the bride for her children not yet born. Such conduct always leaves behind a bitter sentiment towards the Church that meddled thus with the most sacred interests of the respective persons; but do what we may, the laws demand it, for the betrothed have to avow and to sign the contract of their agreement antecedently to their marriage before the priest or pastor.

This agreement of the betrothed, however, might be altered at any time; and, indeed, all parents may have their children, up to their seventh year, educated in whatever religion they please. When the children have reached that age, however, no more change of religion is allowed until the age of fourteen years, when the children are free to join any Church they like. This provision makes the bargaining previously to the marriage almost useless, and therefore our Church does not insist upon it, though she refuses to marry a couple if the Protestant party has promised to educate the children in the Roman Catholic religion. Our position is simply this: we wish to give the best to the children; in delivering the children to that Church it is granted that she is the best of the Churches; and what is best for the children must be best also to the parents, and so we suggest to them to leave our community.

In the western part of the empire civil marriage is confined to

the Confessionlose, under which name are comprised both sincere Christians and infidels. Those who have organised themselves into religious communities are worse off than these latter. The unattached and unorganised Confessionlose persons owe their origin chiefly to marriages between Jews and Christians. In the case of such marriages, one or the other, or both of the parties, must quit the religious community to which they belonged, marriage between Christian and Jew being prohibited. A case from my own experience may illustrate the law. A couple, the husband a Jew, the wife a Confessionlose person, though a believing Christian, formerly a Lutheran, asked baptism for their child, whom they wished to have educated in the Reformed Church. I advised the mother, who was very much distressed by her loneliness, to join her Church again, to which she consented, and asked my help. I discussed the case with the civil officer, and we found that if she did so her marriage would become invalid. She could return under only one condition—the baptism of her husband. They left the country and settled in Germany.

Persons who have taken the vow of celibacy in the Roman Catholic Church are not permitted to marry, even when they have left that Church. This is often a serious difficulty with converted priests, even if they do not wish to get a charge in the Protestant Church, and prefer a lay occupation. Though our experience with these men is rather a sad one, yet there are instances of fervid zeal, Christian endeavour, and blessed work performed by some of them, though they are obliged to quit the empire when they purpose to marry. Such withdrawal has been often a loss to the cause of the gospel in our country. Our Church has asked repeatedly for the repeal of the regulation, but always in vain; and, sad to say, there are no men in the Parliament that would step forth and combat this unjust claim of the Roman Church upon her former members, even when they have left her.

The importance of the new Hungarian marriage law is this: that it has cast overboard all these obsolete and oppressive restrictions. It is true that, at first, the Churches were startled at its consequences, for many married couples do not ask the Church for her blessing on their union. But there is no doubt of this double fact: there were many persons in connection with the Church who had no inward conviction; and then the Church must and will by-and-by change her views on duty towards her people. The present excitement will abate, and it is for the Church to put before the

conscience of her members the truth, that marriage, being an institution of God, ought to be entered into with a humble reliance upon God, and in the name of Jesus, the Bridegroom of the Church.

We wish it were all so in the western half of the empire, and we hope it will be ere long. We ourselves call our empire the empire of impossibilities. What is impossible to-day, becomes possible the next day; things never expected to-day were realised on the morrow. Meanwhile we ask more light!

The Rev. FERDINAND CISAR, Kloubouk, Senior of the Reformed Church in Moravia, now read the following Paper on

THE GOSPEL IN EASTERN EUROPE.

First of all, accept kindly the fraternal salutations and well-wishes from the Reformed Church in Moravia. It is a small body, this Church, counting two presbyteries with twenty-nine congregations, eight preaching-stations, thirty-one ministers of the Gospel, about 15,000 members, and 42,000 adherents. Our Church does not form a compact body anywhere. Its adherents are thinly scattered over all Moravia, amongst a population of over 2,000,000, of whom, including the Lutheran Church, with its twenty-one congregations and 24,000 adherents, not quite three per cent. are Protestants. The Reformed, as you see, are the larger Protestant body in Moravia, but at the same time the less favoured by Rome and the authorities. Our simple Presbyterian fashion in worship, and especially our decidedly declining any concessions to the ways of Rome, make our Reformed Church less liked by the civil authorities and by the lower classes of the population than is our Lutheran sister Church. Both Churches are, however, making progress, slow indeed, the Reformed Church being not *behind* the Lutheran, but rather the contrary. The Reformed hold faster to the profession of the Reformers, and stick with more steadfastness to Calvin than the Lutherans do to Luther as regards the cardinal dogmas of the Reformation. This arises from the fact that the Lutherans in Moravia are to a large extent Germans, and their leading ministers, being German, are influenced by German radical theology. Their liturgy becomes more and more elaborate, in order to produce more effect. One hears, especially in German sermons, much of "ideal costly goods," and little of the concrete "precious blood" from 1 Peter i. 19. I wish not to be misunderstood. There is no Uni-

tarianism or such like in our Lutheran sister Church in Moravia. The forms of Protestant orthodoxy are preserved, yet they become hollow, and, under the cover of Christian phraseology, contain German philosophy and human speculations rather than the religion of the Gospel. Such Protestantism is not magnetic to its Roman Catholic environment. Liturgy will not make it so. If one wants liturgy, he has more than enough of it in the Church of Rome.

Our studies in divinity are made chiefly in Germany, yet we do not submit to the influences of certain German schools easily. There is one watchman with us, Professor Boehl in Vienna, who has a hundred eyes for espying any deviation from the Reformed doctrine. All our ministers must pass through his scrutiny, and though they do not all *jurare in verba magistri*, I am sure it is due to Professor Boehl that our Reformed Church in Austria in general, and in Moravia especially, remains unshaken as regards the cardinal dogmas of the Reformation.

All doctrine, however, is theory, and theory without a consequent praxis is sounding brass and tinkling cymbal. I do not repeat unreservedly "Deeds, not creeds," but I say "Creeds *and* deeds."

The "creeds" are all right with us. How does it look with the "deeds"?

Fathers and brethren, our predecessors in the Bohemian Reformation were *giants in deeds*, though not so much in *creeds*. The old Unity of Bohemian and Moravian Brethren were not the most excellent as to theological definitions. They declared, like the Huguenots, *Notre théologie est courte, simple, unie: c'est Christ, le seul Sauveur*. Yet their Church discipline was the best and their conversation heavenly. This has been acknowledged by Luther, still more by Bucerus, who called the Unity of Brethren *cœlestis hierarchia in terris*. Even when suffering under Ferdinand II., our fathers let their light so shine before men that these could see their good works and glorify their Father in heaven. Names like those of Count Zerotin, the famous governor of Moravia, of John Amos Comenius, "*præceptor mundi*," will remain inscribed with golden letters in the history of the Reformation and of education for ever. Verily, our Moravian fathers were *giants in deeds* indeed.

We are dwarfs in this respect. We hold up the best standards of Reformed doctrine—the *Helvetica Posterior* and the *Heidelberg Catechism*; but our Church discipline is rudimental; our conversation perhaps better than that of our neighbours, yet not such as to entitle us to affirm that, in restoring the Church of our fathers, we

have also re-established the heavenly kingdom on earth. What then? Are we declining? Is the good cause going to be lost in our hands? I do not think so. Looking back to the toleration times of Joseph II., we find that our numbers are multiplied; the education of our people, especially that of our ministry, is raised; the ways of pastoral activity are deepened; Church discipline, a thing unknown till twenty years ago, and unknown in our Lutheran sister Church to-day, is being introduced; religious instruction is being given both in common schools and in Sunday schools; young men's associations, literary societies, and the like are starting up. Small things as yet, some of them develop like the mustard-seed. One instance, at least, I must quote to you. Our evangelisation work has had a splendid result in Brunn. Twelve years ago we had there no Reformed service; now, we have a Reformed congregation of 713 adherents, with a church and a manse and a faithful pastor. If we could multiply the staff of our pastors we could achieve more. A Church with over 40,000 adherents, scattered among a population of more than two millions, and only thirty pastors; is this an adequate proportion? Our own people cannot be cared for sufficiently—what as to the whole of Moravia? What is such a small flock of labourers among so many?

Our poverty, however, hinders our labour, and the help from abroad is small. Yet this has borne fruit, especially in Brunn, Auspitz, and Damborice. We tried to obtain more support from abroad, yet, with the exception of the German Gustavus Adolphus Society's aid in building our places of worship, we failed. Our loose contact with Reformed sister Churches in the West; our language, so much less known than German, French, or Italian; our own unfamiliarity with the English tongue; the difficulty of giving foreign friends an insight into our Church and national life and condition; last, yet not least, our exceptional position as State recognised, and yet in the main a self-supporting Church—all this makes it nearly hopeless to look for help elsewhere than to the Lord and ourselves.

Let me now touch briefly on the religious outlook as regards the Slav nations inhabiting Eastern Europe.

We Moravians are Czechs; our language is that of John Huss and Comenius. We belong to the family of Slav nations, the most numerous of whom are the Russians, and the least numerous the Servians, Bulgarians, and other tribes on the Balkan peninsula and in the Empire of Austria-Hungary. These 100 millions of Slavs, whose name has a fatal sound to an English ear, call themselves, "*Slovan*,"

that is, people speaking the word—speaking distinctly, intelligibly, in contrast to our neighbours the Germans, who in all Slav languages are called “*Nemci*,” that is, people not speaking intelligibly,—mute people. That is, of course, very subjectively and naively judged; yet what are we to say if the Bohemian and the Slavi are synonyms with vagabonds and slaves? for there is truth even in this. Our fathers have been vagabonds in their exile, and the Slav nations of to-day are still enslaved in many a respect. Are the Russians not Slavi, Slovans, *and* slaves at the same time? And who would envy the Polish, Bulgarians, we Moravians included? All those 100 millions of Slovans are ruled by the Greek and the Roman Church. Only on its periphery, in Bohemia, Moravia, Silesia, and Northern Hungary, and in some parts of Poland, is the large Slav world touched, and this but slightly, by the influence of the Gospel. Indeed ninety-seven out of every hundred present what the Bible calls “a closed door.” Thus, if we call ourselves *Slovans*, and if you call us *Slaves*, both parties are right, for only where the Spirit of the Lord is, there is liberty.

Remember, however, that we Czechs in Bohemia and Moravia have an exceptional standing in relation to the Slav world, both in the present and in the past. The Czech nation stands on the same stage of civilisation as the Austrian Germans, and is the most cultured member of the Slav family. Austrian magistrates and officers are largely recruited from Czechs. Bright stars in Austrian universities, especially in medicine, natural philosophy, and in philology, were and are Czechs. Our “Whigs,” our opposition party in the Parliament in Vienna, are chiefly Czechs. Our Dr. Holub is well known to the English Royal Geographical Society as an explorer of Africa. If other nations have composers famous in the musical world, we also have some, with painters and medical celebrities of a world-wide fame. The Czechs, besides the Waldenses, were the first to shake off the yoke of Popery, a hundred years before Luther, and, as I had once the opportunity and the right of calling them, were the *first*, the *Original Seceders*, not of Scotland, but of Europe.

And this, my once so famous, and now so humbled nation, is it lost for the good cause of the Gospel?

Well, in Moravia the lower classes are bigoted, and in the cities under the spell of socialistic infidelity; the aristocracy is clerical; the intelligent middle classes are, women excepted, religiously indifferent. Yet among the intelligent, the writers and national leaders, the best kernel of the nation, a favourable change is being felt. The so-called

Realism, represented in Russian literature by men like Dostojevski and Tolstoi, is affecting us outside the pale of our Reformed Church, and many a clever head is awakened from religious apathy to biblical inquiries of its own accord. The leader of the Realistic party with us is Dr. Masaryk, Professor of the University of Prague, who several years ago left the Roman Catholic Church and joined ours, through my instrumentality. He has become for many an intelligent Czech an authority; his opinion means much. Formerly a member of our Parliament in Vienna, he resigned, and is devoting himself now to raising the intellectual and moral state of our nation. And though I cannot declare Professor Masaryk to be as near Christ as every true Christian must wish to be, though he still seems to see a "*sacrificio dell' intelletto*" in humbling one's human understanding before the wisdom of God, yet I see him nearer to Christ than, for instance, Count Tolstoi. The latest writings by the Professor are appealing to our nation for a return to the leading ideas and principles of our Reformation. His books, like the "Czech Question," "Our Present Crisis," "John Huss, our Restoration and Reformation," these writings prove what I say. I wish to God our nation may heed his voice and return to the principles of our old Hussites and Brethren. If this should happen, like our friends the Waldenses, *we* also would celebrate then our "*glorioso ritorno*." And such "glorious return" of the Czechs would assuredly have its consequences for Eastern Europe. The Czechs are on the threshold of the Slav world. The evangelisation of Bohemia and Moravia is the key to many a closed door in Poland, Russia, and on the Balkan peninsula.

Will He, the Holy, the True, that has the key of David, will the Lord open the east of Europe to His Gospel? Will He intrust our Czech nation with this key? Is our glorious return to the inheritance of our fathers probable, or is our time passed like that of Asia Minor? "*I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham.*" I myself, and every believing Reformed Christian in Moravia or Bohemia, may and must speak thus with the Apostle, taking himself for a proof of the possibility of the conversion of his whole nation. Every single believing Protestant, seemingly lost among the hundred millions of Slavi or Slovans, is a guarantee that there is yet hope for Eastern Europe. "*Ex oriente lux.*" The light that has passed from the East to the West may still return, gloriously return, from the West to the East. The Sun of Righteousness will not stand still like the sun upon Gibeon for ever, but will lighten every man that cometh into the world.

ST. ANDREW'S HALLS, GLASGOW,
Thursday, 25th June 1896, 8 p.m.

The Council met according to adjournment, and resumed its sessions—F. WOLCOTT JACKSON, Esq., Newark, N.J., in the chair.

After devotional exercises, the Rev. Dr. W. H. ROBERTS presented a Report from a Committee on Co-operation in Home Missions, appointed by the American Section of the Executive Commission.*

The Committee had brought about two conferences with representatives of the various Boards of the American Presbyterian and Reformed Churches engaged in Home Missions. At the first conference it was noted that the work accomplished within little more than a century through Home Missions had been quite as remarkable as that which had been done in heathen lands, and that the great Head of the Church had used ecclesiastical division for the more rapid evangelisation of America. The Churches holding the Presbyterian polity sought steadily to minimise differences between their agencies, so that it was an easy thing to draw up a plan of co-operation in Home Missions. This plan appeared in the Report. They were asked what the Alliance did. The Alliance had no power to legislate; but it exercised a moral power, and was now exercising its influence in bringing about co-operation in the Home Mission field which occupied the entire North American Continent.

The Rev. JOHN F. GARTSHORE, M.A., Jamaica, now offered the following resolution, which, on motion, was referred to the Business Committee :—

* At the Toronto Council in 1892 (*Proceedings*, p. 278), Rev. Dr. De Bauer reported from a Committee recommending the appointment of a Special Committee to correspond with the various Home Mission Boards in the United States, with the view of arriving at some mutually agreeable plan of unification of interests and resources, the results to be reported to the Council of 1896. The Council of 1892 *accepted* this report, but did not *adopt* it; and as the matter so purely concerned the American Churches as to render it improper for the Eastern Section to deal with, "referred it to the Western Section for consideration, and for such action as that Section might see fit to adopt." The Report above made comes, therefore, from a Committee of the American Section, and the credit for the good work done in this important local matter belongs, not to the Alliance, but to this sub-committee, which now informs the Churches of what it has done. The Report, which was not received in time to be printed along with that of the Western Section, of which it is really a part, will be found in the *Appendix*, p. 183.

That the Business Committee consider whether it be possible, in view of the claims of Foreign Missions on all the Churches, to devote more time to the discussion of the subject at the next meeting of Council in 1899.

The Order of the Day having now been reached, the Rev. Professor JAMES I. GOOD, D.D., Reading, Pa., read the following Paper on

THE ORIGIN AND CHARACTERISTICS OF THE AMERICAN CHURCHES.

I. *Origin.*—The seeds of the American Churches existed in Europe before they were exported to us. What a varied group they are! Not a Presbyterian or Reformed nation has failed to send its contingent. They came, Dutch, English, French, Scotch, Scotch-Irish, German, Swiss, Welsh, Italian. If, as it is said, mixture of blood produces genius, then each of the American Churches is a genius denominationally. It was the best blood of Europe that came to America—sanctified blood, for our ancestors were, with one or two exceptions, the children of persecutions. The threatened religious wars at the close of the seventeenth century, which boded greater disasters than the awful Thirty Years' War, caused thousands of them to give up their homes and go through dangers of ocean to dangers of Indians, rather than remain in the greater dangers of war and religious oppression in Europe. In the providence of God, they became new crusaders to conquer our Western land for Protestantism and Presbyterianism. Our North America thus had a holy origin, as South America had an unholy one in war, oppression, and lust.

It is an interesting fact that the first foreign missionaries sent out by any Protestant Church were Reformed. Coligny and Calvin sent two missionaries to Rio Janeiro in 1556. These were followed by a French Reformed expedition to Florida in 1562, and a Dutch conquest in Brazil in 1637. But South America was fore-ordained to be Romanist, as North America to be Protestant. Calvinism, which built up the liberties of England, Holland, Scotland, and Switzerland, and would have done for France in the seventeenth century what she has to do for her in this century, built up a new nation in America. Let us watch the founding of the Churches that founded the American nation.

Who is this that sails up the North River in 1609 but Hudson, followed by a Dutch Reformed colony, which founded the first

Protestant Church of any kind in North America at Manhattan Island (now New York City)? Its Governor, Peter Minuit, a Reformed elder, bought the whole of what is now New York City for twenty-four dollars, and founded the first Dutch Reformed Church. The first Dutch Reformed pastor at Albany, Megapolensis, has the honour of being the first missionary to the Indians, as he preached to them three years before John Eliot.

The English Presbyterians or Puritans come next. But were they not Congregationalists? No; the Massachusetts Bay colony was an English Presbyterian colony, and they threatened to paint Plymouth Rock with the blue of Presbyterianism, as, for a century, under the leadership of the Mathers and John Eliot, they compelled the Congregationalists to hold six synods. They so influenced New England that the so-called "New England Way" by which those Churches were governed was, as Dr. Dexter, the Congregationalist historian, calls it, "a Congregationalised Presbyterianism." The Scotch-Irish come next, and it has become customary for the Presbyterians of America to reckon their origin rather from the Scotch-Irish than from the English Puritans. These fled from persecutions and wars to find a home in the New World. Their leader, Francis Makemie, is the father of Presbyterianism, and preached at Rehoboth, in Delaware, in 1691, founding the first presbytery at Philadelphia in 1705.

Sad indeed is the sight of the next emigration of the poor German Reformed, fleeing from the Palatinate in Western Germany. Settled in the New World, they were as sheep without a shepherd, for they spoke a strange tongue. The mother Church of the Palatinate, crushed by the persecutions of a Romish ruler, was too weak to aid them. Had it not been for the large-heartedness of the Reformed Church of the Netherlands they would have been lost. But that noble Church, which sent the first gospel to the East Indies, for nearly half a century sent ministers and money for the shepherdless Germans, and through her appeals led the English to raise thousands of dollars to educate the Germans, of which the Scotch Churches gave six thousand dollars. You have forgotten it, but we have not, and God has not. The Holland Church then sent Rev. Mr. Schlatter to organise the German Churches in 1747, which in 1793 became the Synod of the present Reformed Church of the United States.

But the Scotch, even though their grandchildren, the Scotch-Irish, had come to America to found a Church, were not to be

outdone by the others. In 1752 the Reformed Presbyterian or Covenantan Church of Scotland sent a missionary, Cuthbertson, and in 1774 the first Reformed Presbyterian presbytery was organised. But the Scotch wanted to outdo the others by founding in the New World more denominations than any other nation. Missionaries of the Associate Presbyterian Church of Scotland were sent over, who, in 1753, organised the first Associate Presbytery subject to the Anti-Burgher Synod of Scotland. These two denominations found in course of time that there was no particular difference between them except, as one said, that one sang the Psalms of David, and the other sang David's Psalms, and so they united in 1858 to form the United Presbyterian Church. But as some of each denomination did not enter that union, there still remain small Reformed Presbyterian and Associate Reformed bodies. But the Scotch founded not only these Churches, but also the Presbyterian Church of Canada, whose first organisation was the Burgher Presbytery of Truro in 1769. Other congregations were formed under the Presbyterian Church of Scotland, which split, as you did, in 1844 into Old Kirk and Free, but united again in 1875.

Thus you see we have imported most of the different Presbyterian and Reformed Churches of Europe. But we have improved on them by adding other denominations of our own.

The first of these is the Cumberland Presbyterian Church, formed out of a great revival, and because the Presbyterian Church would not licence an uneducated ministry. It was organised in 1810, and had the audacity to be the first to revise your Confession of Faith. The other is the Southern Presbyterian Church. Our Civil War divided Presbyterianism into a North and a South, and the Presbyterian Church South was organised in 1861. There are in addition to these denominations two or three smaller denominations, which have not yet formally entered the Alliance, although they are one with it in spirit.

1. The Christian Reformed Church, composed of emigrants from Holland in this century. It was organised in 1857, and subsequently considerably increased in 1880 by a secession from the Dutch Reformed Church of those who favoured psalm-singing and opposed secret societies. But although an American Church, it really has its roots in the Christian Reformed Church of Holland.

2. The Cumberland Presbyterian Church (coloured), a small body that separated from the Cumberland Presbyterian Church

because it felt it could labour better among its own race by being a separate organisation.

3. The Associate Reformed Church of America is also not represented among us, but it is a small body.

In addition to these denominations, there are the Reformed and Presbyterian Churches of the diaspora. The most interesting of these is the old Huguenot Church at Charleston, S.C. This was founded in 1681, and is the only French Reformed Church in the United States which has preserved its corporate existence to the present time, the others having been absorbed by the Presbyterians, Dutch Reformed, or Episcopalians. It has 100 members. The Independent Presbyterian Church of Savannah is another old congregation, having been founded in 1755. It now numbers 480 members. A Swiss Reformed Church was founded about half a century ago at New Glarus, Wisconsin, which numbers 200 members, and is still a part of the Reformed Church of the canton of Glarus, Switzerland. The Waldensians have recently planted a colony in North Carolina of 110 members.

From this rapid survey we see that the Presbyterian and Reformed Churches of America are a strong body of the Lord's host with their outposts scattered all over the continent to win it to Christ. The number of their communicants is almost two millions. They represent a population of about eight millions. They contain more than fifteen regiments of ministers, and possess about twenty thousand churches. They represent about two-fifths of this Alliance.

II. *Individual Characteristics of the Denominations.*—And now we turn from their origin to their characteristics. They ought all to have the same characteristics, because they are Calvinists. They believe in Calvinism four square—the supremacy of God, the supremacy of the Bible, the supremacy of grace, and the supremacy of Christ in His Church. And yet, while they are alike, there are varieties of the genus. Let me introduce to a Scotch audience the different American types of Calvinism as they are represented by the different denominations.

First let me introduce you to the Broad Presbyterian. This Church is not Broad Church, though some of them may be, but broad locally—spreading to the north, east, south, and west—the Northern Presbyterian Church. This body is broad also theologically, for it includes both old and new school—all who accept the Confession of Faith, whether literally or for substance of doctrine only. Let me introduce to you the Churchly Presbyterian. This

Church is Churchly in the sense that it emphasises the spirituality of the Church over against State interference and secularism. A valuable element in our Western land is this Spiritual Presbyterianism. I refer to the Southern Presbyterian Church. And here is the Revival Presbyterian. This Church was born out of a revival, and its history has been a blaze of glorious revivals ever since. I refer, of course, to the Cumberland Presbyterian Church. And here is the Bible Presbyterian. I mean, that this kind of Presbyterian clings so closely to the Bible that they not only read it, but they also sing it, and will not sing anything else. The Psalms (God's words) and not hymns (man's words) are the medium of their praises. I refer to the United Presbyterian Church and the Reformed Presbyterian Churches.

And here is the Conscientious Presbyterian. He is so conscientious that he will not vote at civil elections, because God's name is not recognised in the United States Constitution. With this view many of us may not agree, but all agree that the influence of this Church in stimulating the national conscience by reform movements on the Sabbath, temperance, &c., has been most beneficial. I refer to the Reformed Presbyterian Church.

And here is the Musical Presbyterian. The Welsh are true followers of their first great preacher to America, George Whitfield. They emphasise the fact that our religion is musical, harmonious, joyful. I refer to the Welsh Calvinistic Church.

But we must not forget to notice that American Calvinism is broader than Scotch. We are continental as well as insular; we reflect the continent of Europe as well as the British Isles. We have in America the two types of Continental Presbyterianism. Here is the Conservative Calvinist, a most noble creation, slow perhaps, but always steady and sure. He is the Dutch Reformed. In America the Dutch Reformed make the rigidity of Calvinism lovely and beautiful in their lives, and very strong by the firmness and consistency of their testimony to the truth.

The other phase of Continental Calvinism, the Liberal, is with us too, in the German Reformed Church, which perhaps reflects the present condition of the Reformed Churches of the Continent better than any other, as she has within herself a party that clings to old Calvinism, and also one which represents the mediating theology of Germany; and yet both claim to be true to the beautiful Heidelberg Catechism as their common creed. This we love as much as you in Scotland do your Shorter Catechism, for it is the

most beautiful of all Catechisms, having the unction of the Holy Spirit in it, because it makes personal experience so prominent. And last, but not least, of these types of Presbyterians and Reformed—shall I say the best of them all?—is the Union Presbyterian. I refer to the Canadian Presbyterian Church, which united all four Presbyterian bodies into one in Canada. All honour to this Church, which leads our American host toward that unity, of which this Alliance is the present expression and the future prophecy.

Such is the Presbyterian and Reformed family of American Churches. How much alike, and yet how different! This difference is to be expected in an alliance which is not yet an organic unity. How marked their Calvinistic unity, yet how marked their denominational characteristics! Each one of them stands for something, while all stand for their Lord. Before leaving their individual characteristics, notice that each strengthens the other by complementing it. The Churchly Southern Presbyterian Church complements the evangelistic Cumberland Church. The Broad Northern Church balances the narrower United and Reformed. The conservative Dutch and the liberal German Reformed supplement each other. The Canadian Church has attained such a delightful equipoise that she needs no balancing Church.

III. *General Characteristics of All.*—And now, having shown the peculiarities of each denomination, let us, in closing, notice them as a whole. There are five points of American Calvinism. For just as Calvinism in the seventeenth century had its famous five points, so has American Calvinism. They are not quite the same, but differ as the nineteenth century differs from the seventeenth, and the New World differs from the Old. The five greatest peculiarities of the American Churches are :—

1. *Conservatism.*—The prevailing sentiment is confessional and conservative. The five points of American Calvinism may differ from those of the old Calvinism, yet doctrinally they are mainly the same. While some are favourable to the so-called Higher Criticism, yet it is the prevailing view, that the answer to the Higher Critics will come from America rather than from Europe. This is shown by the ovation recently given Professor W. H. Green, of Princeton, at his semi-centennial a few weeks ago. The American and Reformed Churches hold essentially to the old Calvinism, toned down, perhaps, in some of its expressions, and suited to the irenic character of the age.

2. *Practicalness.*—The American Churches emphasise the practical. They are compelled to do so. The vast American continent is before them to be evangelised. Practical questions are, therefore, more prominent with them than dogmatical; and their conservatism in doctrine makes them successful in work, for it is a paradox of Church history that conservatism in doctrine and progressiveness in Church work go together.

3. *Freedom.*—In their love of freedom they are intense; for it was mainly Calvinists who not only founded the American colonies, but it was the Calvinists who founded the United States, as Ranke and Bancroft say. The Presbyterians and Reformed, aided by the Congregationalists and Baptists (both also Calvinists), united for liberty in the American Revolution, while the Episcopalians and Methodists clung to the crown of England. And as we believe the Scotch to-day acknowledge that the United States was fore-ordained to be a separate nation for the glory of God, we may also tell them, that it was the Presbyterians of Mecklenburg, in the Carolinas, and the Germans of Pennsylvania who anticipated the Declaration of Independence of the United States by a previous declaration of their own.

4. *Education.*—There was a fitness of things in the providence that brought this meeting of the Reformed Alliance just at the close of the splendid ovation which Glasgow gave to her greatest scientist, and in honouring him she honoured herself. But would there have been a Lord Kelvin, had there not been a Lord John Calvin? I mean, would Scotland have produced such great theologians, and profound philosophers, and splendid scientists, had it not been for the impulse given and the educational system inaugurated by Calvin at Geneva? For the Calvinistic Churches have always been educational. The catechetical system in the Church built up the educational in the State. The Church and the schoolhouse have gone together. Therefore colleges and seminaries abound. There are no denominations that are more careful about the education of their ministry, or provide so many educational advantages for its laity.

V. *Union.*—The present tendency is toward Church union. The Presbyterian and Reformed Churches have been charged with being divisive, because there are ten kinds of Presbyterians and three of Reformed in the United States, and two kinds of Presbyterians in Canada, making fifteen in all. But while that is true, America is responsible for only three of these, the rest having been imported.

In order to fairly judge us, and not misjudge us, it is to be remembered that American Calvinism is more varied in its origin than any other faith in America, and our divisions are mainly due to differences in language, or doctrine, or customs in the old countries abroad. And of the three divisions we have made, the Cumberland Presbyterian, the Southern Presbyterian, and the Cumberland Presbyterian (coloured), one (the latter) is due to race. On the other hand, we would call your attention to the fact that the influence of Calvinism has been more for union than for division, for there have been more unions than divisions. The Presbyterian Church which split in 1741 united again in 1758. And when they split again in 1837 into Old and New School, they had the good sense to learn that the differences were too small to keep them apart. So slight were their differences, that they united in 1870, and last year held a jubilee in honour of the twenty-fifth anniversary of that union. So, too, the Reformed Presbyterian and the Associate Reformed have united to form the United Presbyterians. While we in the United States have only made three new denominations, the Canada Presbyterians have united four denominations into one. The unions here have been greater than the divisions. There are negotiations now between some of the psalm-singing bodies for union. The presence of so large a delegation from the American Churches in this Council, whose aim is union, proves our sympathy with it.

These are the five points of American Calvinism—Conservatism, Practicalness, Freedom, Education, Unity. Just as in the Jewish temple, the priest had the five of his body anointed with blood (his ear to represent the anointing of his five senses, his thumb to represent his five fingers, and his great-toe to represent his five toes), so these five points of American Calvinism, anointed with the blood of Christ and the power of His Holy Spirit, will make our Churches consecrated priests of God, until America become a new and greater temple of the living God. They are the five blazing St. Elmo's fires by which these Churches are electrifying the new world by the power of the Holy Spirit for the glory of God and the salvation of men. They are the five fingers of the Calvinistic hand that has written the history of America. And when that hand of American Calvinism is joined with the Calvinistic hand of the British Isles (may these two hands be never raised against each other in war), and these two hands lifted heavenward in prayer, then will God's Spirit be poured out upon them, and these two hands of Calvinism will be stretched out to gather in the world to her Lord.

The Rev. W. COCHRANE, D.D., Brantford, Canada, next spoke as follows on

HOME EVANGELISATION ON THE AMERICAN CONTINENT.

While I should have preferred that a brother from the greater Church of the American continent had spoken upon this almost exhaustless theme, it is not altogether inappropriate that I should be selected. Over forty years ago I came seven miles every morning to attend classes in your University—yes, came from that town of which, according to Ian MacLaren, “no one boasts that he was born there, and all the natives pretend that they come from Greenock.” In his next novel possibly he may note this one exception to the rule. It is also fitting that a Scotch Canadian, though educated for the most part in the United States, should speak the praises of that great Presbyterian Church which is doing so much, not only to provide Gospel ordinances for those that come to her shores from Great Britain, but the tens of thousands that come to her from every part of the globe. Let me also, on behalf of the Canadian Church, tender you our thanks for the help you gave us to make the Dominion, so far as religion is concerned, one of the fairest jewels in Victoria’s crown.

Home Mission work in Great Britain is, in many respects, essentially different from what it is on the American continent. Here you have a homogeneous people; there, there is a heterogeneous mass, gathered from all parts of the globe: here your efforts are confined to cities, towns, and villages within easy reach; there vast districts, over prairies and rockies, have to be possessed and wrought: here you require a few thousand pounds; there, if the work is to be done at all, it demands millions of dollars. And need I add that Great Britain should be deeply interested in home evangelisation in the United States as well as Canada. The people of the motherland, along with your ancestors, in what was then a British colony, helped to lay the foundations of Presbyterianism in America. The old Scots Meeting-house in New Jersey in 1692, the first ordination by laying on of hands of Presbytery in 1706, and the old Log Church of the Tennents in 1730, furnish the reader of history with the beginnings of Presbyterianism in what are now the United States. Then followed the old Log College, hewn out of the primitive forest, twenty feet long by eighteen wide; and then, following the visit of George

Whitfield, that mighty apostle of Calvinistic revivals, came Princeton, the college of New Jersey, and its seminary, with which the names of Alexander, Hodge, Miller, Green, and your own Dr. McCosh, are indelibly associated for all time to come. Who built the college of New Jersey? \$5 then was as much as \$500 is now to the average American, and so the poor colonists sent over two noble men to represent the living and progressive Presbyterianism of America, and you gave them such a hearty greeting that, in 1757, Princeton was built and opened with 100 students. Scotland did her share in this work, and to-night you share with native-born Americans the glory and honour of the victories since achieved.

The adherents of the Presbyterian and Reformed Churches in the world number about 25,000,000. Of these there are 2 million communicants in the United States and 200,000 in Canada. In connection with these Churches there are over eighty Presbyterian universities or colleges, and twenty-one theological seminaries, and some 7500 missionaries engaged in Home Mission work, and supplying nearly 8000 stations every Lord's day, with an expenditure last year of over \$2,000,000.

The field of Home Missions in the United States covers its entire territory of 3,600,000 square miles; that of Canada nearly the same, 3,470,257 square miles. Taken together, the area is twice larger than that of Europe. Since Alaska was added to the United States, it is no empty boast of the American that the sun never sets upon his country; before the evening rays disappear from the shores of one part, the morning beams begin to fall upon the pines of another. As to population, the United States has now 70,000,000, and Canada 5,000,000, with territory unoccupied capable of providing homes and farms for 300,000,000 more! Who can predict the future of these vast unpeopled tracts for woe or weal? Says Bryant, after describing the vast prairies of the West, "for which the speech of England has no name:"—

"I think I hear

The sound of that advancing multitude
Which soon shall fill these deserts; from the ground
Comes up the laugh of children, the soft voice
Of maidens, and the sweet and solemn hymn
Of Sabbath worshippers."

Yes, the vanguard of these millions are already in the great West and North-West, and they are coming year after year in such numbers

that the resources of the wealthiest Churches are unequal to the calls made upon them.

Home Mission work in American towns and cities is very much what it is in the Old World. Our missionaries have to grapple with the same sins. There is the same widespread indifference to religion, as indicated by the appalling fact that some 32,000,000 in the United States never enter a place of worship, and their children never receive Biblical instruction. More and more it seems as if the working-classes were getting out of sympathy with the Church. Sixty-five out of every hundred young men—and these are estimated at one-sixth of the entire population—are Christless. Then there is immorality of all shades and colours, drunkenness, Sabbath-breaking, gambling, fraud, violence, defiance of the law, and traps and temptations for the young in the more public as well as the less frequented streets, and unblushing infidelity that laughs to scorn the sacredness of the marriage tie. But it is still worse in the newer and more sparsely settled portions of the West and North-West. There certain forms of evil assume a fiendishness and ferocity unknown in the great centres of commerce. The American continent is indeed an epitome of every nation on the face of the globe—Italians, Scandinavians, Norwegians, Hungarians, Asiatics, Chinese, Japanese, Mennonites, and Icelanders—and if these bring with them certain virtues, they also bring many vices dangerous to the stability and morality of a Christian people.

For these and other reasons, such as the severe climate, the life of missionaries in the West and North-West is exceedingly trying; and yet with the temperature 45° below zero, they seldom miss appointments. The attendance upon ordinances is good. Excuses for not attending are not so flimsy as they often are at home. The ladies in the prairie, never stay from church because they are afraid of getting their bonnet or dress spoilt by the rain, or the men because they have not a decent pair of boots to wear. No; in winter it is because they have nothing to put on to keep them from freezing.

To these well-known forms of wickedness we have to deal with Mormonism, with its peculiarly revolting and degrading doctrines and practices. Until a few years ago the United States had a monopoly of the Latter-day Saints in Salt Lake City and the territories adjoining. But now, they have colonised in the Canadian North-West under the British flag. Professedly obeying the laws by renouncing polygamy, it is to be feared that "the leopard has not changed his spots." Despite, however, of many drawbacks, the work

done by the American and Canadian Churches among these bigoted, deluded, and enslaved people is beginning to tell, and the Presbyterian Academy at Salt Lake City has become a regularly chartered college for higher educational purposes.

Mention must also be made of the great Mission work done among the Red Men of the forest and wigwam, who are fast dying out by the ravages of disease and the extermination of the buffaloes. These Indians—the original proprietors of a great portion of the American continent—despite their savagism and bloody deeds, deserve well at the hands of their conquerors, and this the Governments of the United States and Canada and the Presbyterian Churches are doing, by providing food and clothing, industrial schools for the young, and Gospel ordinances for all.

Any sketch, however brief, of Home Evangelisation on the American continent would be incomplete without reference to the work that is being done by the Southern and Northern Churches on behalf of the coloured people. But inasmuch as an address, exclusively devoted to the work done for the freedmen in the Southern States, is to be given to the Alliance, I pass over much that I had prepared, and that should be said upon this most important branch of the work. As one, however, who hails neither from the North nor the South, I may be permitted to say, without unduly trespassing upon my successor's time, that it is only reasonable to expect that the people of the Southern States, among whom this race was born, and lived, and worked, and suffered, should be their best friends in helping them to positions of independence and virtuous manhood. The goodwill of the negro is necessary to the development of the South; and the advancement of the negro largely depends upon the goodwill of the people of the Southern States.

The American war, which ended with the abolition of slavery, made the negroes citizens of the Republic. The wisdom or unwisdom of this war measure need no longer be matter of debate. The South as well as the North accepts the fact, and has risen above old prejudices and beliefs, determined to do justice to all classes independent of blood or colour. I venture to say, in the hearing of the members of this Council who come from the Southern States, that they desire most sincerely the elevation of the negro. As Dr. Murkland, in his grand oration at the recent Atlanta Exposition, said, "I invoke the old chivalrous spirit of the South to shield and uplift these millions of a once subject race, that their honour, and life, and manhood shall be revered as sacredly as we reverence these priceless treasures of

our own flesh and blood. As long as any of us remain who remember the black mammy on whose breast we lay in infancy, crooned by her to sleep, or the cabin boys of the plantations, the youthful Joshuas and Cæsars with whom we went coon-hunting and 'possum-hunting, there will abide a tender feeling as of the old homestead for the negro race."

These are but some of the ways in which Home Evangelisation is carried on on the American continent. Surely that great land, which in common with Great Britain holds in its hands the destiny of the world, is worthy of your sympathy. The commingling and fusion of all the nationalities of the globe under righteous laws and religious influences is surely desirable. The cry of "America for Americans" is the cry of bigotry and intolerance, every citizen of the United States and Canada, except the Indians, being a descendant of a foreigner. The Indians had as much right to prevent the Puritans on the *Mayflower* from landing at Plymouth Rock as we have to reject the masses from European and Continental lands. And just as we develop the spirit of Home Evangelisation will Foreign Missions be increased. It has been well said of the great Chalmers, who convulsed this city eighty years ago by his eloquent appeals for the relief of the misery he saw around him, that as he pled for the heathen at home, you might have thought that his heart yearned only over the lost paradise of Scotland's better days, and strove only after a Scottish paradise regained; you might have thought that he aimed no higher than to bring back his own country to the good old ways; "but when his wings were stretched out for their widest flight and his heart roused to its highest aspirations, you saw clearly that the home work was but one little step of the process; his *terminus ad quem* was wider than the earth and broader than the sea; his soul stopped at nothing short of a restored and regenerated world."

No object can come before this Alliance more practical in its bearings than Home Evangelisation on the American Continent; not only upon the masses—not only as regards the future of our common Presbyterianism, but because of the mighty influence that such a great missionary Church must have upon the American continent, viewed simply as a Christian nation. With us, in the United States and Canada, the Protestant Churches have no State connection—cannot have, and, I may say, would not have if we could; and yet, from purer motives and a higher standpoint than party politics, we can exercise a mighty influence upon Cabinets and Parliaments and Senates. For this there is no Church better fitted than the Churches

of the United States and Canada represented in this Council. Standing, as we do, between a powerful hierarchy of Rome, that would intimidate the State and use it as her slave to obey her mandements, and those, on the other hand, who would eliminate from the State everything that is Christian and introduce the reign of anarchy and infidelity, she occupies an exceptionally commanding position. On the American continent, where there are such a vast multitude of creeds and isms, there is need for a Church that holds by the old Creed and Confession of Faith—a Church whose forefathers shed their best blood in defence of civil and religious liberty. It is our aim to make the Reformed Churches of the American Continent worthy successors of Presbyterian Scotland, in contending for the faith once delivered to the saints.

In the absence of the Rev. Dr. Mutchmore, Philadelphia, Pa., the Rev. Dr. HUBBARD of Auburn, N.Y., spoke on

THE WORK OF THE AMERICAN CHURCHES AMONG THE FREEDMEN.*

He said that in this work the whole Christian world was interested and involved, for it was not simply an American question, but a question that affected the whole human race. He read a long extract from the London *Spectator* to the effect that the negro was the chimmey-sweep of the world, that that race had never founded an empire, and that thus in Africa it had reached the lowest depth of barbarism, and was a race with the least of humanity. Dr. Hubbard said that in the States the negro had suffered slavery for two hundred years, and that it was no wonder the race did not at once show all the capabilities—moral and social—of the white races. He referred to the condition of the negroes before the war of secession, and pointed out that, while there were bad masters, there were also good masters, who did all they could for their slaves. Since the liberation of the slave, the problem had been to civilise and Christianise them, and he maintained that could only be done by the preaching of the gospel. The scientific world had thrown down the gauntlet, and said there was no help in them, and they could not civilise the black man of Africa. But the American Churches were courageously tackling the problem, and they hoped that as two

* Dr. Hubbard, we regret to say, did not furnish us with the notes of his Address, so that we are confined in our Report to the newspaper account.

hundred years of civil and religious freedom had made the Scottish nation the first in the world, so might the American Churches in their noble mission make a duplicate Scotland out of the black man.

The Rev. R. M. RUSSELL, D.D., Pittsburg, Pa., then read the following Paper on

THE FOREIGN MISSION WORK OF THE AMERICAN CHURCHES.

The most that may be attempted, in these fleeting moments, is a summary of statistical reports from varied sources, in illustration of three declarations :

1. The Foreign Mission Work of the American Churches is encouragingly prosperous, and holds a worthy place in the modern missionary effort of Christendom.

2. It is discouragingly small in proportion to the needs of the world and the spiritual and material resources of the American people.

3. The Churches of America, like those of other lands, need such renewal of knowledge, and such baptism of the Holy Spirit, as to meet their present opportunity by a return to apostolic faith, apostolic hope, apostolic methods, and apostolic power in obeying the missionary mandate of a risen Lord.

I. A compilation of statistics from the year-books of all the Churches in the United States and Canada, given in the January number of *The Missionary Review of the World*, reveals that fifty-seven different societies are engaged in the work of Foreign Mission. During the year ending April 1, 1895, the sum of \$5,472,272 was spent by the societies for the propagation of the gospel in foreign lands. 1441 ordained missionaries, 365 laymen, 1280 wives of missionaries, 1270 unmarried women, making a total of 4129 workers, was the reported missionary force. To this add 1466 ordained native ministers and 13,177 native helpers, and you have a total working force of 17,306 gospel teachers under the supervision of the American Churches of all denominations of Christians. These occupied no less than 5669 stations, with a native Church membership of 304,111 ; an adherence of 761,936, with schools numbering 6683, having 203,043 scholars enrolled. The year-books show an increase of 28,437 during the year—a gain of more than 10 per cent. Extensive correspondence failed to secure full statistics from all the

Councils in session during the present month, but the messages received were fraught with encouragement.

The Presbyterian Church, North, is in a position for aggressive efforts. While the effort of the present year to raise a Memorial fund of \$1,000,000 has failed, sufficient has been received to meet some embarrassing debts of the Board.

The United Presbyterian Church presents this year what is termed by the Board one of the most encouraging reports of its history. On the 26th of last October, a party of sixteen embarked for India and Egypt—the largest number of new missionaries sent out at any one time by the Board. Since then, two others have been appointed for Egypt, and two for India, while others are offering themselves for the work. Of the thirty-seven organised congregations in Egypt, twenty-five have native pastors. Two congregations are self-supporting, while of the whole amount sent to Egypt it can be said, that for every dollar expended there by the American Churches, the natives place beside it an equal contribution. More than 62,000 books have been sold, including 14,079 copies of the Bible. Medical aid has been extended to 14,068, while 115 surgical operations have been performed. The number of conversions reported in Egypt during the year is 577—enough to cause rejoicing, but small in proportion to the need. In India the number of baptisms has been large; the schools are prosperous; evangelistic work has been pushed.

The Presbyterian Church, South, enters upon the work of the present year unencumbered by debt, and with a record of Divine goodness, which encourages to new efforts.

The Reformed Presbyterian Church has added three messengers to its missionary force during the past year, and will thus proclaim with increased emphasis in Syria and China, that Jesus is Saviour and King.

These reports might be multiplied, but enough has been said to cause us to thank God and take courage, and to cherish the conviction that the gospel has still its old world-shaking power; that the prospect for the world's evangelisation is still as bright as the promise of God; and that, in our triumphs, we behold in heathen lands the streaks of dawn, which tell us of God's day over the whole world.

II. But, with all our exultation over the results of almost a century of missionary effort, there is forced upon us the conviction that the Foreign Mission work of the American Churches is dis-

couragingly small in proportion to the needs of the world, and in comparison to the spiritual and material resources of the American people. Take for illustration Egypt, where not less than 7,000,000 are depending for gospel light upon the Church I represent. We support there but sixteen ordained missionaries, fifteen wives of missionaries, nine single women, and one medical missionary; making a total of forty-two workers. Add to this twenty-two native pastors, nineteen licentiates, eleven young men in the theological schools, and 401 native helpers; so you have a working force of 483 among 7,000,000 of people, or one worker to 14,800 inhabitants, or one ordained missionary to every 184,200 people. The Church membership is now 5004, or one out of every 1400 professed followers of Jesus. 6,995,000 are still fettered with Mohammedan bigotry or Coptic formalism. In India, where about 5,000,000 people are left to our care, the condition is very similar. We have eleven mission stations; work is done in nearly 600 villages; sixteen ordained ministers and their wives, nine native ministers, together with seventeen unmarried women missionaries, two women physicians, and a native force of 219 helpers, are struggling to meet the wants of five million. 6582 have professed faith in Christ; 4,993,000 are yet in darkness.

Amid all our triumphs we must look at the facts that, "while we, by a century of missionary efforts, have been making three million converts to Christianity, the increase, by birth, of heathen religions has reached two hundred millions; and that there are being born into the arms of heathen parents, in China alone, three times as many souls each year as there are souls born into the kingdom of God throughout Christendom."

The Presbyterian Church, North, with a membership of 922,904, contributes but ninety-four cents per member to the foreign work, and supports but one ordained missionary to every 3721 of its members. The United Presbyterian Church has seventy-seven missionaries in India and Egypt, but one for every 1420 of its home membership. Its average contribution is about \$1.24 per year. The Reformed Presbyterian Church, with one missionary to every 475 of its members, and with an average contribution of \$1.85 a member, has the place of honour in our American Presbyterian family.

But what is to hinder us all rising to the consecration of the Moravian Church, whose entire membership constitutes an organised missionary body, which strives that the foreign labourers shall even exceed the number at home?

America is giving but a pittance of her wealth for the advancement of the gospel. Art has given us the picture of a well-dressed man, with his arms laden with flowers of all kinds, in the act of laying one faded rose upon God's altar. This is a picture of the American Church. Christ has given us the story of a man who fared sumptuously every day, letting but the crumbs from his table fall to meet the wants of the hungry Lazarus. The American Church, to-day in luxury of wealth, bestows but the crumbs of beneficence upon a heathen world at our door. American Christians are securing the whole of their privileges at an average of twenty-five cents per week—enjoying comfortable churches, weekly services in varied numbers, heat and light to meet necessity, pastoral care when sick, and decent burial when dead, at the cost of twenty-five cents per week ! America has not learned to sacrifice for Jesus Christ. The tobacco bill of the nation is no less than 600,000,000 dollars per year ; of which Christian men may be conservatively estimated to consume \$138,000,000, or thirty times the sum contributed to the salvation of the heathen. Thus men pray "Thy kingdom come," with meagre contributions, and expend almost thirty times as such in incense to a deified appetite. The playhouse gathers from our nation no less than \$300,000,000, sixty times the contribution for the foreign work of God ; and among its patrons are to be found those who will spend dollars each week for their amusement, and appear before God on Sabbath with contributions of dimes.

III. It but remains to emphasise my third declaration that the American Churches need such renewal of knowledge, and such baptism of the Holy Spirit, as that they may meet their present opportunity by returning to apostolic faith, apostolic hope, apostolic methods, and apostolic power, in obeying the missionary mandate of the risen Lord.

What was apostolic faith ? Their thought was centred on the risen Christ, made ever present by the dispensation of the Holy Spirit. They believed that the millions who knew not Christ were lost, and boldly proclaimed the message, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." There is need of returning to this faith. With the personal Christ as the object of our thoughts there will be inter-denominational love and union of effort. We need that old faith that, to be without Christ is to be "without God, and without hope in the world." Unconsciously there has filtered into the thought of the Church, from the literature of the

world, the notion that ethical culture may have saving power, and that in polite conferences and parliaments of religion, we must be so considerate of heathen creeds as to suppress the divine declaration, "He that hath the Son hath life; he that hath not the Son of God hath not life." It is well to recognise all truth that is contained in the religions of heathendom, and we should be as courteous to those of heathen faiths as was Paul to the superstitious inhabitants of Athens. But in our efforts to be courteous we must not compromise the truth. We must stand by the apostolic doctrine, that there is but one name under heaven given among men whereby we must be saved, and look out upon the heathen world, with faith resting upon what Joseph Cook terms the Tripod of Fact: "First, that men are lost; second, that men may be saved; third, that repentance and faith are necessary in this life." But we need also a return to apostolic hope. I mean by that, we need to arm ourselves with that glad expectancy of our Lord's return to earth which was the hope of the early Church. They saw Jesus go away, and they believed the shining ones who said, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Their impulses for righteousness came from recognising that "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 11-14.)

The early Church observed the Lord's Supper as a witness of His coming, as well as a memorial of His death, remembering the Apostolic words, "Ye do shew the Lord's death till He come again." To-day the smallest number of Communion addresses contain any emphatic reference to that glorious coming of which there is witness in the Sacrament. To-day the vast majority of Christians live without thought of the coming Lord, and miss the inspiration for service which comes from realising that in our missionary efforts we are casting up the highway for our God.

By return to apostolic methods and power, I mean such a consciousness of the presence of Christ by His Spirit as shall cause the acts of the Church to be the acts of the Holy Ghost, and the compassion of the Church toward a lost world the mind of Christ. Once

there was a time when the Church did not reckon controversies as settled merely by a majority of votes, but proclaimed her conclusions in the words, "It seemed good to the Holy Ghost and to us." Once there was a band of believers in Antioch so interested in the lost world, and so conscious of the presence of the Holy Spirit, that as they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" and with fasting and prayer, and laying on of hands, they sent them away. What wonder that there was missionary success in apostolic times! The Church then realised the meaning of that commission which proclaimed, "all power"; which made the scope of effort, "all nations"; the basis of teaching, "all things" which Christ had commanded; and the inspiration of effort that presence which was to endure "always" even unto the end of the world. We must get back to an honouring of the Holy Ghost if we would do Christ's work. "Draw nigh unto God, and He will draw nigh unto you," means, *Assume the attitude of attention and effort, and God will assume the attitude of revelation and power.*

Edinburgh has given us the example of two sisters using enough of their salaries as teachers to support a third sister in the missionary field. Boston affords a similar illustration of generosity. Cleveland, Ohio, has a consecrated woman who supports thirteen missionaries in as many foreign lands, and whose travels for recreation consist in visiting these stations to learn the needs of the world. Why should these instances be exceptional? Let the Church seek again the baptism of the Spirit, and small congregations shall not be too poor to support a missionary. Ministers will be ashamed to use their pulpits as a treadmill, to grind out the yearly salary, while but the meagrest sums are contributed for the world's evangelisation. Men of wealth will not be content till their individual representatives are proclaiming Christ in foreign fields. Parents will no longer desire that William, John, and Henry shall all go into business, and that Mary, Helen, and Jane shall marry men of wealth, and live on "Superior Street," near enough to attend all Christmas dinners. But there will be pre-natal consecration of children, and parents will gaze across the sleeping forms in their cradles, saying, with Hannah of old, "For this child I prayed, and the Lord hath given me my petition which I asked of Him; therefore also have I lent him to the Lord; so long as he liveth he shall be lent to the Lord."

It is time that America began to pay her obligations to God

through the missionary exchange. You know our merchants sometimes meet their obligations in London by making payment to some creditor of London who resides in New York. Christ has arranged that one form of gratitude for our salvation should be expressed by our effort to save those for whom He died. Years ago there was one who, rejoicing in his salvation, and feeling himself crucified with Christ, was accustomed to say, "I am debtor both to the Greek and to the barbarian," and his endeavour to meet that debt gave us Christian Europe and America. Once in his missionary journey he came to Troas, and, doubtless, in the eventime looked westward over the darkening waters towards the islands that formed the fringes of another Continent. That night, when he was lulled to slumber by the rippling waters of the Ægean sea, there seemed to stand out before him on that far-off shore a strange western figure, with strange western dress and gesture, saying in strange tongue, "Come over into Macedonia and help us." That vision represented the cry of Europe's unconscious need. The call was heeded. In the prayer-meeting by the river-side, where Paul spoke with a few women, there was the beginning of the Christian Church in Europe. From Christian Europe we have Christian America, which Continent God kept shielded behind the mists of ocean until He could settle it with men knowing the mystery of grace in the light of the Reformation. America is thus, under God, debtor to every land from which came either the conscious or unconscious call for help. Shall our answer continue to be the pittance of the past, or shall we, in closer fellowship with Christ, and under the power of the Holy Spirit, rise to do our duty, looking unto that day when we shall feel the breath of eternal morning upon our brows, and hail Jesus as the resurrection and the life?

EIGHTH DAY.

ST. ANDREW'S HALLS, GLASGOW,
Friday, 26th June 1896, 10.30 a.m.

The Council met, according to adjournment, and resumed its sessions—Rev. Dr. GENTLES, Paisley, in the chair.

After devotional exercises, the minutes of the three meetings of yesterday were read, corrected, and approved.

The Rev. Dr. ROSS TAYLOR then reported on behalf of the Business Committee as follows:—

1. With regard to the first matter referred to in the minutes, viz., the motion regarding the Laws on Marriage and Divorce in the United States the Business Committee recommend—

That this Council request Dr. Mathews to prepare a report for next Council, regarding the Marriage and Divorce Laws in the United States, similar to the report he has submitted to this Council regarding these laws in the Eastern Section.

At a previous date we gave our thanks to Dr. Mathews for the care and skill with which he prepared the report on these laws in the Eastern Section. I feel, therefore, that it is not necessary that we should pass any formal motion to do that again, as it has been done already. May I, however, on the part of the Business Committee, request our honoured Secretary to prepare another report for next Council, and in that way present a complete vidimus of the laws on this subject throughout the Presbyterian world?

2. With regard to various matters in the Foreign Mission Committee's reports, I have to move—

That the Council direct the attention of the Eastern and Western Sections of the Foreign Mission Committee, to various practical suggestions and other points raised regarding the conduct of Mission work embodied in the reports which the two sections have submitted to the Council, and instruct the Sections to give these their careful consideration, and, if so advised, to report conclusions regarding them to next Council.

3. It was also remitted to us to consider whether it would be possible, in view of the claims of Foreign Missions on all the Churches, to devote more time to the discussion of the subject at the next meeting of Council in 1899. With regard to that, Mr. Chairman, I have to report, and do so with great satisfaction, that the work of the Business Committee ends with this Council. It is not in the power of the Business Committee to prescribe for the Council to meet in 1899. At the same time, we all feel the importance of the sugges-

tion, and the Business Committee hand over to our Secretary, Dr. Mathews, the programme of the Committee for 1899, however that Committee may be constituted. These recommendations having been adopted,

Dr. Taylor went on to say—Then the Business Committee have had under consideration the very important subject of Arbitration betwixt nations, and especially betwixt Great Britain and the United States. And I have on its behalf now to submit to the Council the following resolutions :—

Whereas, the Governments of Great Britain and the United States of America are considering proposals looking towards the formal acceptance of Arbitration as the method for the settlement of controversies arising between their respective peoples ; and *Whereas*, it is of vast importance to human welfare, and required by the teachings of the Christian religion, that differences between all nations should be adjusted by the same method, therefore this Council adopts the following resolutions :—

FIRST—That this Council earnestly approves of and commends the proposal to make Arbitration the permanent method for the settlement of all controversies arising between the peoples of the British Empire and the Republic of the United States of America.

SECOND—That this Council respectfully commends to the several Christian Governments of the world, the exercise of their influence for the adoption of Arbitration as the method of settlement of controversies arising between any and all nations.

THIRD—That the following petition be addressed to Christian Governments, namely :—

The Memorial of the Council of the Alliance of the Reformed Churches holding the Presbyterian system.

We, the representatives of the Presbyterian Churches in Great Britain and Ireland, in the United States of America, in Canada, in Australia, New Zealand, and other parts of the world, being met in Council in the city of Glasgow, humbly memorialise the Government of Her Majesty Queen Victoria, in support of peaceful Arbitration as the wise and Christian method of settling disputes between nations. We are truly thankful that the Governments of Great Britain and the United States of America are looking towards Arbitration as the permanent method of settling controversies between their respective peoples, and we unite in the earnest hope that your Government will employ its great influence that Arbitration may be adopted by all Christian Powers, and the horrors of war averted.

And, FOURTH—That the Eastern and Western Sections be directed to take such steps as may be necessary for the proper presentation of the foregoing petition.

Rev. Dr. J. H. THORNWELL, Fort Mill, S.C.—It is my pleasing privilege, on behalf of the Southern Presbyterian General Assembly, to move the adoption of these resolutions, which put upon record the fact, that this General Council, composed of Christian representa-

tives, appeals to the Christian nations of the earth, that from henceforth Arbitration, and not the sword, shall be the tribunal at whose bar all controversies shall be tried, and all vexatious questions and disputes settled. From henceforth let there be a jury composed of brains and propriety, and on the principles of equity; and let the decisions of this jury be as binding as the verdict hitherto rendered by shot, and shell, and invasion. Truly, sir, every man who loves his fellowmen can endorse these resolutions, and every follower of the meek and lowly Jesus is ready to approve them. I confess that I have a feeling of pardonable pride in moving the adoption of the proposals. The foundation on which the recommendations are based is a paper adopted at our Southern General Assembly a few years ago, and sent out as an overture of peace to other Christian bodies in different parts of the world. I am very glad that through that agency our people's voice, lifted in the city of Nashville, Tennessee, in a call for a peaceful settlement of national differences, has been wafted out, and gone on increasing and increasing in volume until now, like the fabled drum beat of England, it has been heard well nigh round the globe, and is heard to-day in these sentiments. I most cordially and heartily endorse them. God grant that these resolutions, endorsed by this Council, may receive not only a respectful hearing, but a practical test by all the governments of this earth, and that the day may soon come when we shall obey the teachings of Scripture, and take our swords and make out of them ploughshares, and take our spears and make out of them pruning-hooks, and when the nations of this earth shall know and learn war no more. I know something of the horrors of war. When but a boy, fifteen years of age, I entered the army of my country, and for four years followed my flag; but God grant the day may never come, when I shall again hear either the shouts of victory, or the despairing cry of the vanquished. I do not say that war is at all times unjustifiable, but it is inhuman and cruel, and I trust the adoption of these resolutions may hasten the glad day when Jesus shall reign as the Prince of Peace, and every tongue shall confess that Jesus is the Christ, and when it may be said of all people "Behold, how brethren dwell together in unity."

Professor LINDSAY, Glasgow.—I rise to second these resolutions in a single sentence. It has been so well and so eloquently proposed that no words of mine are required, and it would be altogether wrong in me, seeing the amount of interesting business that we are to have to-day, to spend the time of this Council. Let me say,

however, one single sentence representing the feelings of the Christian men and women of this country on at least one great part of the proposition before us. We hold that war between the great Republic of the United States and this country is almost as impossible as war between one part of this country and another. We cannot contemplate even in thought anything so foolish as any purpose of war between the great Republic of the West and this great nation; and if there is one thing which shows how the sentiments which I express are not merely deeply imbedded in the hearts of all Christian men and women on both sides of the Atlantic, but that these exercise an almost irresistible influence, it is this, that most assuredly, the threatenings, not of war but of dispute, between the two great peoples, were almost in a moment stifled by the expression of Christian men and Christian associations and Christian Churches on both sides of the Atlantic.

H. SCOTT HOWELL, Esq., Keokuk, Iowa.—If it is in order, I would move the adoption of this resolution by a rising vote, which would give it more emphasis, if possible, than the ordinary vote.

The CHAIRMAN.—All who are in favour of the resolution are requested to stand up.

Every member rose at the invitation.

The CHAIRMAN.—Carried unanimously, and that approval is not merely the approval of those who stand here, but of every Church and every congregation that is represented.

Dr. ROSS TAYLOR.—At an early date a letter was read from the Scottish Temperance Federation. This was referred to the Business Committee, and by way of reply the Business Committee have agreed that a resolution upon the subject should be laid before the Council this morning. That has been entrusted to Dr. L. Y. Graham.

Rev. Dr. GRAHAM, Philadelphia, submitted the following resolution :—

Whereas, Intemperance has wrought such fearful havoc among mankind in the past, and is now such a mighty obstacle to the progress of the gospel, and a prolific source of untold evils to the race temporally, spiritually, and eternally, therefore resolved—

That this Council calls upon all who love the kingdom of our common Lord, and who desire the well-being of their fellowmen, to do what in them lies to abate this tremendous evil, and to promote the cultivation of temperance, which is one of the graces of the Spirit.

We have had many subjects of interest before this Council; we have had the Church in all her phases; we have had Education,

Biblical Criticism, Foreign and Home Missionary work ; but very little has been said upon a subject that specially concerns us on the other side of the water. There is no foe that we have to contend with in America, more powerful or greater as a foe to the kingdom of Christ, I believe, than is intemperance. We have a state of things there that you do not have in this country. The licence system has grown to be a tremendous power in the United States. The liquor ring controls legislation in many places, and we find ourselves handicapped in attempting to promote the cause of temperance. But there is, I am glad to say, a vigorous prosecution of prohibition, and there is a mighty temperance sentiment like a tidal wave sweeping over the land. To show you how strong this is, I may state that we have even a prohibition party who nominate their own President. They will not elect him just yet ; but they hope to be able to do so about the twentieth century. When I remember how Canon Wilberforce swayed multitudes by his eloquence on this subject, and how John B. Gough, the great apostle of temperance, stood a mighty pillar of strength upon the platform and advocated the cause of temperance, and that when a boy, about ten years of age, led by his eloquence I took a pledge of total abstinence, which I have never betrayed to this day, and God grant it never shall, I am glad to stand to-day in this Council and move this resolution.

Dr. ROSS TAYLOR.—May I intrude once more upon the Council. There was another subject under the consideration of the Committee—the question of Sabbath Observance—a subject in regard to which we feel very considerable anxiety. The Business Committee think it would be proper to have a resolution upon this subject, and have entrusted that also to the able hands of our friend Dr. Graham, who has just addressed us.

Rev. Dr. GRAHAM, Philadelphia, then read the following resolutions on Sabbath Observance :—

Resolved, FIRST—That this Council regards the due observance of the Sabbath as lying at the foundation of all evangelical religion, and essential to all true piety.

Resolved, SECOND—That we view with anxiety and alarm its widespread and increasing desecration in Christian lands, and affectionally urge upon all who love our Lord Jesus Christ to guard against lowering the standard of Sabbath observance, and to keep the Sabbath-day holy as God had commanded.

In submitting this resolution I wish to say, in a single word, that this is another question that confronts us in America. I do not

know if you have the same difficulty in regard to the matter in this country as they have on the Continent. But in America we have an influx of foreign population into our country at the rate of 750,000 a year, bringing with them their Continental ideas of the Sabbath. They try to break down, by legislation and otherwise, our American Christian Sabbath. The resolution, such as he now proposed, would if adopted, greatly strengthen their hands, and so I ask you to pass it unanimously.

Both resolutions were adopted by acclamation.

Rev. R. M. JOHNSTON, London, Canada.—It does seem to me that both of these resolutions are hardly emphatic enough, and do not at all sufficiently express our feelings on the great questions to which they refer. It does not seem to me that the text of the resolutions proposed by the last speaker was sufficiently in keeping with his vigorous remarks on the temperance question. If this great foe of all the Churches—

The CHAIRMAN.—But the resolution was carried unanimously.

Mr. JOHNSTON.—Probably I am out of order, but it did seem to me that I could not keep my seat and allow the resolution to pass, and I simply got up for the purpose of asking that some stronger, more definite resolutions should be submitted on those great questions, coming in on them like a flood.

Dr. GRAHAM.—Had I expressed simply my own views on these matters, I should have presented very radical resolutions; but I think, in the presence of this Council, and having regard to different views that may exist, that we had better be moderate in all our resolutions, and I therefore used moderate expressions.

Rev. PRESIDENT SYLVESTER SCOVELL, Wooster, Ohio.—You all know, fathers and brethren, the power and influence that is wielded by the Press, and you know also how much it often transgresses, both in your land and ours, the laws of purity. We have a very happy movement begun in America, which is so new that I doubt if it is known to all of us—the Woman's movement for the Promotion of Purity in Literature and Art. The National Editorial Association passed a resolution of sympathy with this movement. It is very explicit, and I think it is so healthful and hopeful in its views, that it deserves the attention of this Council. The shortest way in which I can get it put before the Council will be to read an extract from an address by the President of the National Editorial Association to the National Editorial Convention, held in St. Augustine,

Florida, in January last, when this resolution, which I take from that address, was adopted—

'Resolved, that the National Editorial Association of the United States earnestly sympathise with the Woman's movement for the Promotion of Purity in Literature and Art, as tending to maintain the moral standing, and endeavouring to realise the prime object of the Press—the elevation and betterment of humanity, intellectually, morally, and socially; for the suppression of sensationalism, cruel personalities, and immoral details in reports of vice and crime, which tend only to degrade the moral standard of the community, often exciting to the re-enactment of the horrors thus depicted; and that they will further endeavour to make the Press one of the truest and best friends of humanity by refusing space to all questionable and impure advertising; also excluding from our writings and doings the untruths and half truths which are often more dangerous, and often have more of poison than unmasked vice, because of the pure alloy which promotes their circulation.

I bring this before the Council in order that the Committee may bring forward a resolution, substantially embodying the sentiments I have read, and by our advice, suggestion, and exhortation, endeavour to get the Press generally to take a similar stand.

On the suggestion of the CHAIRMAN, the entire matter was referred to the Business Committee.

Rev. Dr. BLAIKIE.—I have to give in the Report of the Committee appointed to prepare an answer to the Address received from the Eastern section of the Executive Commission of the Ecumenical Methodist Conference. The answer to the Address is as follows:—

Honoured Fathers and Brethren,—The Council of the General Presbyterian Alliance, now met in Glasgow, have received with the greatest satisfaction the Address from the Eastern Section of the Executive Commission of the Methodist Ecumenical Conference. The Council thank you very cordially for the expression of your esteem for the Presbyterian Church generally, and of your sense of the service which it has rendered to the cause of Christ throughout the world. We are touched by your reference to the case of those Churches which, in times of persecution, showed that even the terrors of death could not turn them from their allegiance to the truth, many of whose members went cheerfully to the stake, or the scaffold, rather than dishonour their Lord and Saviour. It is interesting to us to know that Covenanters and other martyr memories have had a stimulating effect on Churches beyond the Presbyterian pale, so that we may believe that as time rolls on, the memory of these faithful men will continue to be a power in the Christian Church, and will at once serve to rebuke the apathy of the lukewarm, and to stimulate the zeal and self-denial of all true-hearted Christians.

We desire also to express our gratification that the plan of our Alliance has met with your approval, as is clearly shown by the fact that in your

Ecumenical Conference you have instituted a similar organisation, aiming at similar objects. Such movements are testimonies to the prevailing desire for union and communion, especially among those sections of the Christian Church, which, while differing on certain minor questions, are agreed on the great matters of the faith. Our experience has been that our Alliance as Presbyterians has not tended to diminish, but rather to increase, our regard for other denominations agreeing with us in love for the Lord Jesus Christ, and in the desire to advance His kingdom. It may be a long time, as you indicate, before a complete union of Protestant Churches shall be accomplished; but meanwhile, we cordially sympathise with you in your conviction, that we ought to make the most of all feasible opportunities of co-operation in Christian work, whether in the home sphere, or in those countries where our Foreign Missions are carried on. "Whereunto we have already attained, let us walk by the same rule, let us mind the same things."

With regard to that large and widely spread portion of the Christian Church which you represent, we cannot but thank God for the great and good work which you have been enabled to do. The names of Wesley and Whitefield are honoured by us in a degree hardly less than the fathers of our own Church. And our sense of the value of their services in the revival of the eighteenth century, cannot be too strongly expressed. In the same spirit, the Methodist Church, in all its branches, has had for its first object to arrest attention to the good news of the kingdom, and draw sinners to the Saviour. A more noble aim, or a more honourable career, we cannot conceive; and the best wish we can cherish for you is, that in time to come you may be as devoted to this work, and as successful in it, as in the past. We recognise with you the various functions which the different branches of the Church have been called to perform under the Providence of God, and we thank you for what you say of the specific work of Presbyterianism. We cherish our own theology and our own form of government, with unfeigned regard. But we desire to remember that there are diversities of gifts, and diversities of administration; but that all these worketh the self-same Spirit, who divideth unto every one severally as He will.

Again thanking you for your kind letter, and in the hope that further opportunities of brotherly intercourse will from time to time occur,—We remain, honoured fathers and brethren, your faithful and affectionate fellow-labourers in the gospel.

And I move, that a copy of this reply, signed by the President and General Secretary of the Alliance, be forwarded to the Methodist brethren, which was agreed to with acclamation.

Rev. Dr. LAWRENCE, Asheville, S.C.—In our discussions there has been no mention of the self-denying work of the Christian women connected with the Churches represented in this Alliance. I wish to offer the following resolution:—

Resolved, that we suggest to the Committee on the programme for next meeting of the Council, to make room for the presentation and discussion of the work of Christian women connected with the Churches represented in this Alliance.

Rev. Professor LAWRENCE.—Let me say that the Christian women of the Church of the Northern part of the United States, through their societies, contribute to the funds of the Home Mission Board, in the aggregate, £80,000, and nearly an equal amount to the Foreign Mission Board. Something should be known of the self-denying character of the Christian women represented on the floor of this Alliance from everywhere.

Dr. ROSS TAYLOR.—I am sure we will agree to what Dr. Lawrence asks at once.

Dr. MATHEWS.—May I also inform Professor Lawrence that there will be appended to the volume about to be published a report of the Women's Missionary Conference, held this week in this city.

The Order of the Day having arrived, Professor LINDSAY, Glasgow, presented the Report on

THE DESIDERATA OF PRESBYTERIAN CHURCH HISTORY.

In presenting the report of the Committee on the Desiderata of Presbyterian History (see *Appendix Report, Eastern Section*, pp. 155-178), I shall make only a very few remarks. In the first place, it was considered at Toronto that this report should be somewhat altered, and that instead of having some twelve or fifteen pages of notices of books, we should content ourselves in the future with simply giving the titles of those books which had appeared between the two meetings of Council, and which contained original documents that could not be easily got access to, except in and through these books. I suppose one of the reasons for that change is this, that while the former Convener was the authority in Scotland for all that belonged to the history of the Presbyterian Church in this land, he has been succeeded by a man who has no such pretensions. I therefore confine myself to noting under the various countries those books which have appeared during these years, and which contain actual original documents.

Then the second remark I have to make is, that it was also thought advisable that we should, from time to time, publish one of these almost inaccessible documents that would tell us something about the origin of Presbyterian discipline about the time of the Reformation, or later. Now, we have begun by publishing this year the "Post-Acta of the Synod of Dort." These Post-Acta are extremely rare—so rare that we know of only one copy containing

them—and this is preserved in Holland. There may be more, but we know of only one, and so precious was that book, that the owner refused to allow it to be sent to this country to be looked at and translated. In consequence, we got a certified manuscript sent over, and we have printed that. And I think those who have read it will see that these Post-Acta give us a great deal of interesting information about the order and discipline of the Presbyterian Churches. I think it is a very useful thing for all of us to know that Presbyterianism is not, as so many of us naturally think it is—what will I call it?—a monotonous system. There are many kinds of Presbyterianism, for Presbyterianism is a system of government, so elastic as to adapt itself to the various national and social circumstances of the time, and we are almost led astray sometimes by thinking that Presbyterianism must be of one kind. Hence the value of having access to old, original documents, showing us the different ways in which our beloved system can work. There are a large number of documents, showing the early constitution of various Presbyterian Churches, which it would be most interesting to have. There is, for example, the old Bohemian Church. If the Alliance were to adopt the suggestion, I know that my old friend and fellow-student, Pastor Dusek, of Koln, could present the Committee with a number of very interesting documents, showing the early history and constitution and discipline of the Bohemian Church. They are, of course, in Latin or in Czech. I could not manage the Czech, I am sorry to say, but if the Latin were sent over, I think I could make something of them. Then there are also interesting documents concerning the Magyar Church. If we go on slowly, from period to period, we might be able to amass, in this report of ours on the *Desiderata of Presbyterian History*, a whole mass of original documents such as at present cannot be got for love or money, but which would help us to understand our Presbyterian system.

One other remark and I have done. Of course my report concerns the Eastern Section only; but if I had thought it right, I could have referred to some most interesting and able re-publications of early documents, by that not very old but already highly distinguished and valuable body—the American Church History Society. I trust that either in the present report, or in next year's, the original documents published by that Society, and others, telling us about the origin of the American Presbyterian Church, may be placed before this Council. I beg to move the adoption of this report.

Dr. ROBERTS, Philadelphia.—I second the motion for the adoption of this report, and in so doing desire to state, for the Western Section Committee, that the Chairman, Professor Baird, has been so busily engaged at home in his own noteworthy volumes on French Presbyterianism, that he has not yet found time to give the attention to this other matter that he believes it requires, but he hopes at a very early date to do so.

The Order of the Day for Reports from the Colonial Churches having arrived,

Rev. ALEXANDER M'NEILAGE, Allansford, Victoria.—I have the honour to be the only representative present from the Presbyterian Church of Victoria, and I suppose that that gives me authority in appearing on this platform to represent Australia. It has also been put to me that I am an Australian born, and therefore, fairly entitled to speak for what is my birth land. But I do not know if that is sufficient authority for speaking on Australia. We are favoured at times with visitors from the old lands, and from America. These gentlemen, it occurs to us, are, in things in general, far ahead of us. They pass through the country in an express train, stop at different places, and return to their own country as authorities on colonial matters, and I think that such are the people who are able to give all information on colonial matters better than the Australian born. After a sojourn of two months in the old world, I feel capable of speaking on everything in general, that is, in its politics or religions, but certainly not on Australian matters. I regard as a privilege, however, my present opportunity of expressing the debt of gratitude which we in Australia, and particularly in Victoria, owe to the old world, and especially to Scotland. About forty or fifty years ago many Scotchmen left the old land for the new, that they might seek and make their fortunes. Scotland did not forget her sons, though they had left the old shore to seek a fortune on the new, and therefore, I wish to express gratitude to Scotland for the men and the money sent out to the colony in the early days.

In Australia we Presbyterians are called the Scotch Church. Now, as I am of Scottish parentage, I have no objection to be called Scotch, but consider it an honour; yet I do object to have our Presbyterian Church in Victoria called the "Scotch Church." Our Presbyterian system is able to adapt itself to the circumstances of any land. We may not follow altogether in the old lines, yet the new lines will be adapted to our circumstances, and we will be a

Presbyterian Church, and not merely a branch of one of the older Churches, though there is considerable honour in belonging to the Scottish Church.

Now the first matter I would bring before you is our geographical position. I came to Scotland to learn something, but I find I have also to give some information. There seems to be some little ignorance about the position of Australia. Some seem to think that Australia is the capital of Victoria, or that Victoria is the capital of Australia. Now we in Victoria think that we are the capital of Australia, but the map says otherwise. I would, therefore, inform you that Victoria is the smallest of the Australian colonies, and Melbourne is its capital. In Victoria the position of the Presbyterian Church is that of third on the list. The Roman Catholics come first, the Church of England second, and the Presbyterians third. But the influence or struggle of Presbyterianism does not depend on a mere counting of heads, for as a Presbyterian, one Presbyterian head is, I think, worth two of any other kind. We are third on the list, but, as in America, are not third in influence. On all moral questions, and moral questions which have to do with politics, the Presbyterian is usually the leading Church. For instance, it was the opposition of the Presbyterian Church that broke the power of the supporters of the Totalisation Bill a year or two ago, and caused that bill to be thrown out of Parliament. Again, I think the Presbyterian Church in Victoria is the most liberal contributor for Christian work. As we are Scotch, we have learnt liberality from Scotland. Scotland is called hard-fisted, but we have learnt from the Scotch people in Australia the art of giving, because forty or fifty years ago the men who left Scotland for Australia were men trained in that particular period in Scotland when the art of giving was diligently cultivated. We have, therefore, I think, to thank Scotland for this particular gift. I would like to present to you also the position of our Church in the matter of numbers. We number something like 220 ministers, and of these between sixty and seventy have been trained and educated in connection with our own Church. Victoria is also trying to do something in the way of missionary work. You have had missionary subjects brought before you very prominently in this Council; but I would point out the position of Australia in the East, and if you recognise that, you will see that she is destined to do much work in the evangelisation of Asia. Already, we have started on that great continent. You are aware of our Mission in the New Hebrides.

But a few years ago we opened ground in Corea, and although that Mission has been most unfortunate—for already we have lost three of our agents, yet it is the opening of the work of the evangelisation of Asia, so far as Australia is concerned. We do not count ourselves a great people yet, but the next best thing to being great is to be connected with the great, and we count ourselves second cousin to America and the daughter of Britain. I shall not distinguish which is the greater of the two, but we are connected with both of these nations, and therefore we are proud of our kinsfolk. We are simply the daughter of Great Britain, and we are great in consequence of our connection with her. Australia may not be of great importance in the eyes of some people, yet I shall not make a mistake if I venture to put before you the fact, that Australia is a lad of “pairs” and a daughter of great promise.

Rev. A. H. STOBO, Dunedin, New Zealand.—The Presbyterian Church in New Zealand enjoys the advantage, that it has no essential differences within its pale. It is true that there are two Presbyterian Churches, but these two Churches are not separated by distinctive principles, but simply by territorial distances, on account of which they still continue separate. There are many in the southern part of New Zealand who think that it is more convenient, for the administration of the two Churches, that they should remain as they are rather than be incorporated into one. The Presbyterian Churches in New Zealand have 170 ministerial charges, about 100 of which are connected with the Northern and the remainder with the Southern Church. These Churches have been planted in a colony whose total population is 700,000, including 40,000 Maories. Our Church has done very little in the way of Missions to the Maories, for the reason, that before New Zealand became a colony at all, Missions were undertaken by the Church of England, and have since been carried on by that Church, and with great success. At a later period, also, Missions were undertaken by the Wesleyan Church. We have, however, a Mission to the New Hebrides in conjunction with the South Australian Presbyterian Churches; and our missionaries there have had their labours crowned with great success. We have also a Mission to the Chinese within our own borders.

In point of numbers and influence, the Presbyterian Church is only second to the Church of England; whilst in Otago, in both of these respects, it has far outdistanced all other denominations. We have a theological seminary in Dunedin, at which the theological

students from both sections of the Church attend, and that seminary is sufficient, at least at present, to supply the wants of the Southern Church, but it is not able as yet to supply all the wants of the Northern Church—that Church covering a very much larger area than does the Southern one. We have a national system of education in New Zealand, which is remarkably thorough and complete. It has, however, one great blot, it is purely secular; and those who glory in this have been able hitherto to defeat all the attempts of earnest Christian men to remove this blot. The cry in which they glory is the catchword found in other places besides New Zealand, viz.—*National Education—free, secular, and compulsory*. We are now, however, having a combination of all the Protestant Churches, including even the Episcopal Church, with a view to the introduction of the lesson-books of the Irish School Commissioners, and hope that this combined effort will be successful. Higher education has not been neglected in New Zealand. The Presbyterian Church in Otago possesses certain trust properties, two-thirds of the proceeds of which are devoted to help in the erection of manses and churches, and with the remaining third that Church has endowed three Chairs in the University of Dunedin—a Chair of Logic and Mental Science, a Chair of English Language and Literature, and a Chair of Natural Philosophy.

New Zealand is a land of singular beauty, fertility, and healthfulness. It is pre-eminently a land of the mountain and the flood. It is our desire to take possession of this fair land for God and His Christ, and I know of no other instrumentality by which this can be so well effected as by the instrumentality of that Presbyterian system which is represented by this Alliance, if only that system be baptized by the Spirit of Christ. That system has already struck its root deep in New Zealand, and it is a very remarkable fact, that among the early settlers, who have met difficulties connected with their pioneer careers, and by patience and perseverance surmounted them—it is a very remarkable fact, I say, that all over the land there is a marked preponderance of these who are Presbyterians. This is so not only in Otago, which is a Presbyterian settlement in its origin—a settlement originated by the Free Church of Scotland—but in Canterbury, which is another class settlement, formed at a later period by the Church of England; even in that settlement there is a marked preponderance of Presbyterian settlers. I should like just in closing to say, that in New Zealand we have taken a prominent part in seeking to remove the great curse of the drink

traffic. We have already got local option, and are within measurable distance of having total prohibition for the colony. And I am bound to say, that if this were just done in the great cities at home and elsewhere, the dark problem of how to deal with the great cities would be more than half solved.

Rev. CHARLES MURRAY, Graff-Reinet, Cape Colony, South Africa.—In the name of the Lord Jesus Christ, the hope of our Churches, and the Head of our Church, I bring to you the cordial greetings of the Dutch Reformed Church of Cape Colony, in South Africa, which I would desire to speak of as a sister Church. And I think I cannot use the ten minutes allotted to me better than by introducing to you this sister Church, which, I believe is comparatively unknown, a thing remarkable, if you remember that her age just approaches a quarter of a millennial, it being that length of time since the first ministers were appointed in South Africa. Let me give you the assurance that she is practical and energetic, and that she is comely, that is to say, in the eyes of those who have eyes to see that comeliness; and at present, she shows no sign of degeneration, ineptitude, or decay. She is the strongest Church in South Africa. There was a time when another Church, admiring her position and beauty, came to woo her, but she stood out of the way, and let the wooer pass on the other side, conscious of strength and appreciating her independence. The number of her adherents is 217,000, and of her members 92,000—most of them Dutchmen, with a good admixture of Huguenot blood. Our doctrine and discipline are, to some extent, Presbyterian, in this way, that the General Assembly demands of every minister a doctrinal sermon every month, that is, one preached from the Catechism, whose questions must furnish the texts.

To change the idea of a sister Church, let me call it a mother Church. She has three daughters, healthy and vigorous, with a membership of 59,000, and 139,000 adherents, in the Transvaal, the Orange Free State, and Natal. We owe a debt of gratitude to Scotland that we can never repay—when we think that about seventy years ago, she sent out men as ministers, whose influence is felt to this day in the matter of doctrine and discipline, and especially in the matter of Sabbath observance.

We have a theological seminary with three professors—true-hearted, scholarly men. With regard to our doctrine, with that which is taught and preached, let me say, that I think we stand true in regard to the great matters of inspiration, the Incarnation, and of

all that is implied in that magnificent term, the necessity and the sufficiency of the Atonement, the personality of the Holy Spirit, and our dependence upon Him. Our seminary has sent forth 180 men, not only to supply the Transvaal and Free States, but beyond to Zululand, to Bechuanaland, and to the Mission in the North of the Transvaal. It may be thought I do not speak of Presbyterianism. The truth is, I have not time. Our burning question is, the education of the children on the farms in outlying districts. To attend to this, our Church has a most efficient Normal School in Cape Town, where teachers are trained for towns and villages. The result of this is, that the children do get some instruction, and only a very small minority is unable to read. Four-fifths of the education of the teachers is undertaken by the Dutch Reformed Church, a large majority of them being Presbyterian. Our Deaf and Dumb Institution is most efficient, and draws from the whole of South Africa. We have some sixty Young Men's Christian Associations and Christian Endeavour Societies. Our farmers get many of their implements from America, but I think we owe America a debt of gratitude for this beautiful plan of the Christian Endeavour Society, which has found so congenial a soil in my country.

The question of union with other Presbyterian Churches has been considered. There are two difficulties, which you cannot fully understand; these are the differences of colour, and the difficulties of language, but I have not time for explanation. So far as the working of our Church and its agencies are concerned, I may say that we have a machinery fairly complete in all its parts. Then as to Missions, the Church has been awakening to her responsibility, and has begun her work. There are men and women in our churches that have come so near to the Son of God, that they have heard the throbings of His great heart in His infinite desire to gain possession of this world—to redeem which He had laid aside His glory. The great cry is for the motive power of the Holy Spirit; and let me give you the assurance, that that cry does go to heaven, and that God is answering it.

Dr. MATHEWS.—It was my privilege eighteen months ago to attend the Synod of the Dutch Reformed Church in Cape Town, and an account of the impressions then made on me will be found in the Appendix to the Report of the Eastern Section. It was the first time that any representative of the Alliance had been present at such a meeting, and the Synod received me with the utmost cordiality. It passed an exceedingly warm expression of its agreement with

the objects sought by the Alliance, which you will find also in the Blue-book of reports. The Rev. Andrew Murray, brother of the last speaker, was Moderator, and the whole Synod more than once expressed its gratification with the work of the Alliance, and its fervent hope that the friendliest relations might ever exist between it and the Dutch Reformed Church. I went to that country very ignorant of the working of that Church, but I came back from it with greatly increased knowledge, and with profound thankfulness to God for the variety of Mission work which that Church is doing there for the winning of the land for Christ. As I went among their Churches, I realised how great the blessing was which God gave them when, some seventy years ago, He sent a Scottish minister, whose name was Murray, and whose descendants have multiplied until they have taken possession of the Church. Andrew Murray's name, repeated and repeated as the originator and promoter of endless fostering of Christian work, makes me feel how much one man can do, and how great is the indebtedness of that South African land and Church to the Scottish Andrew Murray, who went there so long ago.

Professor G. BRYCE, Winnipeg.—I represent to-day the Church in Canada, and it has been suggested that I should take a portion of Canada and speak of the North-West Provinces. The Canadian Church is rather large, having over a thousand ministers, who carry on a great deal of work. Canada and this country are very closely associated. I think it is the most Scottish of all the larger colonies of Great Britain, and we have a very strong sentiment of pride in our British connection. But I have been asked to say a few words, in the limited time at my disposal, on Manitoba and the North-Western Provinces of the country. I was my privilege to be sent out by the Church twenty-five years ago this autumn to what is now the city of Winnipeg, and I then took part in founding all the institutions of the Church and of Canada in Manitoba, and in the provinces to the west. The Council may judge of the extensive character of that Mission field, when I say it is the largest in the world in proportion to the Church that is working it. In the year 1871, when I became a member of the presbytery of Manitoba, which had four ministers, we had at that time nine preaching stations between Lake Superior and the Pacific Ocean; whilst to-day, in the same wide territory, we have 818 preaching stations. In 1871 there were of white people west of Lake Superior no more than 30,000; in the North-West Provinces there are to-day upwards of 400,000

settlers. In 1871 we had one self-sustaining congregation ; this year we have sixty-eight self-sustaining congregations. The real work of the Presbyterian Church in that region began in 1870-71, when the country was transferred from the Hudson Bay Company to Canada. How remarkable has been the growth in the interval since then ! The city of Winnipeg, which was then a place of less than 300 people, an Indian village in fact, has now a population of 40,000. The province of Manitoba has grown correspondingly. To-day we have two Synods and thirteen presbyteries of the Presbyterian Church in Canada, west of Lake Superior. This work was a work of union. We had never known in that new country what it was to have Presbyterianism divided. We are an example of union to the three great Presbyterian Churches of Britain—the Church of Scotland, the Free Church, and the United Presbyterian Church, while those who, like myself, are Canadians, born in Canada, have grown up to know very little difference in regard to Presbyterianism. Since the year 1875, we have had a United Church which has been a marvel of unanimity and harmony, and we long for the time when the great mother Churches in the old country would be united in one, and present a united front for the benefit of the land to which they belong. I am very sure that many difficulties, that now seem in the way to people in all these Churches, would vanish if they were united and combined for the same great work of advancing the Kingdom of that Master we love so much. Our Home Mission work in the North-West Provinces possesses four or five distinctive points. We have made it a point to be in each settlement in its first year, if possible, and we have had the splendid aid of the Home Mission Board of Canada, which has made remarkable sacrifices for the work in the north-west. We have a Polyglot Church in the north-west, with preachers who preach in English, Gaelic, German, Scandinavian, Hungarian, Icelandic, Chinese, and three languages of the Indians, namely, Cree, Sioux, and Swash. Then, again, we have a Church and Manse Building Fund of 100,000 dollars, which is given out and repaid, and has been of enormous help in advancing the work. While the work is carefully watched over by presbyteries and by synodical committees, the Home Mission work of both is under the direction of a missionary superintendent, the Rev. Dr. Robertson, a Canadian Highlander, of great zeal and determination, and great skill in dealing with a new work of this nature. Last year Dr. Robertson was honoured by being appointed Moderator of the General Assembly. Then, in addition, we had last

year a young minister, Rev. C. W. Gordon, who came over to Scotland and did excellent work. I beg to thank the British people for the kind response which they had made to his appeal. Mr. Gordon had received £2100 from Great Britain for this work of carrying on the work of the gospel to Scottish emigrants in the North-West Provinces. A necessary part of our work is our Manitoban College. That College is our educational machinery for carrying on the work of the gospel in those lands. I was sent out in 1871, to take charge of the first congregation in Winnipeg, and also to begin this young College. We have a remarkable union of different denominations in that College—Roman Catholics, Episcopalians, Methodists, and Presbyterians being affiliated as well as a Medical College. All these have worked together since the year 1877 in much harmony, and I am very glad to say that that Presbyterian College, the Manitoba College, has taken the lead from the very beginning. During the past year we had one hundred students in the arts classes, educated in Manitoba College, and I am glad to say, that with that *perfervidum ingenium Scotorum* which distinguishes Scotchmen everywhere, these have taken a very large share of all the scholarships that were open for competition—60 per cent., indeed. In addition to this, we have a theological department, which has an average attendance of about thirty students, carried on under new conditions in what is called the Summer Session; and I would suggest to Colonial Churches the advisability of having something of the same kind. This has been a remarkable success in the last three years during which it has been in operation. The first Presbyterian congregation was begun in Winnipeg in 1872 with eleven members; to-day there are eight Presbyterian churches in that city, with about 2500 communicants. These churches have cost the Home Mission Board nothing in their organisation. As to the Indian Mission work, the Church has nine Missions for the Crees, three among the Sioux, and one among the British Columbians. Our expenditure has been 20,000 dollars from year to year for this good work. In conclusion, I think that the strong position that the Presbyterian Church has taken in that part of the country will account for the present state of things there. The Presbyterian Church is the strongest Church in the north-west from Lake Superior to the Pacific Ocean. The Manitoba School question has convulsed Canada, and has, I am very glad to say, by the late news, overturned the Government which had been in power. That result has not been accomplished without great determination on the part of the loyal province of Manitoba.

When I state that of the Legislature of forty members that passed the Education Act of 1890, twenty-one were Presbyterians, it will be seen why they had stuck to it since with such pluck and determination. At the present time, three of the five members of the Government are Presbyterians, and I think we have thus an opportunity of seeing that in the future of Canada, while we look to maintain our rights, and while there would be no disposition to tyrannise over the minority, we are on the right way to hold peace and true principles; and while not doing anything to take away a single right from the Roman Catholics, we want to work for the good of the Roman Catholics as well as of our own people. And we believe, that in three years from now, this question will be so settled that Roman Catholics and Presbyterians will be equally pleased with what had been done.

Rev. JOHN F. GARTSHORE, M.A., Jamaica.—This is, I believe, the first time that a representative of the West Indies has addressed any meeting of Council, and I am thankful to have the honour and privilege of representing the Presbyterian work done in the West Indies. I have just noted down a few facts which I will hurry over. I confess that, except in Trinidad and Jamaica, Presbyterianism has practically no hold upon the West Indies. There are two congregations in the Bermudas, one in St. Vincent, and one in St. Thomas and St. Lucia. In Trinidad there is the union of the United Presbyterian Church of Scotland and the Canadian Presbyterians—the former working among Europeans and natives, and the latter among East Indians, doing a magnificent work under Dr. Morton and Dr. Grant. In Jamaica there are two branches—the one the Established Church of Scotland, which has four ministers labouring on the island; and the other is the Presbyterian Church of Jamaica, to which I have the honour to belong. That Church has a Synod, 5 presbyteries, 32 ministers—21 of them European and 11 of them native—19 native catechists, and 11,300 members in 57 congregations, with 86 day-schools, and last year the churches raised £8500, or at the rate of 15s. 3d. per member. We considered that to be very good when we took into account that nearly all the members are either black or coloured. Although we are put down as one of the Colonial Churches, we are not a Colonial Church. We are simply a Church in one of the colonies. We work among the black population of Jamaica. The population of the island is 600,000, of whom 10,000 are white, and the rest black, coloured, or East Indian. Fifty-eight years ago slavery was

abolished, but the people are still bringing forth the fruits of that awful system. Vice and superstition are met with everywhere. General Booth said that he was battling with the submerged tenth, but the Churches in the West Indies are working upon the emerged tenth, and are struggling to extract the others from the fearful pit in which they are sunk. "Obeahism" is being put down with the strong hand of the law, but even church members still believe in "duppies," the ghosts of the departed, who wield a tremendous effect for evil on the lives of the living. Morality, or rather the want of it, is appalling, and sixty per cent. of the children born in Jamaica are illegitimate. Our people are Episcopalians, Baptists, Wesleyans, as well as Presbyterians, but the Presbyterians stand out distinctively as the champions of purity. An attempt had been made to compel the father to register his illegitimate child along with the name of the mother, but the Bill was thrown out of the legislative Council because it was said it would reveal the lives of the wealthy on the island in its true colours. An attempt had also been made two years ago to reintroduce the wicked C. D. clauses, and the chief opposition came from the Presbyterians, and so the attempt failed. Early this year a minister of the Episcopal Church publicly advocated a return to that barbarising law, and the Presbyterians were the only ones who denounced such a retrograde movement. The Episcopalian Church tried to get their Prayer-Book introduced into the Government schools, but the Wesleyans, Baptists, and Presbyterians joined in defeating that scheme. We are very strict in our discipline, but we find it very hard indeed to deal with people when the Episcopal Church is open to receive them, and where illegitimate children could be baptized at two shillings a head. As a Church we are making headway, and are increasing in numbers and in power year by year. We are emphatically a missionary Church. Last year we raised £1000 for Missions. We support nineteen catechists in Home Mission work. We sent out and support a woman's missionary in India. We give a contribution to the Old Calabar Mission on the west coast of Africa; and every one of the fifty-seven congregations must have a missionary meeting and send in its contributions to the treasurer of the Church, or the Synod requires to know the reason why. Any Church or congregation which fails is brought before the Synod, and reprimanded and told to do so no more. We have one congregation in the Church—and I wish they were all the same—that returned every envelope issued, and not one was empty.

Two years ago, we started work amongst the East Indians, of whom there are 4000 in the island, and for whom nothing had previously been done. We applied for and received three catechists from our Canadian friends in Trinidad, and the first year we were able to report that fifty East Indians were baptized on profession of faith in Jesus Christ. We would also have liked to have done something for Cuba and Haiti. These two large islands lie west of us, but it has been impossible for us to do anything, especially with regard to Cuba, because although it is only sixty miles from Jamaica, we would require to go to New York and then to take ship in order to get to Cuba. I appealed to the Presbyterian Churches of America to do something for Cuba. The United States might not be able to give any assistance to the Cubans, and be at liberty to recognise them as belligerents, and so assist them in their fight for freedom, but they might do something to give them the gospel, and so free them from the worse slavery, bondage, and degradation of the Church of Rome, which is blighting one of the fairest and most fertile islands of the Caribbean Sea.

Rev. Dr. W. W. MOORE, Sydney Hampden, Va., now offered the following resolution :—

That the Council remit to the Eastern and Western Sections of the Executive Commission, the question of recommending the celebration of the Two hundred and fiftieth Anniversary of the completion of the Shorter Catechism, by suitable public observances in our Churches.

I think we shall all be agreed as to the propriety of some recognition of the fifth Jubilee of the completion of this celebrated symbol. The General Assembly of my own Church has already appointed a Special Committee on the matter ; and I trust that we shall all be agreed that this is a proper disposition to make of this resolution.

Dr. MATHEWS.—I think there is no need to remit this to the Business Committee. We are all agreed in holding the Shorter Catechism in the highest honour, and we rejoice to know that it has completed Two hundred and fifty years of invaluable service to the Church of Christ, and is now circulated throughout the world. I second the motion, that the resolution be adopted and transmitted to the separate Sections.

This was agreed to by acclamation.

ST. ANDREW'S HALLS, GLASGOW,
Friday, 26th June 1896, 8 p.m.

The Council met according to adjournment, and resumed its sessions—the Rev. Dr. W. H. ROBERTS in the chair.

After devotional exercises, the Rev. Dr. ROSS TAYLOR, on behalf of the Business Committee, reported as follows:—

I have first of all to submit to the Council to-night a resolution of sympathy for the Stundists in Russia as follows:—

1. The Sixth Council of the Alliance of the Reformed Churches holding the Presbyterian system, desire to remind their Churches and congregations that the Stundists of Russia are brethren of our faith, having had their origin in a German colony belonging to our Presbyterian order; that their history forms one of the most remarkable religious developments of our age, their number having grown within half a century to several hundreds of thousands of adherents. The Council commend them to the earnest prayers of our Churches, and express to the Stundists their deepest sympathy with them in the difficulties of their present position, and in the sufferings they have had to endure. The Council also exhort their brethren to remain faithful to their Evangelical position, and assure them, that they will be remembered in the prayers of our congregations, and may count upon whatever help it may be possible for the Council to give.

I beg to move the adoption of this resolution.

The resolution was unanimously adopted.

Rev. Dr. ROSS TAYLOR then said:—We had brought before the Council this morning a remarkable resolution of the National Editorial Association of the United States. This resolution was remitted to the Business Committee for their consideration. The Committee recommend that the following resolution should be adopted in this relation:—

2. The Council having had its attention called to the resolution unanimously passed by the National Editorial Association of the United States in January last, which records their approval of every effort to maintain the moral standard, and realise the prime objects of the Press, as a means of elevating society, intellectually and morally, resolve to welcome heartily this recognition by the Press of the responsibility attached to its great influence, and to wish success to every effort to elevate the tone of public feeling with regard to all moral, social, and religious questions.

The resolution was unanimously adopted.

Dr. TAYLOR, again rising, said:—There will be votes of thanks proposed by friends on the platform this evening, but the Business Committee are sensible that two very special votes of thanks are

due to those who have shown most exceptional kindness towards this Council. We cannot forget the splendid reception given to this Council by the Lord Provost, Sir James Bell, and Lady Bell on the first of our meetings, and I am sure we cannot forget the—shall I say princely?—reception given to this Council by Lord and Lady Overtoun on Wednesday last. The Committee therefore feel that very special votes of thanks should be conveyed to them, and in a special manner, and accordingly I have to submit for your consideration the following motion :—

That the Council remit to Dr. William H. Roberts, the President, Dr. Ross Taylor, and the clerks to prepare a minute expressive of the sincere gratitude of the Council to Sir James Bell, the Lord Provost of Glasgow, and Lady Bell for the most kind and hospitable reception given to the delegates and their friends on the evening of 17th June; and another minute, conveying the warmest thanks of the Council to Lord and Lady Overtoun for the very marked and most enjoyable kindness shown on the afternoon of the 24th; and instruct that a copy of these minutes be suitably inscribed on parchment and presented to the Council's generous hosts.

I beg to move accordingly.

The resolution was put to the meeting, and carried unanimously by a rising vote.

Dr. TAYLOR then said :—I have one other duty to discharge. I am sure this Council will learn with very great regret, that our honoured friend whom we have called to the distinguished position of President of the Alliance, is confined to bed, by what I hope is temporary indisposition. He has sent me the following letter, which I shall read :—

“DEAR DR. ROSS TAYLOR,—I had hoped until now that I should be able to attend the last session of the Council this evening, but I find that I must not attempt to do so. This is a deep disappointment to myself. I should have liked to join with the ministers and citizens of Glasgow in the expression of satisfaction which the visit of the Council has afforded. I am sure that the benefit realised through the visit will be great and lasting. Regretfully we must say farewell to so many whose friendship has been formed or confirmed. Will you offer my most hearty acknowledgments of the great honour and kindness done me by the cordial election of yesterday to the presidency of the Alliance? As you know, I have had some scruples and difficulties as to the acceptance of this position, but I cannot decline a duty which has been so graciously laid on me, and I can only hope that I may be enabled in some measure worthily to follow the Presidents of the past years. The retiring President has set me a good example. I can desire nothing better than that I may be in the capital of the United States what he has been as President in our midst. Then, with thanks for what passed yesterday,—Believe me, for yourself, very truly,

“JOHN MARSHALL LANG.”

Rev. Dr. ROBERTS now rose, and said * :—Fathers and Brethren, the gavel I have received will remind me of things in the future, to which it well becomes me to make reference, in these closing hours. It will remind me, first of all, of the forbearance and co-operation extended to myself and others who have occupied the Chair, and the readiness of the members of Council to observe with unfailing courtesy the regulations which pertain to deliberative assemblies. In this connection a word of praise is specially due to a brother beloved in all the Churches, the Rev. Dr. Walter Ross Taylor. The Business Committee, by a unanimous vote, have signified their appreciation of the ability, skill, and tact with which he has conducted himself in the performance of the many arduous, and often perplexing, duties of his onerous office. No person more deserves the thanks of the Council than the Convener of the Business Committee.

The gavel, further, will be a perpetual reminder of the generous hospitality to the Council of this city. There has been no more courteous and free-handed hospitality shown to this body at any of its gatherings, than that which has been shown by the Presbyterians of Glasgow. I speak not only for myself, but for all the members, and I know that Americans are looking forward to the meeting of the Seventh General Council, to be held in Washington, U.S.A., as an opportunity in the use of which they may possibly make some approach to the high standard which has been set by this great commercial emporium and ecclesiastical centre.

A further fact to be borne in mind is one which each successive Council has more fully revealed, the substantial unity of the Churches therein represented. We are one, brethren, whether we come from the east, the west, the north, or the south, from beneath the northern star or the southern cross. We, of the Reformed faith and the Presbyterian polity, *are* a Church of Jesus Christ, true and catholic, in full unity one with another in all the essentials. Differences there are—differences between individuals, between schools of thought, between Churches, added in some cases to

* At the conclusion of the reading by Dr. Taylor of Dr. Lang's letter, Ralph E. Prime, Esq., and Rev. Dr. Hoge, in the name of some American and Canadian friends, presented to Dr. Roberts an ivory gavel. Our readers in Great Britain will forgive us for explaining that at public meetings in the United States, the chairmen seldom employ a bell for the purpose of maintaining order, as is the British custom. They prefer a *gavel* or small mallet, resembling the little hammer ordinarily used in Great Britain by auctioneers.

differences of race and language. But these differences are to be minimised, and should become as little things before the vision of the great truths for whose maintenance we are pledged, and for whose dissemination we stand shoulder to shoulder.

Again, there is a duty, concerning which every thought related to this gathering will be an abiding witness, the duty of earnest co-operation on the part of all the Presbyterian and Reformed Churches in the great work of the evangelisation of the world. This duty presses home upon the individual as well as upon the Churches, and may God hasten the day when our Churches and members shall stand so close together, that God will fuse them into the unity which is strength, by the fires of His Spirit, and give them to be as a mighty force against all unrighteousness, a divine power for the inbringing of Christ's glorious and everlasting Kingdom.

As I draw to a close, permit me to express the deep regret of all that Dr. Marshall Lang is not with us to-night, owing to temporary illness. I had hoped to inform him personally of the sweet and tender sentiments towards him cherished by all the members of Council, and also of the Alliance. We bear him unitedly upon our hearts, and our prayers will follow him through all the future, that he may be blessed yet more abundantly than in the past, and that in the presidency of the Alliance he may be enabled so to further the interests of the organisation, as to give it a firmer hold in all lands, and upon all Churches, and thus advance the cause of Christ by increasing the power and influence of the true, catholic, and Presbyterian communion.

Permit me also, while we think of Dr. Marshall Lang, to speak a word in reference to the Church of which he is an honoured minister. That Church has many daughters. Whatever differences at times may possibly arise between her and her children, we may rest assured that they will not avail to cloud in any degree the sentiments of warm esteem which Presbyterians in every portion of the world cherish for the historic Church of Scotland. In honouring Dr. Lang we pay our tribute of respect to the Church which has been so long in this land a permanent institution, carrying back its religious history to the advent of the Christian faith upon these shores. May God grant to this Church, yet more freely than in the past, the baptism of the Holy Ghost.

But we thank God not only for the Church of Scotland, but also give expression to the great esteem which the Council cherishes

for all the Churches of Scotland. These Churches have each a glorious history. Whatever their origin, this is true of them all : they have been true to the voice of conscience. The glory not only of Scotland, but of Presbyterians everywhere, is, the recognition of the historic declaration, "God alone is Lord of the conscience," as the supreme law for the individual heart and mind. May God grant us all, without exception, to be true in every hour to our convictions of belief, true to the Churches in which God has placed us, true to all duty, whatever obstacles may confront us, and to be at all times found worthy of our spiritual ancestry, and of our divine sonship. Of old swords were fashioned at Damascus, of which it was said, that they might be driven edge down upon a mass of iron, and yet they would not break, but would remain quivering in the metal. The art of making Damascus blades is a lost art. But God be thanked, our Churches yet retain the power, under the divine blessing, of making men who are true to every righteous interest, to their consciences, to the Church, to the State, and, above all, to God. Ever may this power abide in the Churches of the Reformation, making them a blessing to themselves and to the world.

Dr. W. ROSS TAYLOR said :—I rise to move that, in the absence of Dr. John Marshall Lang, we invite Dr. Roberts to continue as chairman this evening. ("Agreed, agreed.")

Then may I trespass for a moment to add one or two remarks ? I have to appear before you this evening in two different characters. Indeed, I am getting somewhat mixed as to my personal identity. For the last ten days, I have lived and moved and had my being as Convener of the Business Committee, and I desire to render my warmest thanks to our Chairman for the kind terms in which he has spoken of the little service I have been able to render. I may say that when I took the chairmanship of a Committee, composed of members from all parts of the world, and especially from America, I had no little trepidation ; but I had no sooner entered upon the work, than I found that I was at the head of one of the most harmonious and effective Committees with which I had ever to deal, and it was to me a pleasing illustration of how admirably our common Presbyterianism trains men to form business habits in the conduct of Church work. In my capacity of Convener of the Business Committee, I have to thank the Chairman for the portrait he has drawn, but in which, I am sorry to say, I fail entirely to recognise a portrait of myself.

I have also to appear, for the moment, personating Dr. John Marshall Lang. He requested me to convey anew his thanks to this Council for the honour done him. I know what his sentiments would have been on this platform, and I know also with what grace and eloquence he would have given expression to these sentiments. First, he would have rendered the thanks of this Council to the retiring President, for the singularly able and brotherly manner in which the duties of his high office have been discharged. Then, I think, he would have given voice to the feelings of Glasgow, and expressed the gratification which Glasgow and the West of Scotland feel, in view of the honour and privilege conferred upon us by this Council, in holding its sessions in this city. I had the privilege of being one of those at the Toronto Council who conveyed the request of Glasgow that the Council should do so. I remember that every Glasgow man who was there felt it necessary to muster in full force upon the platform, and we gave elaborate arguments to prove that it was a wise and proper thing that the Council should come to this city. It was pointed out that Glasgow was a great commercial centre that sent ships to all parts of the world; that it was a great centre of Presbyterianism, and a great many other grand and important considerations were mentioned. We were so modest that we thought all these arguments were necessary, but we had no sooner ceased than, with the greatest readiness, the Council accepted our invitation. I am sure that now we people of Glasgow feel that we owe the Council a great debt of gratitude. Never in the history of Glasgow has an Assembly been convened within it, consisting of the representatives of the Presbyterian Churches from all parts of the globe, and it will be, I fear, a considerable time before the privilege will come round to us again. It is thus a unique incident in our history, so far as the past is concerned, and I am sure it has been of singular profit. Last Sabbath-day our pulpits rang with the strong, earnest words of men of God from all parts of the world—men whose names we were familiar with, whom it was a privilege to look at, but a still greater privilege to listen to. Our meetings day by day, and the friendships that have been formed, will always abide in memory and heart; and if anything were needed to strengthen the ties between America and Great Britain, it is to be found in this Assembly. We thank God that the power of Christian feeling now reigns supreme above all. Some months ago a sudden breeze of warlike feeling towards Great Britain blew across America. We on this side said,—“Wait until the pulpit of America has spoken

and we will find a different state of feeling ;” and who does not remember what a signal evidence was given of the power of the pulpit when, from thousands of pulpits, messages of love and goodwill according to the gospel of Christ had rung out, the tone of feeling suddenly underwent a change? If that was the feeling then, now that we have looked into each other’s faces and clasped one another’s hand, and met together at the throne of grace, and joined our voices in praise of our common Master, one may as well suppose that brother would go to war with brother, as that the United States and Great Britain should ever be found in fratricidal war. We are one in a great service—one in the service of our common Master—and I may say that from this Council there will go forth, through this and other lands, a stronger impulse to unite in sending the message of God’s salvation to the uttermost ends of the world.

Rev. Professor W. W. MOORE, Hampden Sidney, Virginia, then offered the following resolution :—

Resolved, that the Council offers its hearty thanks to the Rev. Dr. W. H. Roberts, as President of the Council, and for his admirable Address at the opening of the Council ; to Rev. Dr. W. Ross Taylor, Chairman of the Business Committee, for his valuable and unwearied attention to its business ; to Rev. Dr. Mathews, as General Secretary ; Rev. Dr. Waters and Rev. J. Fairley Daly, as Temporary Clerks ; and to the Local Committee, and especially to Mr. J. B. Kidston, Mr. Alexander Sloan, and Miss Macgregor, for the admirable arrangements made by it for the transaction of its business and the comfort of its members. It most cordially acknowledges the hospitality which has been shown so abundantly, especially on the part of those who have given public receptions, including the Faculty of the University, and the friends in Paisley who have invited us to visit their town and its institutions, and of the families who have received the delegates into their homes and treated them with unwearying kindness. It would mention also the daily luncheon in the hall and the Saturday trip on the steamer *Duchess of Hamilton* as proofs of the generous forethought of the Presbyterians of Glasgow, and as matters which added greatly to the enjoyment of the delegates. The Council has also to thank the choir and its leader for the admirable manner in which they have conducted the service of praise, and the stewards and the ushers for their valuable services at all its meetings. To the railway and steamboat companies that have granted favourable terms to the delegates travelling over their lines, the Council would express its gratitude ; and lastly, and in a very special manner, to the newspaper press of Glasgow for the full reports printed of all the meetings.

After reading the resolution, Professor Moore went on to say :—Those members of this Council who, like myself, are visiting Glasgow for the first time, have discovered that some of the information with

which we were supplied before our arrival was inadequate, and therefore misleading. We had been informed, for example, that Glasgow was the second city in Great Britain. We have found that in a number of important respects it is the first. London, of course, is larger in point of area and in point of population, but it is impossible for us to suppose that London, or any other city, is capable of a larger or heartier hospitality than that which we have enjoyed in this city by the Clyde. Then, too, we have heard that it rained three times a day in Glasgow. I thought when I first heard the statement that it had reference to the weather. If, however, it referred to that shower of benefits and advantages, and good offices and entertainments, and recreations and all manner of kindnesses, which the Glasgow people confer upon those who have the good fortune to be their guests—if it referred to that shower, then we are ready to affirm that it rains in Glasgow all the time. I may say it never rains but it pours. Four hundred and fifty years ago, when Pope Nicolas V. issued that Bull for the establishment of the venerable University under whose auspices we were gathered this afternoon, he said that "Glasgow was a notable place, enjoying salubrious atmosphere, and an abundance of all the necessities of life." I thank thee, Pope, for that word—yes, "a notable place enjoying all the necessities of life." If the Bulls of the Popes generally had contained as much truth as that, there would have been no occasion for the Protestant Reformation. There are, of course, certain external aspects of your great city which impress and strike the stranger. I have seen Liverpool, and Birmingham, and Manchester, and London, and Edinburgh. London is larger, Edinburgh more picturesque, but I am prepared to say that Glasgow is the best-built city in the United Kingdom. You have broad and busy streets; you have solid and stately houses; you have your venerable Cathedral, your magnificent Municipal Buildings, and your noble University crowning its regal site in the West End; and, by the way, it was James Melville who, in referring to that University, said that no place in Europe was comparable to Glasgow for good letters, and just now, we are ready to maintain, against all new-comers, another proposition, that no place in Europe is comparable to Glasgow for anything. In all sincerity and sobriety, we are grateful from the bottom of our hearts for the kindness which has been shown to us during our sojourn in this delightful community, and we go away with the most delightful memories of that which we have seen and heard and communed with in this

great city. Let me ask you once more, what is it that has made Glasgow great? Certainly one answer to that question is found in the fact that there are 275 Presbyterian churches in this city. The Presbyterian Church is the great preaching Church, and our prayer to-night is in the terms of your motto, "Let Glasgow flourish through the preaching of the Word."

Rev. Dr. MILLIGAN, Toronto, Canada.—I have been asked to say a few words for Canada at this closing meeting. I am sure that that part of the world is dear to the people of this country. We are one with you; we belong to the same great family; and we are, in more than the generic sense, two peoples having a common origin, while we are one because we belong to the one flag.

In various ways I have been much pleased in attending this meeting. I have seen its use, specially, in the social aspect. I have met men here whose books I have read; I have met them face to face, and I shall go back and read their books again with greater interest, for, after all, the personal element is a very important one in literature as well as in other respects. I have cordial sympathy with my friend Dr. Mathews, who came from Canada, when I think of the enormous and complex work he has to do. Sometimes I get angry with him, but then when I consider matters I think that if I were in his place I would not approximate perfection nearly so well as he does. And so, though I was sometimes a little riled at the way some of these meetings were conducted, yet I think that, take them all in all, they have been excellent meetings. And we have a great deal to be thankful for. There are many misapprehensions about this nation and its aristocracy, for instance, on the other side of the Atlantic, and I wish the brethren from the Western side of the Atlantic were a little longer in this country, so that they might have more of these misconceptions cleared away. They fancy, for example, that we have a House of Lords composed of dukes and earls and lords, and that we honour men purely and simply on account of their birth. I am glad that some are beginning to understand that the majority of these lords are there by pure merit. For example, Lord Kelvin is there purely and simply on account of his merit, and so with Lord Playfair, Lord Tennyson, Lord Overtoun, with very many others. And for the other kinds of hereditary lords—well, it is a good thing to have a man brought up to feel that he ought to be worthy of being a lord, like his father. There is an important influence exercised by the knowledge that one is destined to fill a high position, and anything that leads men to be better and

nobler is a gain to mankind—to Christians at any rate. We should develop the best elements of human nature, and, other things being equal, the motive of having to fill with credit a high position must tend in that direction. Our visit, therefore, to this side of the Atlantic does good in that way after all. In this land the influence of the Royal Society and other institutions, if we go down to the root of the matter, is to promote upright character and prominent ability, or Britain would not be where she is.

Coming together from different countries leads us to look at things in a broader and more patient manner. Oh for patience! Some of us seem to lack the power to discriminate between the essentials and those things which are not essential. It is not essential, for example, to the value of the Pentateuch that the Mosaic authorship must be regarded as established, and that if that is doubted, therefore the essence, the spirit, the facts and ideas conveyed are gone. As if the grand truths of Scripture were dependent on such things as that. We find, for example, an illustration in some of the oceans where the waters sweep through subterranean cells and come to the surface, fresh in flavour. So the old truths of Scripture come spouting up independently of the errors of scholars, and there they are in their integrity before us; and if any man believe them not, that does not affect the inherent truth that is contained in them. It is refreshing to come together for discussion; only let us have less Paper and more discussion. If you will permit me a word, what is the use of our being here if we are not to trust each other and express our views boldly? If we are confident of the strength of our position, we don't need to walk or step about as if there was dynamite around. I am not afraid for the truth, and after we had so many Papers—Papers on the Relation of Philosophy to Theology and on Biblical Criticism—those admirable Papers by Dr. Kidd and by Professor Zenos—to think that we had only thirty minutes for their discussion!

I want to say a word about the recent war talk between America and this country. I was grieved at the threatenings and hostile spirit, for a war between Great Britain and the United States would be a disgrace not only to Christianity and civilisation, but to humanity. When you go back to your pulpits, whatever differences may arise, say to yourselves, and to your people, that there shall be no war between English-speaking people, Protestant people, for, after all, we are but one people living under separate governments. When I was a boy we used to go out to the herring-fishing. We thought it great bravery to be out all night with the waves rolling,

and the wind sometimes blowing fiercely ; then we would meet next morning in the beautiful harbour, and talk about the night, and the storm, and the darkness, and sickness, and so on. We shall not all be privileged to meet again on earth, but after the storm of life is past, pray God that we shall wake in the bright morning in a purer land, and meet as we used to do on the earthly shore, in the bright harbour.

Professor EM. COMBA, Florence, Italy.—I have been asked to express a word of thanks and congratulation in the name of our friends of the Continent. My first word will be of congratulation, and I say so with deep feeling, because it is not very long since I met a Congregationalist, now dead—Dr. Bacon of New Haven, America—and he asked me where I was going. I told him I was going to meet the Pans. “Oh dear me !” he said ; “Pan ! Pan is dead !” Well, I see that Pan is living and very prosperous indeed—so much so, that I think the Pope must feel some envy, for the Pan-Presbyterian Council is more living than the old Council of the Vatican. I have now a word of thanks, but we have received so much that I cannot say all ; so please accept only one word, as it is called, of thanks, for the kindness, for the communion, for the friendship that we have realised among you. We have had this communion, on our part, in a very active way—I mean, by assimilation. Assimilation is a good process of communion, and we have assimilated a great deal. At the meetings of the Council we began to assimilate ideas. For myself, I have been in the house of a minister of the United Presbyterian Church, and now I feel, after six days there, to be a better Presbyterian, and especially to be a United Presbyterian. I dare to say, that one of my best friends is just the man that I did not know eight days ago, and who was my host. I thank his house, and I thank all the homes in Glasgow which have welcomed us in the same way. And I do think that if we do not assimilate more, it is not your fault. We would assimilate all about you—for instance, music. I have heard some voice in the Council speaking of danger about music ; perhaps there is, but if music goes down in the Presbyterian Church, I recommend that you send to Italy the gentleman who plays the organ in the Wellington Church. Now, very seriously, the best assimilation is the assimilation of the same Holy Spirit of faith, of hope, of love. Here in this meeting our Council may have its weaknesses, moral, theological, and of a more or less organical kind, but I think there is no weakness in this. We are not only one in our love of our Christian Church, and also in our great sympathy for the Christian

Catechism, but one in our love and obedience to the great Head of the Church, Jesus Christ, and one in His Holy Spirit.

I have only one word more to say: we must remember each other and interest ourselves in each other's work. I belong to the grandmother of the Presbyterian Churches. The Apostle says, "Remember the brethren"—let us love each other, and so this love which is the best part of our mission comes again. We don't want these Council meetings to define our faith; we do not need that. Our faith has been revealed and expressed by the Word of God, and we do not want Councils for definition of faith. No, our character is rather of a practical kind, and the more our character becomes practical, the more will we realise our real calling, and the destination of the Pan-Presbyterian Council. You have done very well in showing your sympathy with the Waldensians; just go on in that way. I am sure you will provide for the general evangelisation of the world best in this practical way. In France you will find something to do, in Switzerland, in Austria, in Belgium and Italy, especially, you will be able to do something, and by doing so you will work out the practical purpose of this Council. When I see the organs of some Italians here in your streets, there comes to my memory what Pope Gregory first saw in Rome. He saw some poor men who had come from Great Britain, and he sent to your country two or three missionaries, and now the mission of the Pope has prospered so well that you are all Protestants. And so the Presbyterians must send some new evangelists to Italy, and fully evangelise the country; and so with Spain, and other countries. But I have said too much. I thank you for your patience; it is my last word, and I have done.

Professor LINDSAY.—I have been asked, on behalf of the Executive Committee, of which I have been one of the vice-chairmen, to return thanks for this vote of thanks which has been given, and I can do so with the greater ease, that I am afraid my services were not very laborious. But I can say, that on behalf of at least five persons whom I shall mention, this Council is indebted for a great deal of the thoroughness with which Glasgow has been enabled to receive, to entertain, and to make comfortable the deputies that have come to it from all parts of the earth. Let me mention the three secretaries—the Rev. J. Fairley Daly, Mr. J. B. Kidston, and Mr A. Sloan. Only a man who has occupied my position knows how enormous is the work that these three gentlemen have gone through to make this Council a success here, and I

should like just to add to the names of these three gentlemen the names of two ladies. One has been mentioned already, but I am perfectly sure that she does not like to stand alone. The names, therefore, of the two ladies who have done so much work for us at this time are, Miss Macgregor and Miss Tait.

I was one of those who formed a long line in front of the platform at Toronto when we asked the Council to come here. We who are in Glasgow desired, let me say frankly, that our Presbyterian brethren should come from the east and from the west and from the south, for we cannot get much farther north, and see the largest Presbyterian city in the world. We are all Presbyterians here, and therefore we very seldom think of Glasgow in that respect. We cannot think of others being anything else but Presbyterians, for we are the largest Presbyterian city in the world; but because we are all Presbyterians we sometimes forget that Presbyterianism is a Christian system extending far beyond Glasgow, and far beyond Scotland. Scotland is a small country, lurking away in an out-of-the-way part of the surface of the globe—the least of all the lands we are, but somehow or other we think a good deal of ourselves, and we send our children to all parts of the earth; and when we find Presbyterianism in America, in Australia, in New Zealand, in the Cape of Good Hope, we think, why, that is just what it ought to be, for Scotchmen have gone there! Our conceit seems to lead us to think that all Presbyterianism must be Scotch. Now, that is a tremendous mistake, and the sooner we get rid of it the better. The Presbyterian Church is a great Catholic Church, and the Catholic Church overleaps all bounds of space and time. It is a mistake, therefore, to suppose that the Presbyterian Churches are all Scotch, or that they all hold by the Shorter Catechism. There are many Presbyterians here, representing old and new Churches, whose Catechism never was the Shorter Catechism, but the Heidelberg Catechism. Why, we have Frenchmen, Germans, Dutchmen, Czechs, and Italians. You may put a girdle round the earth, and fail almost to find a nation where there is not something like a Presbyterian and a Christian Church. Something has been said about symbols to-night; there is one symbol I would like very much to see, and that is, to see the Presbyterians of all these various countries dressed in their national costumes, and all meeting together in this Council.

Rev. Professor D. C. MARQUIS, D.D., Chicago, Illinois, said :—In our country we say that the distinction between a good preacher and

a poor one, or a man who preaches well and a man who preaches ill, is, that one speaks because he has something to say, and the other because he has to say something. Now, it does seem to me that, standing in such a presence as this, and on such an occasion as this, the man must be possessed of a cold heart and barren brain who could not find something to say. We have a Scotch legend also, something like this: A traveller by a stage-coach who was afflicted with a silent companion tried to get him to talk, but all efforts in that direction were in vain. He changed the subject, introduced topics of various sorts that he thought might interest his companion, but he remained persistently silent. At last, just when they were on the point of separating, his companion said, "Man, if ye want me to talk, tak' me on leather." That is like one characteristic of our Presbyterianism, for wherever you meet a Presbyterian, however silent he may be on other subjects, if you want to set his tongue running freely and fluently just say—"Scotland." Like the password of the mystic brotherhood, that opens mouths and loosens tongues everywhere. This is an hour of separation, and it would be well at such an hour to state briefly and pointedly the impression that has been produced upon us by this Council; and as I do not wish to say anything at random, I will ask the privilege of using what I have set down upon paper, and which will occupy but a very few moments.

"To greet our dear old motherland, and make the acquaintance of her sons beneath the old rooftree, we have travelled over many miles of ocean. It is a question of deep and tender interest to us to know, whether you of the home-land or we of the far-land are keeping closer face to face in matters of doctrinal creed and of Biblical interpretation to the dear old mother of us all. We are delighted beyond measure with the splendid reception you have given us. Gratefully these things will live in our memory, and will be recalled with pleasure in the Kingdom that lies beyond.

"I desire to say, that the sayings and doings of this Council which brings most satisfaction to my mind is the conviction that the Scotland of to-day, in the majority of her clergy, her elders, and Church members, are standing firm and true to that fundamental doctrine which rendered the lives of the fathers of Scotch Presbyterianism so glorious—I mean the doctrine of fidelity to covenants. Did we expect on coming here to find it otherwise? Let me tell you something. A few years ago, I was present at a meeting held in honour of a certain person. The clergyman who presided, in the course of his remarks, publicly affirmed that the Scottish clergy of

to-day in the majority of its membership was not in accord with the Confessional symbols of the Church. We were startled at that statement, because we thought that when one voluntarily accepts and avows his adherence to a declaration of this kind, he thereby enters into a compact with his brethren, and we demand and expect of him the strictest fidelity to his compact, and regard infidelity to such a compact as an offence to be followed by discipline. From the utterances of this Council we find that which we believed to be the fact conclusively illustrated, viz., that the eminent clergyman was widely mistaken in his conclusion. It is evident, from the sayings and doings of this Council, that the Scottish Presbyterian ministry in the majority of its representatives has not departed from the principle which immortalised our fathers—I mean the principle of fidelity to covenants. And when we remember that the condition of peace and prosperity in the Church, the family, and the State is faithfulness to covenants; that the history of strife in family, Church, and State has been simply a history of violated covenants and broken faith, we return to our homes with our hearts gladdened by the conviction that the Presbyterians of the home-land as well as of the far-land continue to stand fast by the principle glorified by the blood of heroes in Scotland's martyr age—fidelity to covenants.

“Reading thus this lesson in the proceedings of this Alliance, reading it in Scotland's present as well as in Scotland's past, we leave you with the wish warmly in our hearts—God bless dear old Scotland.”

The Rev. JAMES RENNIE, M.A., Glasgow, in giving the closing address, said:—There is nothing more natural than the disposition to linger over and prolong the last parting words of friends who have to separate from one another, it may be for long, it may be for ever; for one of the hardest words in human speech to utter is, undoubtedly, the brief word “Farewell.” It is difficult of utterance in all lands and in all languages, whether it take the familiar English “Good-bye” or the “Adieu” of the French, for the word has to be spoken by the heart as well as by the tongue, and the heart is often slow to give it out, for when the heart is full speech fails.

But in this world of meetings and of partings, there is no avoiding the ordeal that confronts us to-night. After a most delightful and, as I believe, not unprofitable session, we, the representative members of this noble Alliance of the Reformed Presbyterian Churches of the world, are about to separate, and to return to our widely distant and diverse spheres of life and labour. But shall we not carry away with

us much that will enrich and brighten our future lives ; much that will cheer, and encourage, and sustain us in our future work ; much that will give us fresh heart and hope in the service of our common Lord and Master ; much that will be fondly remembered, and talked over in Church and home in after-years, and that will come back to us in our times of weariness with something of the refreshing sweetness of the scenes and the songs of our youth ?

In this utilitarian age of ours, the test to which almost every institution and every movement is subjected, is that expressed by the old Latin phrase, *Cui bono* ? or "What's the good of it ?" And we need not be surprised or alarmed should our Alliance be subjected to this practical test ; should some worthy people outside be found asking, in a more or less friendly spirit, "What's the use of it ?" and should they be inclined to dismiss it with the hasty and not very complimentary verdict, "So much palaver, mere talk, stretching wearily over so many days, interspersed with, and so far relieved by, such very mundane things, as trips and receptions."

Now I am not going to thrust the Blue-Book of our Alliance transactions into the hands of the friends who speak thus of us and of our doings. Nor will I say anything about the many able and admirable Papers which have been read during the meetings of Council, on subjects of present interest and of vital and abiding importance. But this I will say, that, all those things apart, there is in the very fact of such a gathering of intelligent Christian men and women, drawn from the ends of the earth, and in the unseen force which has led them, at no little inconvenience, trouble, and expense in numerous instances, to leave for a time home and kindred, and to traverse oceans and continents in order to meet one another, and confer with one another, and enjoy each other's friendship and fellowship—there is, I say, in this very fact, something which cannot be pooh-poohed, or sneered at by thoughtful observers of the signs of the times. Besides, even as to practical results, is it not the case that there flow from such gatherings of earnest, godly men and women many potent influences and effects which cannot be tabulated and presented to the eye in any page or array of statistics ? they are much too subtle and secret for that—but which, nevertheless, rank among the mighty forces which bring about the greatest and most blessed movements and upheavals in human society and create the epochs of human history. What does not the world owe to the gathering of those hundred and twenty in the upper room in Jerusalem, and who continued with one accord in prayer and supplication ?

But I must hasten to say the word I have been asked to say—

not for myself only or chiefly, but for one of the three great Presbyterian Churches of Scotland—the United Presbyterian, which I have the honour to represent. It is not always safe to speak for others, and there are matters in regard to which one in my official position would naturally shrink from the responsibility of giving an opinion, lest in doing so one should commit others to views not entertained by them. But I have no such fear before me to-night in bidding farewell, and God-speed, in the name of the ministers, elders, office-bearers, and members of the United Presbyterian Church to the delegate members of this Council, and to the various Churches they represent. With open arms and open hearts we welcomed you to dear old Scotland, and to this great Presbyterian city of the west, of whose commercial enterprise and prosperity—of whose numerous Christian, benevolent, and philanthropic institutions—of whose Christian activity, abounding liberality towards all good and needful objects—and of whose wise and advanced municipal government, every Scotsman is justly proud. And now that you are about to leave us, we have to express the hope that it will be long before the pleasant recollections of your short stay in our midst fade from your memories, and as long, at least, as the time when we here cease to remember the happy meetings, the loving intercourse, and the many warm friendships formed at this the Sixth session of the General Council of that great and noble Alliance of the Presbyterian Churches of the world.

Owing to the lateness of the hour it was agreed to dispense with the reading of the Minutes of this day's meetings, and to hold them as read and approved.

The Council having united in singing a portion of Psalm cxxii., the Rev. Dr. ROBERTS rose and said :—

In the name and by the authority of the Lord Jesus, I declare this Council to be dissolved, and announce that the Seventh General Council of the Alliance of the Reformed Churches holding the Presbyterian system throughout the world will be held in the city of Washington, D.C., United States of America, at such period in the month of September in the year 1899 as the Executive Commission may determine.

The proceedings were then brought to a close by the pronouncing of the Benediction by the Chairman.

APPENDIX.

REPORTS PRESENTED TO THE COUNCIL

AND

PAPERS ORDERED TO BE PRINTED.

1896.

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General Presbyterian Council.

REPORT

OF

Committee on Statistics.

YOUR Committee, in presenting to the Council another of its customary Statistical Reports of the numerous and varied Churches that compose our Alliance, does so with feelings of deep gratitude to the Head of the Church, that through another quadrennial period our bond of Christian fellowship has remained unbroken, and save for the addition of other Churches, unaltered. The Churches that twenty years ago proclaimed their desire to be in fraternal fellowship and friendly intercourse with Churches of the same faith and order throughout the world remain, after their lengthened experience of the blessings of such fellowship, glad of the existence of the Alliance. Others have been led to careful study of its organisation and administration, and from this, to follow the example of their brethren in entering our circle of brotherhood, so that the number of the constituting Churches is larger to-day than it has ever been. Of these additions one of the most interesting classes is that which consists of the Churches recently organised on the lands of heathenism, by the loving hands of our missionary brethren. These, though few and feeble in numbers to-day, will be the Churches of the future, and their presence in our Alliance is a proof and pledge that the days of hereditary indifference and alienations are past and gone, and that the days of happier relationships have already come. It must, however, not be forgotten that these younger Churches, strangers to that conservatism which comes of age as well as of wisdom, and beginning their careers under unknown conditions, will probably pursue methods and develop features more or less different from those that have characterised the Churches of their fathers. In so doing they may incur loss and they may incur gain, but still, they will show the adaptability of our Church system for every land and for every age. A Damascus blade can be bent into a circle and still be efficient for the purpose of its existence; so in these new lands and among these new peoples, our Presbyterian polity may retain its fullest efficiency, though differing in its forms from those with which we in the older countries are familiar. Our system of polity is based upon its union of three principles—the gradation of Church courts, the parity of the ministry, and the presence of the elder—the absence of any one of which would destroy our Presbyterian Triangle; but our administration varies with every varying condition of life, and admits of every modification called for by the necessities of an individual Church. Of no polity can it be so justly said as of our own, that *Unity in Diversity*, freedom with authority and authority with freedom, is its distinctive characteristic. The new Churches may, therefore, be expected to differ in their details of administration from those to which we are accustomed, and yet, so long as they adhere to the distinctive principles of the system, they will be as good

Presbyterians as we think ourselves to be, and as entitled to differ from us on other matters as we are to differ from them.

Our polity is not indeed a cast-iron system which demands or enjoins uniformity in details. It has its distinctive lines and features, but had its details been as minutely laid down in Scripture as are those of the Levitical system, they might have been to us as that was to the Jews of old, a yoke which man would be unable to bear, while positive enactments as to every jot and tittle of administration, would, along with diversities of individual as well as of national character, effectually hinder a world-wide adoption of our system. Notwithstanding their actual or probable variations from our accepted administrations, we welcome these rising Churches, nor do we venture even to express regret because they may differ from us in some respects. In so doing they may only be seeking to adapt their polity to their position, for politics and their details are made for the Church, and not the Church for the politics.

The numerical returns from our different Churches do not show any special or marked change from the figures reported on former occasions. That this should be so, results from the occasional failure of Churches to make returns at all, or in some cases from their making only partial returns. In the case of a Denomination, the appointed official receives annually from each congregation accurate and full returns, the aggregate of which show the exact statistical position of that Denomination. But with an Alliance like our own, with no authority of any kind to require the making of returns, a certain proportion of Churches, for one reason or another, fail to furnish returns. Such a failure, even though in a single case, introduces an element of inaccuracy into the conclusions, and hinders our obtaining a full knowledge of our numerical strength, or learning what may be our resources for the work given us to do. What has already been done by these statistics, partial as they admittedly are, refutes the claims of over-zealous friends who have alleged that our Reformed and Presbyterian Churches form the largest body of Protestants in the world. The returns printed, Council after Council, negative such statements, but their imperfections prevent our showing with definiteness, what is our position in reference to other branches of the Reformed Church. As against the adherents of the other great Church of the Reformation, the Lutheran or "Church of the Augsburg Confession," those of the Churches holding to the Reformed system are largely in the majority; but as the Reformed Church has divided into numerous separate denominations, some attaching importance to Government and others to special representations of Divine truth, the Reformed Church, when compared with the Lutheran, no longer presents an unbroken front. It is, therefore, not just to compare the adherents of the Presbyterian polity—which is but a section of the Reformed Church, with the unbroken phalanx of the Lutheran. They should rather be compared with those of other sections of the Reformed Church, such as the Baptist, Congregational, Episcopalian, or Wesleyan, and when so viewed, one is better able to ascertain their true relative position.

Your Committee respectfully asks the Council, while gladly acknowledging the diligence of many of our Churches in forwarding the returns asked for, to renew its appeal to those Churches which either delay sending in their reports until they are not available for this return, or omit sending them in at all, that these may be reminded of the fact that their failure to do this to a great extent destroys the value of the reports that are sent in, and is thus an injustice—not intended, but very real—to the whole Alliance. All that we desire is to know "the truth, the whole truth, and nothing but the truth" about our own Church, that for its strong points we may thank God and take courage for the work He has given us, and for its weak points we may learn to amend them. We ask our brethren, therefore, to attach a higher importance than apparently is always done, to their own branch of the Reformed Church. Without well-kept books no merchant can know his financial posi-

tion, and without accurate denominational statistics no Church member can have any conception of the fitness of his Church for her work. As a matter of justice, therefore, to herself, every Church should keep statistics as accurately as possible, and then, as a matter of honour to that wider Church which is represented by this Council, furnish, in good time, copies of such statistics, as a contribution to that branch of Presbyterian Church history for which materials are desired by the Alliance.

Your Committee, therefore, submits to the Council the following resolutions :—

1. The Council receives the Report, and most cordially acknowledges the valuable co-operation of the officials of many Churches in the Alliance, in furnishing such returns as have secured the Report now presented.
2. The Alliance regrets that there are still Churches from which returns have not been received, or whose returns are so defective as to render the whole Report still only proximate and not absolutely reliable, and appeals again on this subject to these Churches, in hope that by next Council returns may be received from every Church whose name is on the roll of the Alliance ; and—
3. Instructs the General Secretary still further to correspond with all the Churches, and to use all means in his power for securing full and accurate returns of a statistical character.

G. D. MATHEWS, *General Secretary.*

The Council, on motion, added the following resolution to the above :—

4. Requests the Clerks of the Supreme Courts of the Churches in the Alliance to forward to our General Secretary a copy of the Minutes of said Courts, and of the several Reports that have been under their consideration.

STATISTICAL RETURNS FROM ORGANISED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Ruling Elders.	Deacons or Managers.	Probationers or Licentiates.	Students.	Communicant Church Members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. Pupils.	Contributions.	
												Self-Support and Work at Home.	Foreign Missions.
(A.) EUROPEAN CONTINENT.—Brought forward												£	£
* <i>Synod of the</i> XVII.—Reformed Church, Alsace-Lorraine .	1	6	3	3	4	1	1	17,700	30	...	...	...	...
<i>Presbytery of the</i> XVIII.—Evangelical Church of Greece .	...	5	5	8	4	2	1	126	4	12	125	300	...
<i>Synod of the</i> XIX.—Waldensian Evangelical Church, Italy <i>General Assembly of the</i>	8	61	88	150	85	5	11	19,814	148	493	8,642	2,942	3,290
XX.—Evangelical Church in Italy .	...	...	18	28	74	8	5	1,449	27	92	1,500	1,033	...
* <i>General Synod of the</i> XXI.—Reformed Church of the Netherlands	44	1,347	1,604	...	...	...	...	200,000	1,500	3,694	56,000	...	...
* <i>Synod of the</i> XXII.—Reformed Churches of the Nether- lands .	50	687	483	2,000	1,600	...	174	200,000	528	2,000	51,143	...	...
<i>Classis of the</i> XXIII.—Old Reformed Churches of Bentheim and East Friesland .	1	11	7	34	18	...	3	2,690	10	...	...	50	30
XXIV.—Reformed Churches in Russia .	1	5	6	21	...	...	1	4,157	2	2	190	...	...
<i>General Assembly of the</i> XXV.—Spanish Christian Church .	2	13	13	...	...	3	10	300	14	30	400	...	...
<i>Synod of the</i> XXVI.—Free Evangelical Church of Neuchâtel	...	23	40	232	380	...	30	9,700	60	...	4,000	5,000	1,600
<i>Synod of the</i> XXVII.—Free Evangelical Church of Canton de Vaud .	...	50	150	187	...	15	30	4,487	90	250	5,000	11,021	2,619
<i>Presbytery of the</i> XXVIII.—Free Evangelical Church of Geneva	1	4	5	19	14	...	...	715	4	110	850	1,520	640
Total Continental Churches	239	5,060	5,319	23,305	6,436	350	560	857,072	3,262	11,952	346,277	£244,284	£10,430

STATISTICAL RETURNS FROM ORGANISED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes	Congregations.	Ministers.	Ruling Elders.	Deacons or Managers.	Probationers or Licentiates.	Students.	Communicant Church Members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.	
												Self-Support and Work at Home.	Foreign Missions.
(B.) UNITED KINGDOM.													
XXIX.— <i>Synod of the</i> Presbyterian Church of England	11	297	339	2,065	3,033	20	18	68,997	451	7,316	80,015	£230,543	£21,154
XXX.— <i>Synod of the</i> Church of Scotland in England	3	14	14	89	78	2	...	3,552	14	159	2,000	5,650	368
XXXI.— <i>General Assembly of the</i> Presbyterian Church in Ireland	37	566	656	2,058	7,857	72	154	104,838	1,084	9,176	106,342	177,113	26,598
XXXII.— <i>General Synod of the</i> Reformed Presbyterian Church in Ireland	4	33	29	171	271	1	2	4,085	...	200	2,159	3,531	368
XXXIII.— <i>Synod of the</i> Eastern Reformed Presbyterian Church of Ireland	2	...	...	...	...	...	...	...	...	...	...	...	...
XXXIV.— <i>Synod of the</i> Secession Church of Ireland	2	10	7	45	70	...	2	1,230	11	60	700	...	...
XXXV.— <i>General Assembly of the</i> Church of Scotland	84	1,564	1,608	9,339	726	399	170	620,376	2,169	21,183	272,095	385,236	44,614
XXXVI.— <i>General Assembly of the</i> Free Church of Scotland	75	1,050	1,165	9,303	9,516	122	260	341,273	1,820	18,953	228,807	467,533	76,900
XXXVII.— <i>Synod of the</i> United Presbyterian Church of Scotland	29	578	610	5,319	...	64	88	190,450	818	12,265	143,485	319,737	41,870
XXXVIII.— <i>Synod of the</i> Reformed Presbyterian Church of Scotland	2	9	8	64	75	...	3	1,176	17	90	914	1,502	214
XXXIX.— <i>Synod of the</i> United Original Secession	4	29	21	150	190	2	5	3,837	23	237	2,637	5,818	409
XL.— <i>General Assembly of the</i> Calvinistic Methodist Church in Wales	24	1,308	720	5,309	...	223	180	145,094	1,602	24,860	195,354	224,779	5,866
Total British Churches	277	5,458	5,177	33,912	21,816	904	882	1,488,408	8,039	94,549	1,034,508	£1,851,442	£218,662

[illegible]

STATISTICAL RETURNS FROM ORGANISED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Ruling Elders.	Deacons or Managers.	Probationers or Licentiates.	Students.	Communicant Church Members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.	
												Self-Support and Work at Home.	Foreign Missions.
(D.) AFRICA—												£	£
<i>Brought forward</i>													
LI.—Dutch Reformed Church in Natal . . .	...	5	3	14	28	...	...	2,083	5	...	500	...	...
LII.—Dutch * <i>General Synod of the</i>													
African Reformed Church in South	...	31	14	112	169	...	...	26,730	20	50	2,000	...	...
LIII.—Dutch Reformed Church, Orange Free													
State	4	36	25	130	250	...	...	30,670	25	...	3,000	...	...
LIV.—Christian Reformed Church in South													
Africa	...	34	16	132	155	...	3	6,095	27	...	2,000	...	...
LV.—*COLONIAL AND MISSION CHURCHES													
IN SOUTH AFRICA :—													
<i>Colonial Presbytery of</i>													
(a.) Natal	1	10	10	37	70	...	...	1,027	8	90	746	...	...
(b.) Cape Town	1	4	4	12	33	...	...	635	5	65	727	...	...
(c.) Adelaide	1	5	5	28	34	...	...	562	8	54	505	...	...
<i>Colonial Presbytery of the</i>													
(d.) South African Republic	1	6	6	16	28	...	...	488	6	46	468	...	...
<i>Free Church Mission Presbytery of the</i>													
(e.) Transkei	1	5	7	53	51	...	24	2,255	33	72	760	...	...
<i>Free Church Mission and Colonial Presbytery of</i>													
(f.) Kafraria	1	12	13	103	107	...	10	3,501	42	141	1,582	£2,996	£525
<i>Free Church Missions in</i>													
(g.) Natal	...	3	3	18	46	...	50	1,150	19	22	360	...	...
<i>United Presbyterian Mission Presbytery of the</i>													
(h.) Transkei	1	9	10	99	53	...	39	2,947	44	69	1,355	...	...
Total African Churches	21	298	225	1,383	1,890	10	164	178,296	1,012	4,609	35,803	£87,241	£4,025

STATISTICAL RETURNS FROM ORGANISED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Ruling Elders.	Deacons or Managers.	Probationers or Licentiates.	Students.	Communicant Church Members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. Pupils.	Contributions.	
												Self-Support and Work at Home.	Foreign Missions.
(E.) NORTH AMERICA.													
LVI.— <i>General Assembly of the</i> Presbyterian Church in Canada . . .	53	919	1,077	6,470	10,026	75	232	179,579	4,943	17,443	144,639	£407,300	£23,904
LVII.— <i>Synod of the</i> Presbyterian Church of Canada in con- nection with the Church of Scotland * <i>Synod of the</i>	1	5	6	25	32	...	...	1,134	5	79	612	2,029	560
LVIII.—Maritime Provinces in connection with the Church of Scotland <i>General Assembly of the</i>	2	14	12	100	100	1	...	1,000	12	50	500	...	...
LIX.—Presbyterian Church in the United States of America . . .	224	7,496	6,797	26,590	30,000	474	1,477	922,904	7,869	112,060	944,893	2,686,396	148,516
LX.—Presbyterian Church in the United States . . .	74	2,776	1,337	8,484	6,895	79	425	203,999	...	18,204	136,069	...	...
<i>General Assembly of the</i> LXI.—Cumberland Presbyterian Church . . .	126	2,884	1,704	11,377	4,713	281	268	193,393	1,705	14,254	103,909	...	...
* <i>General Assembly of the</i> LXII.—Cumberland Presbyterian Church (Coloured) . . .	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>General Assembly of the</i> LXIII.—Welsh Calvinistic Methodist or Pres- byterian Church in the U.S. . .	18	...	108	...	474	...	12	12,285	...	...	13,373	17,175	2,314
<i>General Assembly of the</i> LXIV.—United Presbyterian Church of North America . . .	64	790	864	3,736	...	75	99	117,706	1,127	11,744	103,600	272,309	17,235
<i>Synod of the</i> LXV.—Associate Reformed Presbyterian Church of the South . . .	9	126	87	400	350	6	8	10,640	98	867	7,569	12,843	1,618
											£	£	£
Carry forward													

Carry forward

STATISTICAL RETURNS FROM ORGANISED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Ruling Elders.	Deacons or Managers.	Probationers or Licentiates.	Students.	Communicant Church Members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. Pupils.	Contributions.	
												Self-Support and Work at Home.	Foreign Missions.
(H.) AUSTRALIA—												£	£
Brought forward													
<i>General Assembly of the</i>													
LXXX.—Presbyterian Church of Victoria .	15	217	226	643	1,217	6	16	22,873	539	3,707	35,669	81,139	4,094
<i>General Assembly of the</i>													
LXXXI.—Presbyterian Church of Queensland	5	46	42	230	369	...	...	5,000	85	765	8,075	16,505	375
<i>Synod of the</i>													
LXXXII.—Presbyterian Church of Tasmania *	2	13	70	84	1	...	...	1,500	17	114	1,102	No	Report.
<i>Presbytery of the</i>													
LXXXIII.—Free Church of Tasmania *	1	4	3	15	22	...	...	607	9	62	600	No	Report.
Total Australian Churches	40	461	523	1,510	3,503	9	20	42,127	927	6,548	63,951	£143,584	£5,552
(I.) NEW ZEALAND.													
<i>General Assembly of the</i>													
LXXXIV.—Presbyterian Church of New	8	98	84	318	1,006	..	9	8,902	159	1,244	13,551	£23,605	£801
Zealand (North) .													
<i>Synod of the</i>													
LXXXV.—Presbyterian Church of Otago	6	72	84	471	845	2	5	13,302	191	1,385	14,773	14,140	1,695
and Southland (South) .													
Total New Zealand Churches	14	170	168	789	1,851	2	14	22,204	350	2,629	28,324	£43,745	£2,496
(J.) MELANESIA.													
<i>Mission Synod of the</i>													
LXXXVI.—New Hebrides . . . . .	...	19	20	...	...	...	...	...	...	...	...	...	...

* These two Churches met in Hobart in March 1896, and entered into an incorporate union with each other, under the name of the Presbyterian Church of Tasmania.

SUMMARY OF STATISTICAL RESULTS.

	Churches.	Presbyteries.	Congregations.	Ministers.	Ruling Elders.	Deacons.	Licentiates.	Students.	Communicants.	Sabbath Schools.	Sabbath School Teachers and Officers.	Sabbath School Pupils.	Contributions.	
													Self-Sup- port and Home Work.	Foreign Missions.
A.	Churches of the European Continent	289	5,060	5,319	23,305	6,436	350	560	857,072	3,262	11,952	346,277	£244,284	£10,430
B.	" the United Kingdom	12	5,458	5,177	33,912	21,816	904	882	1,488,408	8,039	94,549	1,034,508	1,851,442	218,662
C.	" Asia	8	226	137	108	48	178	112	22,316	103	301	4,692	721	90
D.	" Africa	6	298	225	1,383	1,890	10	164	178,296	1,012	4,609	35,803	87,241	4,025
E.	" North America	16	17,553	13,836	58,100	53,405	1,036	3,023	2,004,845	18,492	196,877	1,678,293	3,925,063	233,764
F.	" South America	3	56	33	8	8	7	...	9,000	...	...	...	...	...
G.	" West India Islands	6	63	39	350	...	2	5	11,881	83	944	9,683	8,540	343
H.	" Australia	7	461	523	1,510	3,503	9	20	42,127	927	6,548	63,951	143,584	5,552
I.	" New Zealand	2	170	168	789	1,851	2	14	22,204	350	2,629	28,324	43,745	2,496
J.	" Melanesia	1	19	20	...	...	...	...	...	...	...	...	...	...
	Total for 1896	89	29,364	25,477	119,465	88,957	2,498	4,780	4,627,149	31,968	318,409	3,201,531	£6,304,620	£475,362
	" 1892	...	23,495	25,951	120,933	69,805	2,608	4,171	4,125,904	25,708	405,985	3,020,765	...	...
	" 1888	...	25,787	23,077	117,345	66,225	2,472	2,954	3,721,680	28,216	231,113	2,846,517	...	...

These Totals come far short of the actual facts, many Churches having neglected to forward the information asked. See the detailed reports *passim*.

General Presbyterian Council.

REPORT

OF

The Executive Committee.

EASTERN SECTION.

THE Eastern Section begs to submit the following Report of the more important items of business which have engaged its attention since the meeting of the Council in Toronto in 1892.

1. The volume of *Proceedings* was issued in the usual form by the Publication Board of the Presbyterian Church of England, by which also all the risk was assumed. Owing to an unfortunate series of mishaps, the issue of the volume was delayed beyond the time at which it had been expected, and its consequent sale was thus seriously hindered. Some copies still remain with the publishers, and it is suggested that those who have already a portion of the series should seek to complete their sets. Such a mass of information bearing on the history, work, and position of our several Churches as is contained in the successive volumes of the *Proceedings*, has never before been within the reach of their members.

The *Quarterly Register* continues its regular issues. An addition of four pages has been made to its size, and a number of friends, in their pleasure with the information it contains, and which cannot be easily obtained elsewhere, desire a greater enlargement. It may be questioned, however, whether such enlargement, though very desirable, would be expedient. Its present small size leaves those who receive it without excuse if they do not read it, while even its present cost forms a considerable burden on the income of the Alliance.

2. A difference of interpretation as to the action of the London Council in reference to finance having arisen between the two Sections, it was agreed to refer the matter to the meeting of this Council, at which it was thought that a more explicit and satisfactory arrangement might be made on this important matter.

3. The Section received several remits from the Toronto Council calling for action, and in reference to these it begs to report as follows :—

(a.) Two resolutions were adopted by the Council at Toronto, in connection with the Papers to be presented to the present Council. One of these (Tor. vol. p. 225) desired that the Programmes should be published two months previously to the meeting of the Council, and sent to the expected members, accompanied with a synopsis of each of the Papers afterwards to be presented. Your Section has found itself unable to carry out this direction, because it is unable to ascertain so long before the Council meets who will be present as delegates, or to know who may have agreed to prepare Papers for the Council.

The other resolution (Tor. vol. p. 342) recommended that copies of the Papers to be laid before the Council should be printed in advance, and

distributed among the delegates, and being taken as read, that the discussion might proceed at once, the writers having certain time allowed them to reply. In reference to this the Section have respectfully to observe that they have found this proposal impossible of execution.

(b.) In reference to an Alliance meeting on the European Continent (Tor. vol. p. 242), the Section having given the matter careful attention, is unable to see that, however desirable such a meeting might be, it would be practicable at present. Difficulties connected with the expenses to be incurred, the diversities of language and of the relation of some Continental Reformed Churches to the constitution of the Alliance, might possibly be overcome, but the question of the time seems insuperable. The interval between the ordinary Council meetings being four years, it is not possible to hold a meeting which would not approach to within one year of the regular meeting, and this, it is submitted, would be exceedingly inconvenient. Were the interval five years in place of four, Sectional meetings might be held in different countries and very happy results might follow.

(c.) As directed by the Council (Tor. vol. p. 293), it instructed the General Secretary to prepare a report on the laws affecting Marriage and Divorce in the countries within its spheres in which there are Reformed Churches. Such a report has been prepared, and is now presented to the Council. See Appendix D., p. 83.

(d.) So far as the formation of an Australian Sub-Section is concerned (Tor. vol. p. 371), the Section has corresponded with the officials of the Churches in Australia, but has failed to learn what steps have been taken in furtherance of the proposal.

4. The Council having adjourned to meet in Glasgow in 1896, a large committee of friends resident in that city was subsequently appointed in view of necessary local arrangements. These gentlemen have taken the greatest interest in the work entrusted to them, and deserve the cordial thanks of all the friends of the Alliance for their labours.

5. A Programme Committee, charged with the task of selecting subjects whose consideration would be timely, and of securing brethren as writers and speakers, was also appointed. The result of their labours is the programme now submitted for the acceptance of the Council, whose members will kindly notice and avail themselves of the abundant time reserved for "Discussion."

6. The time of the General Secretary has, as hitherto, been given wholly to the work of the Alliance. In accordance with the resolutions of the Commission at Toronto, and in consequence of the existence on some Eastern fields of serious difficulties between the missionaries and the Turkish Government, he has visited several of the fields of Foreign Mission work in the East. All the disputes then existing have unhappily been overshadowed by the appalling outbreaks of anti-Christian hatred, with the terrible massacres that have since taken place. He has also visited South Africa, and conveyed to the Synod of the Dutch Reformed Church of Cape Colony, the Christian salutations of the Alliance, the Synod putting on record its sense of the courtesy of the Alliance in this action.* When in

* Minute adopted by the Synod of the Dutch Reformed Church *re* mission of the Rev. George D. Mathews, D.D., Secretary of the General Presbyterian Alliance, at its session on Tuesday, the 13th November 1894:—

"The Synod deems it a privilege to have the representative of the General Presbyterian Alliance in its midst, and is gratified to learn the object of his mission, with which it desires to express its entire sympathy. It recognises the importance of a closer union between the different branches of the great Presbyterian Churches, and rejoices at the thought that the Dutch Reformed Church of the Cape Colony has hitherto been regularly represented at the meetings of the General Presbyterian Council.

that country he was able to render no little service to the cause of Presbyterian Union by conferring with the pastors and presbyteries, and encouraging these to go forward with a movement then under consideration. A detailed account of the work done on both these occasions will be found appended to this Report (Appendices A. p. 22, and B. p. 38). The United States were then visited, when a number of its General Assemblies and other bodies were addressed, the information given as to the history and circumstances of the Reformed Churches always awakening very great interest. On every occasion he was received with the utmost cordiality, and every facility given him in his mission. The remainder of his time has been given to visiting the Churches of Great Britain and of the European Continent. Of these latter visits a special Report has also been prepared, and appears at the close of this statement (Appendix C. p. 76).

7. More than once the Section has been asked to use its influence in settling disputes that have arisen among workers on different fields of Foreign Mission. Notwithstanding the delicacy of the task, the Section has gladly placed itself at the disposal of the parties interested.

8. The terrible and systematic cruelties of the Russian Government in reference to the Stundists of that country, a large proportion of whom closely approximate in their doctrinal beliefs, modes of government and of worship, to the Reformed Church, led the Section to give no little consideration to the question thus presented. In view, however, of the Russian system of government in both State and Church, it was found impossible to do anything openly for the relief or comfort of our persecuted brethren.

9. The Section felt that humanity and Christian brotherhood called on it to join in the remonstrances of every civilised people against the inhuman barbarities perpetrated in the Turkish Empire against a portion of the Armenian Christians. Believing that the presence of a number of British Consular officers would be a great check on such crimes, it communicated with Her Majesty's Government on the subject. At first the Government did not attach importance to the suggestion, but subsequently it has appointed a number of such officers in localities where none had previously existed. It is greatly to be deplored that the lateness of these appointments has deprived them of much of the value they would otherwise have possessed. Their very presence would have been checks on the rioters and murderers, while their reports written at the time and on the ground would have enabled all to place the guilt of the outrages where that guilt belonged.

It concurs in the main object of the Alliance as a means (a) towards more effective co-operation and fraternal understanding between the different branches of the Presbyterian Church.

(b.) Towards support of the causes of less privileged members of the Presbyterian household.

(c.) Towards more definite and combined representation of the fundamental principles on which the Presbyterian Church order and the Reformed doctrines rest, and defence of the same as supported by Holy Scripture.

The Synod desires to have it minuted that it is in favour of a closer union between the different branches of Presbyterianism in South Africa. It regrets the circumstances which appear to stand in the way of immediate organic union, but trusts that ere long some means will be devised whereby that very desirable object shall be attained.

Meanwhile it would urge all Presbyteries and Consistories to do all they can to further, not only spiritual unity, but external and organic union among the different branches of the Churches who hold the Reformed faith and Presbyterian principles.

ANDREW MURRAY, *Mod. Synodi.*
A. MOORHEES, *Assessor.*
J. J. KOTZE, *Actuarius Synodi.*
J. H. HOFMEYER, *Scriba Synodi.*

10. An unexpected difference of opinion in reference to the territory of Venezuela having arisen between Great Britain and the United States, public sentiment in both countries abhorring the possibility of war and demanding the establishment of some tribunal, permanent or otherwise, for arbitration between the two English-speaking countries, the Section most willingly availed itself of the opportunity for identifying itself with this demand, and respectfully asks the Council to put on record, on some fitting occasion, a declaration of its views on this subject.

11. In looking back over the work done under the direction of the Section during the last four years, the Section cannot but recall the history of the Alliance since its first Council meeting in Edinburgh in 1877. Since that date its progress has been most noteworthy. When the holding of a General Council of Presbyterians was proposed some twenty years ago, not a few were uneasy lest disagreements should take place, and the outcome of all be a putting still further away of friendly intercourse between our different Churches. Such fears often bring about their own fulfilment, but, in the good providence of the Head of the Church, the meetings were held, the attendance was marvellous, good feeling prevailed from beginning to end, and not a word was said that could chill off any nascent spirit of brotherhood. That Council over, there were many explanations to account for the unexpected result. It was freely said that we had not quarrelled simply because we had had no contentious subjects on our programme,—that we had avoided any of those doctrinal questions on which we might differ, and that the result was rather a tribute to the diplomatic skill of the promoters than an evidence of honest agreement among ourselves. This charge was widely made by such as wished for our halting, while the friends of the Alliance went not out of their way in the slightest to refute it. At the next Council, that in Philadelphia, a programme was adopted fitted to satisfy the wishes of the warmest friends of Presbyterian disunion. Papers were read on the Inspiration, the Authenticity and Interpretation of the Scriptures, the Vicarious Sacrifice of Christ, Future Retribution, Grounds of Church Membership, and many other subjects on which differences of view, vital or otherwise, admittedly existed. But again the Alliance did not break up. The weighty papers of that Council led to no disruption, and one could not but see that our threefold cord of doctrine, polity, and worship formed a bond of union not to be easily broken.

Our next Council was held in Belfast, when, for the first and only time in our history, a vote was taken, and on a matter well fitted to reveal whatever weakness might be in our Alliance, namely, the admission of the Cumberland Presbyterian Church. When by a majority vote that Church was received into fellowship, again our friends said, "Ah! now we will see what is going to happen." But practical Christianity again triumphed over theoretical difficulties. The minority loyally accepted the decision of the majority, and none have been disposed to regret the course then taken.

The Alliance and its Councils had thus passed through no inconsiderable strains. They had emerged from the trials apparently more closely welded together than ever, and had been strengthened by these very experiences. At the London Council it was, therefore, considered that the time had fairly come for taking an important step forward. Previously, beyond private correspondence and preparing for the following Council, little had been done during the intervals of Council to promote the objects the Alliance contemplated. Under such circumstances little progress could be made. It was, therefore, resolved to take an important forward step. A General Secretary was appointed, whose whole time should be given to the work, who should visit the Churches, spread information, and seek to bring the Churches into fellowship with one another. During the last eight years this arrangement has existed, with results as to which every delegate to the Councils and every reader of the *Quarterly Register* can form his own opinion.

This work has been carried forward largely by the visits paid to the

Synodical Meetings of the Continental Churches, when addresses and explanations have been given respecting the Alliance. These have tended to remove misconceptions as to its nature and objects, and to promote a friendly feeling among both pastors and members as to the character of the English-speaking Churches and their attitude towards the brethren of the European Continent. As the results of these visits, of correspondence, and of personal intercourse, our Continental brethren understand more correctly than at first that our Alliance is simply a fraternal Union ; that its friends have no ulterior purpose of promoting organic union between our different organisations, or of entangling them in any position or relation which might bring them into conflict, or have even the appearance of doing so, with the loyalty due to their Civil Governments, or in which their voice might possibly be overborne and disregarded by the numerically stronger English-speaking sections. Visits have also been made to certain fields of Foreign Mission labour. On some of these, as the result of missionary work, new branches of our common Church have been formed and new organisations added to our list. Seldom indeed has a Council been held without our being asked to receive into our fellowship from the lands of heathenism some new Christian Church, which owes its existence to the labours of the brethren of the Mission. The present Council forms no exception. We shall be asked to consider the claims of a new Church organisation in Southern Formosa. Since the transference of that island from China to Japan, the brethren formerly forming part of the Mission of the English Presbyterian Church find it necessary to cease their connection with the former country, and to take up a position of absolute independence. This Council will certainly rejoice with the missionaries who in such organisations see the fruit of their labours, and the promise of a day when their presence in such lands and among such people will be no longer required.

In closing this Report, the Section cannot but realise that the present meeting of Council is held under the shadow of a great loss in the recent death of its late President. Its earnest desire is that this may exercise a hallowing influence over all, and stimulate us to yet more diligent labour in the Master's service, so that at whatever hour He may come, He shall find us abounding in His work, especially that of healing the breaches of His people.

J. MARSHALL LANG, *Chairman*,
G. D. MATHEWS, *General Secretary*.

REPORT TO THE EASTERN SECTION OF THE COMMISSION FROM ITS GENERAL SECRETARY RESPECTING HIS COMPLIANCE WITH ITS INSTRUCTIONS, WITH DETAILED ACCOUNTS OF HIS VISITS TO BE FOUND IN APPENDICES A, B, C.

During the years 1891 and 1892 complaints had frequently come before the Eastern Section as to murderous attacks upon members of the Reformed Presbyterian Mission congregation in Antioch. These had at length culminated in the actual murder of one of the church members in broad daylight, when, notwithstanding all the evidence presented, and owing to the powerful opposition of the Greek Church authorities, no final decision could be reached by the legal courts. The Eastern Section had made representations on the subject to the British Government, and in 1893 decided that the Secretary should visit the Mission, and thus be in a better position for bringing the facts in the case before the Foreign Office. In view of such a journey it

was thought desirable to widen its range and to include several other Mission fields, alike for the obtaining of information, and for the conveying to the Mission brethren and native congregations every assurance of the interest taken in their welfare by the Alliance, and of its readiness, whenever called on, to render what assistance might be in its power.

The journey so taken included, therefore, a visit to the several Presbyterian Missions in the Turkish Empire, and in Appendix A. (p. 22, which follows) a record will be found in detail of the information then obtained. The visits to these several Missions are arranged according to the class of people for whose benefit the particular Missions are carried on.

It would have been a great privilege to speak of the various institutions and works of the Mission brethren of other Churches, but the time needful for learning the facts could not be given, and so I speak exclusively of the work of our own Churches.*

In June 1894 the Eastern Section, having had its attention called to certain matters occurring in South Africa and affecting the interests of our brethren there, directed me to proceed thither, that I might convey the Christian salutations of the Alliance to the Dutch Reformed Churches in that country, encourage the English-speaking congregations in their efforts to form a South African Presbyterian Church, and visit the several Presbyterian Mission stations in different parts of the country, and specially that at Lorenzo Marques, where the Swiss Romande Mission was complaining of intrusion into its field of work by a British Missionary Society. Accordingly, I sailed to the Cape of Good Hope in July, and spent several months in complying with the instructions received.

My first visit was to Lorenzo Marques, where I made myself acquainted with the matters at issue. The trouble arose from the action of the Wesleyan Methodist Church in opening stations within a very short distance of those of the Swiss Romande, while there was no other Protestant Mission in the Province of Mozambique within a couple of hundred miles of the district. The war between the natives and the Portuguese, which broke out almost immediately on my reaching Lorenzo Marques, hindered me from visiting all the stations of the Mission, but the work at Lorenzo Marques itself was of the most gratifying nature, and well entitled those brethren to be left to the undisturbed occupancy of a field in which they were the first to station European agents. That war has been most disastrous for all parties. The Mission of our Wesleyan brethren has been greatly injured; their agent, a native of the district, has been arrested by the authorities and deported to the Cape Verde Islands; the native king and chiefs have been deprived of their properties and position, while the Portuguese authorities have in many ways shown their deep opposition to the Swiss missionaries. Charges of disloyalty as against the Portuguese Government have been completely disproved, but the dislike remains, because of the efforts of the missionaries

* Since the above was written, the awful outrages in Asia Minor known as the Armenian massacres have taken place. The deepest sympathy of every Christian must be with our fellow Protestants and Armenian Christians in that country who have passed through so fiery a furnace. Whatever may have been the cause or occasion of those hellish cruelties against men, women, and children, the sufferings of that untold multitude of Christian confessors will assuredly not be forgotten when the Judge of all the earth ariseth and maketh inquisition for blood. To our brethren of the American Board, whose noble work of evangelisation in Asia Minor had given such promise of a Christian civilisation speedily taking the place of the barbarism and brutality of the Turk, but which seems now to have been swept away as in a night, we give the warmest grasp of sympathising hands, encouraging them and ourselves by the assurance that the righteous Judge will yet justify His every act even before men themselves. ;

in evangelising a degraded native race. For the present the storm seems over, and my appreciation of the devotion of those Swiss brethren to their work, despite a pestilential climate and a moral atmosphere immeasurably more deadly, cannot be higher than it is. As I was witness of their relations with the natives at the beginning of the war, I gladly testify that their loyalty to the authorities was beyond all question, and their constant care to avoid involving themselves, by word or deed, in the dispute was so manifest as to entitle them to the gratitude of the authorities, if these could be capable of such a feeling. That war has cost the Mission much of its property by the destruction, sometimes by the Portuguese and sometimes by the natives, of two of its stations—Rikatla and Mandlakazi—the breaking up of their congregations, the scattering of the native Christians, while one of their most esteemed native helpers was killed by his countrymen because he remained faithful to the missionary position.

Subsequently, I visited nearly every one of the English-speaking congregations throughout the country. On the occasion of these visits the projected union among the Churches was always carefully considered. At length it was my privilege to take part in preparing a draft basis of union, and to explain its clauses and provisions at more than one of the South African presbyteries. The happy result has been that, as amended on these occasions, it was unanimously adopted at a meeting of representatives of all the presbyteries held after my departure, and is now in a fair way of being formally adopted next month at a conference to be held in King William's Town. With the formation of this union, the cause which our Churches represent will be greatly helped in South Africa, and the British Home Churches come under obligations to take a more active part than hitherto, in aiding and in encouraging our brethren in planning and in attempting great things in that land of the Future, a land which has hitherto been so largely overlooked.

I had also an opportunity of visiting a number of our Presbyterian Missions. Among these was that of the Paris Missionary Society in Basutoland, where I attended at Morija the Annual Synod of the Native Churches of that country, the Scottish Free Church Mission at Lovedale, and the Mission of the United Presbyterian Church at Emgwali, the former home of the late Rev. Tiyo Soga and the seat of the important educational and training establishment for girls sustained by this Church.

In October, the General Synod of the Dutch Reformed Church met in Cape Town, when it was my privilege to address it, and to assure it, in the name of the Alliance, of the Christian sympathies of the Reformed Churches on both sides of the sea. I rejoice to bring back from those brethren every expression of their gratification at the courtesy of the Alliance in having deputed me to attend their Church Court.

Respecting each of the several items of my commission, detailed reports will be found in the Appendix B. (p. 38) to this Statement. In these I record at length the impressions made on me in connection with certain interests at the different fields I visited. My object in presenting the statements which follow is to place the Council, so far as possible, in the position I occupied after my visit to the South African countries. The country itself has sprung so suddenly out of the darkness of the past, and during its brief historic period has been the scene of events of such magnitude, that no better service can be rendered to the members of our Churches than to set before them in fullest detail the result of observations that, while mainly directed to ecclesiastical questions of interest to our own Churches, include some of the surroundings.

I do not pretend to give a full account either of all ecclesiastical or of all public questions in South Africa, but only of such as came under my own observation, and even here, with all the reserve that the shortness of my visit renders necessary.

In the spring-time of 1895 I had an opportunity of visiting the United States, and of attending the supreme courts of many of the Churches con-

nected with the Alliance, as well as of attending a meeting of the Western Section. Concerning that visit a full report has already been printed in the *Quarterly Register*, so that it is not necessary that I do more here than record the fact.

In the autumn of the same year, however, I was able to visit several of the Continental Churches, and be present at their Synods. For some unknown reason the majority of Presbyterian and Reformed Churches in our northern hemisphere meet generally in the spring or early summer months, and frequently at precisely the same dates, so that it has not been possible for me as yet to have attended even once at each of these. Last year, some of the Synods met in autumn, so that I was able to be present, and to bring to their members the fraternal salutations of the Alliance and of its Commission. A detailed report of the visits thus paid will be found in Appendix No. C. (p. 76.)

This Report cannot be closed without some mention of the importance of such visits as your Secretary has been able to pay. These serve as a link, whose value cannot be estimated, between the brethren in other lands and the English-speaking Churches. At present the Continental and English-speaking Churches are separated by barriers absolutely insuperable, if any other relations between these Churches were contemplated than those of fraternal friendliness. The Governmental influences by which so many of them are controlled, the differences resulting from histories, surroundings, and languages, render it impossible to dream of any closer union between these brethren than what is provided for by this Alliance. Hence the necessity, if any fellowship and intercourse among them be desired, that this system of visits be continued, and that every effort be made to interest their pastors in our Council meetings. The great ends sought for by the Alliance are ends that will be gained by indirect rather than by direct methods. They will not be accomplished by any mere series of resolutions adopted by this Council. They will come, but only as the result of a variety of agencies working for a lengthened period, when Continental Governments have come to understand, that our Alliance means no hostility against their power, and Continental Churches come to see, that the hand we offer has in it nothing but a brother's love, and the remembrance of services they rendered in days past to our own brethren, when these were fugitives for conscience' sake.

G. D. MATHEWS, *General Secretary.*

APPENDIX A.

PRESBYTERIAN MISSIONS IN THE TURKISH EMPIRE.

The Osmanli Turks, the present occupants of Constantinople, represent a small Mongol tribe which, about the fourteenth century, came southward through Armenia, gradually making themselves masters of the then Moslem Empire. Subsequently they crossed into Europe, and in 1453, under Mahmoud II., took possession of Constantinople, which has remained their capital since that period. The government of this empire is a military theocracy, the supreme power being vested in the Sultan as representing the Prophet. As a people, the Moslem power is simply a Church militant. Its existence has resulted from a certain system of belief or faith, making it a Church, while the conduct that that faith enjoined has made it ever militant and aggres-

sive. In its early days, its adherents flung themselves with marvellous zeal into their self-imposed mission-task of subduing the world for Mahomet, making converts at the point of the sword, granting exemptions on conditions only the most humiliating.*

The Presbyterian Missions in the Turkish Empire may be best considered by viewing them as addressed to *Jews*, *Moslems*, the *Ansairiyyeh*, or to *Christians*, for among these different sections of the population Presbyterian Missions have during the present century been carried on with varied results.

I. THE JEWS.

In thinking of the Jews, one naturally recalls their former country, Palestine, but Mission work there has to contend with almost insuperable difficulties.

The Jewish inhabitants are said to number about 50,000 for the whole country. They may be divided into the Arabic and the Jiddish or jargon-speaking Jews. The former are mainly Sephardim or Judæo-Spanish, the descendants of the Jews driven out of Spain in 1492 by Ferdinand and Isabella. These are chiefly found in Jerusalem, Hebron, and Jaffa, while Spanish is all but unknown in Damascus, Tiberias, and Safet. The Jiddish or Ashkenaz Jew comes from Austria or Russia, and has been allowed to enter Palestine only since 1832. As a rule, all the Jews are either ignorant and fanatic, or they are aged and poor, largely dependent on the rabbis for support, which takes the form of a monthly dole called the *Haluka*, varying in amount in different parts of the country, given mainly among the Ashkenaz, and confined to such as attend the synagogue regularly and abstain from intercourse with Christians; or, they are colonists and tenants of the estates, about thirty in number, recently purchased by wealthy American and European Jews, such as Baron Rothschild of Paris, and as such completely under the supervision of the rabbi, the estates being shut against the entrance of the Christian missionary. In some localities, such as Jerusalem, Hebron, Tiberias, Safet, Haifa, &c., &c., Jewish people trade on their own account, and it is almost exclusively among this class that the Christian missionary carries on his work. Of the different forms of Mission work—evangelistic, educational, medical, or industrial—the medical and the educational are the two which have had the more numerous recipients. The Jewish parent willingly sends his children to the Christian school, and allows them to be instructed in the Christian Scriptures, for the sake of the advantages received from the general high-class education, which is far superior to what can be obtained in either their own or the Turkish schools. But so soon as the child approaches manhood, he is carefully withdrawn and placed under rabbinical instruction, or in the schools of the Universal Israelitish Alliance, that he may be taught and trained in his hereditary faith. Hence, just at the period when Christian truth might be exercising an influence upon him, and the missionary's early labours be rewarded by the fruit for which he had

* For leave to exist, the Christian subject of the Porte pays a poll-tax annually; he pays an assessment for exemption from military service, beginning when he is three months old, and which, whether blind, lame, or decrepid, he requires to pay all his life; he pays "extraordinary taxes," as for the expenses of the Sultan's visit to England in 1867, a tax never repealed; sometimes he pays his taxes two years in advance; he also pays a hospitality tax of three days' board and lodging to every Moslem that may claim it, with all marital rights; in a court of law his testimony can never be received as against a Moslem, while to carry arms is punishable with death.

waited, the pupil is removed, and the missionary's work is thus limited to the teaching of comparatively junior pupils, who in turn will soon pass from under his control. So also the Jewish patient gladly welcomes the Christian physician, his skill being far in advance of that of the Turkish practitioners, while there are seldom fees to pay for advice or for medicines. Occasionally, as the result of such medical visits and conversations, new ideas will enter the patient's mind, and a spirit of inquiry be awakened. In many cases, the kindest feelings toward Christianity replace the enmity with which it had been previously regarded, and sometimes the bonds are broken which had bound the sufferer to his Talmudic profession.

In addition to the difficulties connected with all Jewish work, there is one peculiar to Palestine, and which is causing the several missionaries the utmost perplexity. If, in Great Britain or in America, a Jew become a Christian, he is cast out of the synagogue and neglected by his former friends. He has thus to commence the world over again, but can do so under circumstances that ease the strain a little. The Christian community presents him with a free field for his industry, and the convert is generally able in a little while to support himself. But in Palestine things are different. Of late years there has been a revival of Judaism. If it were ever true that "the great effort of Jewish learning for fifty generations has been to prevent the Old Testament from suggesting Christian ideas to the Jewish mind," it is specially true to-day. The adherents of the Jewish faith are nowadays exceedingly zealous on its behalf, and most resolute in punishing any who forsake it. In this altered state of feeling the Jews in Palestine have largely shared, while their special position has aided therein. Until lately these Jews were few in number, and had to struggle as best they could to obtain a miserable living. But this revival has led their co-religionists abroad to send to the Palestine synagogue-officials large sums of money for the aid and support of their poorer brethren. This money is naturally reserved for those in "good standing" in the synagogue, so that intimacy with a Christian missionary would imperil, if not forfeit, the regulation allowance. A large immigration has also been fostered, and perhaps there are to-day more Jews in Palestine than at any period since the destruction of Jerusalem. Yet whether they are crowded together in the larger cities or located in the village settlements, each Jew is directly under the eye of the local rabbi, and absolutely at his mercy for support. The work of the Christian missionary is thus all but blocked. He cannot get at the people as formerly, and when he does so, there is present to his mind, as to that of his hearer, the inquiry, What would happen if the monthly dole of money from the rabbi should be withheld? for both parties know that if that official were aware of the conversation, the man's dole would instantly cease.

Now what, in such circumstances, is a man to do? Possibly he is old or infirm, and has for years been dependent on the *Haluka* or synagogue money. He cannot work, nor if he could would he get work from his former friends, while too often the native Christians and the Moslems would willingly see him die in the gutter. What is he to do, and what is that Christian missionary to say or do? The latter certainly cannot undertake the support of the convert, but neither can he stand by and see starve a man whom he has just led to the Cross of Christ. What, then, is to be done that the Mission work may be carried on?

This question of the support of converts is the burning question among all Christian missionaries in Palestine to-day. Jewish Missions are no more a failure than are Missions to the Hindoos; but as in the latter case the question of caste has to be faced, so in the former that of support, has to be carefully considered. Of the two, as the latter is by far the more formidable, it seems a case where fire has to be fought with fire. If the Jewish people are being gathered into village settlements, and placed under the close supervision of a rabbi to prevent access to them by the missionary, why might not Jewish converts be gathered into settlements resembling those Christian

villages that have been formed in India? or, land having been bought by some persons outside of the Mission, why might not work on such be offered to any person at the ordinary price of labour, with simply a preference given to a convert?*

A.—THE IRISH PRESBYTERIAN CHURCH.

SYRIA.

Damascus.—Presbyterian Missions to the Jews owe their inception to the Mission to Palestine of Messrs. Bonar and M'Cheyne, sent out by the Church of Scotland in 1839, and yet, it was not till many years later that that Church actually engaged in the work. The honour of being the pioneer of Presbyterian Jewish Missions belongs to the Irish General Assembly. In 1842 this Church sent the Rev. William Graham to Palestine. Mr. Graham selected Damascus as a desirable locality, and other missionaries following, in 1845 a Christian school was commenced, the tiny seed of the present extensive and efficient Irish Presbyterian Mission. From an early date this Mission found itself in the presence of but a handful of Jews as compared with the half-million of population around it, while Jewish opposition was intense. Ma-

* The present condition of the various Jewish colonies established in the Holy Land through the benevolence of societies and private individuals belonging to the Jewish faith in Europe is described in the last report of the British Consul at Jerusalem. It appears that, though not altogether self-supporting, they are increasing in size, are ably managed, and give occupation and subsistence to numerous Jewish immigrant families who would otherwise be destitute. The apparent disinclination of the race to adopt agriculture has hitherto been a hindrance to the establishment and extension of these colonies unless encouraged by external support; but Mr. Dickson thinks that time and proper training will do much to remove this inherent prejudice. The work is carried out in these colonies in accordance with the latest improvements adopted in Europe, so that they have become model farms to the surrounding peasantry, and will no doubt, in course of years, produce a beneficial effect on the rural population of Palestine. Richon-le-Sion, which is the largest colony in Palestine, is occupied almost exclusively with the cultivation of the vine and the making of wine. Large wine vaults have lately been constructed, and cuttings from the best French vines have been introduced and are being cultivated in the colony. The wine made is of very fair quality, but a superior quality will be produced as more attention is devoted to its manufacture. A steam factory for making casks, for driving machinery for irrigation, and for the manufacture of ice and of glass bottles is now in working order in connection with the manufacture of wine. In the other colonies, such as Ekron and Petah-Tekwah, more attention is given to the cultivation of fruit trees of various kinds and the growing of crops, and large tracts of land which were formerly either marshes or waste have been reclaimed and are now productive. A fair training in agriculture is afforded to Jewish youths by the agricultural school near Jaffa, called Mikveh Israel, where a considerable number of pupils are boarded free of expense and are instructed in all the elementary branches of education. Farther north, on the slopes of Carmel, in an elevated and healthy locality, the large Jewish colony of Zammarin is situated. Of late years it has become populous and flourishing, and provides a means of livelihood to many of the Jews who had settled in the vicinity of Safed and Tiberias. Other Jewish colonies have been established in Palestine, but those here mentioned have been the most successful.—*London Times*.

hommedans, of course, were numerous, broken up into the Sunni or orthodox, and the Shiaite or heretical, sects, while the Druses, Kurds, and Bedawi represent shades of Moslemism modified by national traits and history but one and all, forming a community at present inaccessible to the Christian missionary. The so-called Christians were also divided. There were the old Oriental Churches, the Greek, the Jacobite or Syrian, and the Armenian, all of which might be almost described as strangers to the power of the Gospel. Roman Catholics, whose arrival on the field had been comparatively recent, were also there in considerable numbers, while the three Uniat Churches represented some combination of the Church of Rome with each of the three native Christian communities. All of these, with their name of Christian, were hardly better informed as to Christ and His religion than the veriest heathen. Under the circumstances of their position, the Irish missionaries naturally and properly addressed themselves to these professing Christians, believing that a living native Christianity would do better "Jewish" work than could be done by any foreigner, and in thus acting they have received their reward. To-day they have four ordained European missionaries, with their wives, on the ground; a large evangelical congregation, mainly composed of Syrian and Greek Christians; a Protestant community of over five hundred souls; a number of missionary teachers, having charge of day and boarding schools in which some nine hundred boys and girls receive instruction; a Jewish boarding-school for girls, and about twelve or thirteen outlying stations in which Christian missionary work is carried on. During the frightful outbreak in 1860 between the Druses and the Lebanon Maronites, the Moslem population rose against the Christians, and in the massacre that followed, this Mission suffered severely. Mr. Graham was killed, the whole Christian quarter of Damascus, including the Mission buildings, was destroyed, while about five thousand lives were lost.

B.—THE AMERICAN PRESBYTERIAN MISSION.

DAMASCUS.

In 1845 the General Associate Reformed Synod of the West commenced a Mission to the Jews in Damascus. In 1853 some of the American missionaries removed to Cairo, while in 1878 the whole staff was transferred to that city for the purpose of working among the Copts. The field thus came again under the Irish Mission, whose agents are now the only Presbyterian missionaries to the Jews in this, one of the oldest cities in the world.

C.—THE FREE CHURCH OF SCOTLAND.

TURKEY IN EUROPE.

Constantinople.—In 1846 the Free Church of Scotland commenced a Mission to the Ashkenaz or German Jews of Constantinople. In Galata they have now a regular congregation, with services of public worship every Sabbath, a girls' home, three large day and boarding schools for boys and girls, and a hospital and dispensary under the superintendence of a skilful Scottish physician. The influence of this Mission upon the Jewish community is very great, many of its members having come to see that Christians can be lovers of Israel, and desire not so much apostasy from the law as a spiritual acceptance of Messiah.*

* There is also in Constantinople an independent Union Evangelical Church with a Scotch Presbyterian pastor. The congregation consists of the agents

PALESTINE.

Tiberias.—In 1885 the Free Church commenced in Tiberias, a city lying some 690 feet below sea-level, the only Protestant Mission on the shores of the Sea of Galilee. The Mission was intended for the 5000 Jews that live in the city and neighbourhood. Under extremely interesting circumstances, a piece of ground was purchased, but on the condition that no building should be erected on it which might require the sanction of the Sultan until such had been obtained. With the protection of a firman, subsequently granted, there was erected in 1893 a valuable and extensive hospital, under the charge of a Scottish medical missionary, and a dispensary, always open, is the means of relieving untold suffering. An ordained missionary labours among the large Jewish population of the town, while schools for boys and girls are well attended and conducted by British teachers.

The work in Tiberias is pre-eminently medical, but this, along with the educational, serves grandly as a pioneer and handmaid for the Gospel. Not a few Moslem families on both sides of the sea welcome the British physician, whose services are prized by Arab tribes far east of the Jordan. In the immediate district there are a considerable number of Jewish workmen employed on farms belonging to Europeans, but admission among these is extremely difficult, a Jewish physician with a European diploma being frequently attached to each colony. Missionaries to the Jews in Palestine are everywhere confronted with that most formidable of problems, convert-support; and in this locality a possible solution, though one not devoid of elements of failure, might be found in the employment, under European superintendence, of professing converts on the unfarmed lands which abound, leading, should the scheme succeed, to the formation of Jewish Christian farm colonies.

Safet.—A few miles distant from Tiberias is Safet, "a city set on an hill," with a Jewish population of some 15,000, all of whom are intensely attached to their own faith. Here also the Free Church sustains a Medical Mission under the care of a Scottish physician. During the heated summer term the missionary from Tiberias also makes Safet his field of work. At other seasons, a trained native assistant attends to the dispensary work. There are also well-equipped schools, day and Sabbath, both for boys and girls, through which much is being done to break down the deep-rooted antipathy of the Jew to the Christian faith. Many of the Jews in Safet are of German origin, and for their benefit a German service is held weekly.

D.—THE CHURCH OF SCOTLAND.

ASIA MINOR.

Smyrna.—In 1840 the Church of Scotland adopted Jewish Missions as one of the regular Schemes of the Church, but did not formally engage in such until after the Crimean War, commencing its first Jewish Mission within the Turkish Empire in Smyrna in 1856. In that city of Polycarp, this Church sustains an effective and vigorous Mission among the Spanish Jews. Of late there has been a large inflow into Smyrna of Jews, driven out of Russia. Most of these were in deep poverty, but the unwearied yet judicious benevolence of the Christians has led some to open their hearts to that Christianity which could bear such fruits, and accept of that Christ whose life and teach-

of the different British and American Missions and Societies, together with residents and visitors connected mainly with Presbyterian Churches. This meets for worship every Sabbath in the little church building connected with the Dutch Embassy.

ing the missionaries exemplified. That there should be disappointments in such work is not surprising, and it is true that since my visit, this branch has been greatly reduced. In addition to Evangelistic services, there were formerly, as part of the Mission agencies, extensive day-schools, intended mainly for Greek children. These latter schools have recently been given up, and the whole strength of the Mission is now directed to Jewish work. Connected with the Mission, but under a separate and different Committee as to support and control, is a hospital mainly intended for Jewish patients and started in 1881, while the benevolent work of a well-managed dispensary, opened in 1885, has been found wonderfully helpful in breaking down prejudice and in bringing about amicable relations with the poorer Jews.

EGYPT.

Alexandria.—In 1858 the Church of Scotland commenced a Mission in Alexandria. A Mission to the Jews in this city had been commenced in 18 by the "Glasgow Society of the Friends of Israel." Difficulties in sustaining it having arisen, the Mission was in 1858 handed over to the Church of Scotland, and became the nucleus of its existing establishment. The work is carried on by an ordained Scottish missionary, who visits the Jewish people from house to house, and by schools for boys and girls, in which high-class instruction is provided. At these schools fees are charged considerably beyond those paid in any similar institutions in the town, but paid willingly because of the efficiency of the teachers. These school-fees enable the Mission to sustain in another part of the town a free school for the benefit of the poorer Jewish children. As might be expected, the attendance at the free school is very large.

There is also in Alexandria, as a part of the colonial work of the Church of Scotland, an ordained Scottish minister, who acts as pastor of an English-speaking congregation and as Presbyterian Consular chaplain. This chaplaincy is subsidised by the British Government, and was instituted mainly for the British seamen who frequent the port. In connection with this branch of work among the sailors, there is a useful and well-conducted Home for such, with religious exercises conducted by an agent living on the premises.

TURKEY IN EUROPE.

Constantinople.—In 1859 the Church of Scotland commenced a Mission in Hassaquey, the western suburb of Constantinople, and situated on the banks of the Golden Horn. The Jewish population in this district consists for the most part of Jews whose ancestors were expelled from Spain in the time of Ferdinand and Isabella.* The work is in charge of an ordained Scottish minister, who preaches in English and in Judæo-Spanish. There is also a valuable girls' day school, whose pupils pay regular fees.

GREECE.

Salonica.—So early as 1849 the American Board had commenced a Jewish Mission in this city. The Jewish population (Sephardim) use a jargon of Spanish, Hebrew, Turkish, &c., and, extremely ignorant, were yet fanatically diligent in their observance of the Mosaic customs and in their study of the Talmud. Schools were soon opened by the missionaries, but the unhealthiness of the town eventually compelled them to leave. In 1856 the American Board withdrew from all Jewish Mission work, and the field in Salonica was thus unoccupied.

* There are about 50,000 of these Sephardim in Constantinople.

Shortly afterwards, in 1859, the Church of Scotland commenced a Mission in Salonica, where it maintains schools for Jewish children. The great attraction of these schools lies in the opportunities that they afford for the learning of French, a language of prime importance to the Levantine Jew. The missionary in charge also concerns himself largely with the British seamen who frequent the port, holding special services for their benefit. The writer, however, was not able to visit Salonica personally.

SYRIA.

Beyrout.—In 1864 there was commenced in Beyrout a Mission that has been exceedingly efficient. The missionary, an ordained minister of the Church of Scotland, acts as pastor of the Anglo-American congregation, conducting services in English every Sabbath in the church building belonging to the Protestant Syrian Church, giving himself without stint to every form of Christian work, and unobtrusively rendering services to the cause of Christ which are most valuable. The Jewish Mission, which he personally superintends, is carried on mainly by large day and boarding schools for boys and girls. The evangelistic Principal of these schools takes a deep personal interest in the work among the Hebrew young men, and succeeds in keeping round him many of those who have formerly been pupils, and attaching them in their maturer years to the Mission, so that through his efforts not a few of these have ultimately been led to an avowal of their faith in Christ.

E.—THE CANADIAN MISSION.

PALESTINE.

Haifa.—In 1872 the Presbyterian Church of Canada commenced a Jewish Mission in the Turkish Empire at Haifa, at the foot of Mount Carmel. The Mission was intended to be mainly medical, but to be capable of enlargement in whatever direction might ultimately be found desirable.

In 1874 the Canadian Church found itself financially unable to maintain this Mission, and as the missionary had received the offer of a professorship in the Protestant College at Beyrout, it accepted his resignation, and amid the regrets of the people closed the Mission.

F.—THE PRESBYTERIAN CHURCH OF ENGLAND.

SYRIA.

Aleppo.—It may be added here, that in 1894 the Presbyterian Church of England having closed a Mission it had previously maintained at Rabat in Morocco, transferred its interest to work among the fifteen thousand Jews in Aleppo. The trouble and confusion, however, throughout the Turkish Empire during 1895–96 have hindered the missionaries from prosecuting their Mission. One has reached the city, but his opportunities of work have as yet been very limited, while others have been detained at Alexandretta.

II. THE MOSLEMS.

The Turkish Empire is at present passing through a period of transition. By taking part in the Berlin Treaty of 1876, it entered into the family of civilised nations, and came under obligations to conduct its government and

to administer its laws according to the customs and experiences of such communities.

Such a change is far greater in its character than appears upon the surface. It involves passing from absolutism into constitutional government, and during such a period friction is inevitable, dangers arise, and great forbearance is required. The Turkish Government allows freedom of worship to all religious communities, without any regard to the doctrinal tenets that may be taught. Proselytism is openly sanctioned, except in reference to the Moslems. Formerly indeed perverts from Moslemism were beheaded; and while that penalty may not be actually and openly inflicted to-day, there are many ways of practically securing the same result.

There are, therefore, no Missions in the Turkish Empire avowedly intended for Moslems. These can be reached only indirectly, and at constant risk of life. Perhaps the Keith-Falconer Mission at Sheik Othman, near Aden, and the Arabian Mission of the American Reformed Church, may be considered as exceptions.

III. THE ANSAIRIYEH.

The Ansairiyeh, numbering about 80,000 souls, are found in the northern part of Syria and along the southern shores of Asia Minor as far west as Mersine. They are supposed to be the descendants, either of the early Hittites, whose country they occupy, or of the Canaanites, when these, driven out by the invading Israelites, fled for shelter to the inaccessible Lebanon and its ranges. Army after army of different nationalities, languages, and religions have marched along the edges of their home, but their mountain fastnesses have protected the Ansairiyeh. As a people, they profess a secret religion, known only to the initiated male members, and of such Jesuitical flexibility in its moral and doctrinal teachings as to allow a profession of any form of religion to be made, without in any way affecting a man's connection with his native sect. From what is known about them, they may be ranked as Nature-worshippers, for though they observe certain Moslem customs, yet they are disowned by the Moslems themselves, and are refused admission into the shrine at Mecca.

To the Synod of the Reformed Presbyterian Church of North America belongs the privilege of being the only Christian Church that has Missions among these long-neglected people.

SYRIA.

Latakia.—This historic city, the ancient Syrian Laodicea, is (see Rawlinson's "Phoenicia") the centre of an extensive missionary work, commenced in 1856 by the Synod of the Reformed Presbyterian Church of North America, with special reference to the Ansairiyeh. The town itself has a population of some 8000 souls, the large majority of whom are Moslems. Greek and Syrian Christians are numerous, with a few Armenians, while the Ansairiyeh are well represented. An American medical missionary maintains a dispensary, with clinics several times during the week, and practises over an extensive district of country. His professional services are highly and deservedly prized by all classes, so that he is freely admitted into Greek and Moslem households. An ordained American missionary, aided by native assistants, superintends a large boarding-school for boys. Three American lady teachers, with several native helpers, have charge of a well-attended girls' boarding-school; while a fully organised Christian congregation meets regularly for Sabbath services under the American missionary or a Syrian assistant. Formerly, this Mission maintained in the mountain district lying a few miles inland from Latakia and along the sea-shore southward as far as Aradus,

some thirty day-schools, with preaching services conducted very frequently in many of them. Within the last few years these outside schools have in almost every case been closed, through the action of the Turkish authorities under the following circumstances ; The Government admits none but Moslems into the ranks of its army and as the officers are wasteful of their men, there is great difficulty in keeping up the numbers. On one occasion, a governor most unexpectedly proclaimed the Druses of the Lebanon to be Moslems, and instantly drafted large numbers of them into his army. For much the same reason, a recent unscrupulous governor of the Latakia district, in search of a new recruiting ground, held the Ansairiyeh to be Moslems, and declared that as such they were entitled to the honour of admission into the army ! This carried with it, according to Moslem custom, a withdrawal of the newly-made Moslem children from the Christian schools and of the so-called Moslem young men from being teachers of Christianity. In this way, without open violation of the letter of existing agreements or treaties, these schools were speedily deprived both of scholars and teachers. Teachers could not be found and children would not be sent. It was feared at the time of my visit, that the authorities might on some pretext close the large boys' school in Latakia itself ; but as its teacher is an ordained American minister and knows what his rights really are, the authorities, it is supposed, have shrunk from direct conflict with him. The girls' school would be in no way affected by any such action of the governor, for according to Moslem theology, girls have no souls, and therefore cannot be injured by making even a profession of Christianity.

NORTHERN SYRIA.

Suadeia.—Northward along the coast lies Suadeia, the Seleucia of Acts xiii. 4. Here, after many years of faithful work, a regular congregation has been formed, and is now under the charge of an ordained American missionary as pastor ; day and boarding schools for boys and girls are also carried on, and medical work is being efficiently conducted.

ASIA MINOR.

Mersine.—Travelling westward along the southern shore of Asia Minor, one reaches Mersine, the seaport of Tarsus, with which it is connected by a railway some sixteen miles in length. Here there is a vigorous Mission staff, whose head, Rev. Dr. Metheny, aided by energetic ordained helpers, and having an important boarding and day school for girls, has for many years been conducting a Medical Mission. Many schools formerly connected with this Mission have been closed through tactics similar to those employed at Latakia ; for these Missions of the Reformed Presbyterian Church, while open to Greeks or to Moslems, are intended mainly for the Ansairiyeh. At the present time considerable friction exists between the missionaries and the authorities because of the interference of these latter with their school work, while the position of the missionaries is not devoid of danger.

Tarsus.—The Reformed Presbyterian Church has also recently commenced a Mission to the Ansairiyeh in Tarsus—that “no mean city” of Paul. The growth of this Mission is being greatly hindered by the terrible unsettlement of the whole country, and Christian Mission work within the Turkish Empire is for the present, largely at an end.

On November 14, 1895, by instructions from the American Synod, Dr. Metheny, along with Rev. Messrs. R. J. Dodds and J. Boggs Dodds, the two other missionaries of the Church, constituted themselves into the Presbytery of Syria connected with the Reformed Presbyterian Church of North America ; the first organisation of Presbyterian Churches in these districts since Apostolic days.

IV. THE CHRISTIANS.

A.—THE SYRIAN GREEK CHRISTIANS.*

In 1823 the American Board of Foreign Missions commenced work in Beyrout, then a city of 20,000 people. In 1827 a small Christian congregation of converts from the Maronite, the Armenian, the Latin, and the Greek native Christian Churches was organised, but in the following year the military conflicts between Turkey and the European Powers rendered it necessary for the missionaries to leave the country for a season. In 1830 they returned, and soon formed at Beyrout, Sidon, Abeih, and at Tripoli, stations which have continued to be important stations of Mission work. In 1834 the first school in the Turkish Empire for girls was opened in Beyrout. In 1883 a new centre, that of Zahleh, between Beyrout and Baalbeck, was commenced, and in that exclusively Christian village, evangelical truth has become, "through much tribulation," so firmly established that Evangelical Christianity is now an acknowledged power throughout the whole Lebanon region.

In 1848 a purely native congregation, distinct from that of the Mission which was composed of the missionaries, was formed in Beyrout, and in 1869 there was built in this city the handsome stone church, occupied at present both by the Anglo-American congregation and by the native Protestants. The attention of the missionaries has been mainly directed towards the Christian population, the Syrians and Greeks, and though the Moslems have not been ignored, yet for obvious reasons special prominence has not been given to this branch of work. The Druses, who, though counted by the Turkish Government as Moslem, are far from being so, are not unfriendly to the Protestant missionaries, while the Roman Catholic Maronites, who are under French protection, have also yielded converts.

In 1869 there took place in the United States the union of the Old and New School Presbyterian Churches. The former had hitherto sustained denominational Missions, while the latter, as a rule, had contributed to the American Board. As the result of this union, certain previously New School congregations transferred their missionary contributions to the funds of the united Church, and thus led to an amicable transference to it of some of the Missions of the American Board. Among the Missions thus transferred was that of Syria, in which Presbyterian contributors had long taken a special interest, and thus from 1870 the Syrian Mission came to rank as a branch of Presbyterian work. On the Syrian field the usual forms of Mission work, such as the maintenance of evangelistic services in Beyrout, the forming of congregations, and the opening of preaching stations in outlying districts, have been followed. Twenty-five years ago there were eight ordained missionaries on this field, to-day there are twice as many; there were 294 communicants, to-day there are seven times as many, while the pupils in the day-schools have risen in number from 1528 to 6387. At each centre there are boarding and day schools for pupils of either sex.

The native Protestant congregation in Beyrout is greatly helped by the presence of the Syrian Protestant College, an educational and training institution of a very high order, founded in 1865, and supported by American well-wishers of Syria. Though not a part of the Mission, this College forms an invaluable ally, most of its professors being Americans, and all connected with it as teachers, being avowedly Christian men. Through its classes there pass every year some two hundred young men, most of whom are subsequently found filling positions of responsibility in various parts of the Turkish Empire. These usually cherish the kindest feelings towards those Evangelical Churches of the West to whom they have been so much indebted, and

* Not to be confounded with the Syriac Christians of Persia.

even though the additions to the Evangelical Church made directly through the influence of the College and its teachers should be comparatively few, its services in the way of furnishing high-class education, in softening Oriental and, not unfrequently, Moslem prejudices, in strengthening desires, and thus affecting the Mission's future plans and actions, can never be overrated.

The distinctive feature of the Beyrout work is, however, not simply educational in the way of collegiate and medical training. It is also literary and typographical, through the operations of its great publishing house. The Beyrout press is one of the most notable institutions of its kind in the world. From the beginning of their work the missionaries there sought to supply the lands in which they laboured with a Christian literature. Hence the press has been in constant operation, and its issues count by hundreds of millions of printed pages. Its great gift to the Eastern Churches has been its Arabic Bible, translated by scholars of the highest standing, and issued after many years of diligent preparation. This translation of the Scriptures has now become the standard Arabic version, and copies are found wherever that language is used.

After the transfer, the Presbyterian missionaries continued to foster the existing native Syrian Evangelical Church, and in 1882 proposed the formation of several presbyteries, each to be connected with one of the existing centres of work. The Congregational element had, however, been previously so prominent in the Church organisation, that the Protestant Syrians were at first suspicious as to the meaning of the change. It seemed to them as if the missionaries were planning to become lords over their consciences, a supposition that could disappear only through wider or better knowledge of the objects contemplated. It was therefore resolved that the presbyteries should consist only of pastors of native churches, whether American or Syrian, and of native elders, the other foreign agents being eligible to sit as corresponding members, with the usual rights of such. It is not an easy matter, however, to secure in an Oriental country such smooth working of our Presbyterian system as takes place in our better organised Western communities. The people have been trained to universal distrust rather than to mutual confidence, and hence rivalries and jealousies are apt to arise and to hinder spiritual fellowship. Especially is this the case when the native pastor is thrown upon the native congregation for his support, for each member is then tempted, in an excess of individualism, to assert his rights in a not unfrequently unpleasant manner, the result too often being confusion, discord, dissension. Such an experience has not been wholly unknown in several of the Syrian Churches, so that on those fields the problems of self-government and of self-support have not yet been completely solved. On this interesting field the missionaries have to contend with several serious local hindrances.

I. The Moslem Government.—This, as might be assumed, is not friendly to the spread of education or to the strengthening of Christianity in its midst. It is quick to see that progress in such directions is antagonistic to its autocratic rule. Hence its more or less avowed but always changeless opposition to the Christian Mission. This opposition takes the form of continual interference with colportage and with the sale of books that have even received the sanction of the censor; of permitting attacks on Mission stations and on Mission workers; of withholding permission to open schools; of throwing obstacles in the way of purchasing ground for Mission buildings; of refusing permission to repair or to enlarge school buildings; of discouraging or of hindering attendance at Colleges, and of punishing the teachers who may in any way assist the missionary in his work. On all such and similar matters, there are continual conflicts between the missionaries and the Government, and only by persistent and judicious watchfulness are the former able to push forward their work.

II. Another cause for this opposition of the Government arises from its necessity of maintaining an army of ever-increasing numbers, while the population available for recruits is rapidly decreasing. The Government has now

come to treat the Druses, the Maronites, the Ansairiyeh, and as many other communities as possible, as in certain respects and for certain purposes Moslem, that these may be drafted into its armies; a measure which occasions subsequent withdrawal of these sections of the population from being open to Christian missionary work. Hence, also, the incorporation of the Kurds, the Circassians, and the Bedouin tribes into the Turkish soldiery, for the Government looks only to the immediate gain of an addition to its fighting force, and is regardless of the difficulties connected with the bringing of such tribes into subjection to any system of law and order.

Under these circumstances, it is difficult for the Christian missionary to make much headway. No matter how friendly his hearers may be, these are in the midst of a Moslem population and themselves under Moslem control. The visible and numerical results of a work thus checked and hindered on every side may be as yet but scanty in measure, but the presence and work of those missionaries has already told most powerfully among all sections of the community. Leavening elements of law and order, of humanity and of justice, of Western civilisation with its scientific and educational attainments, of Christian beliefs and of an evangelical morality, have been implanted in a native soil, noted hitherto only for ignorance and vice. The old native Churches have had their sleep and stagnation broken up, though as yet this disturbing has resulted in irritation and dislike rather than in improvement, yet many of their members have been brought out of the darkness of the Greek and of the Papal Churches into the light of a Bible Christianity, for "the people that walked in darkness have seen a great light."

III. The missionaries have also to contend with bitter opposition on the part of the Roman Catholic Church. This Church has long had more than a footing in Syria. About the time of the Crusades, some quarter of a million of the native Christians joined her communion, and received the name of Maronites, since then, furnishing the Italian Pontiff with a very army of zealous allies.

As a result of more recent Romish Mission enterprise, nearly one hundred thousand Syrians have already connected themselves with Rome, so that that Church has a fair prospect of drawing to herself a large majority of the population. The Maronites are under French protection, and are strengthened in their opposition to the Protestant missionaries by the presence of numerous priests and Sisters of Charity from France, the Government of which country, it is said, contributes from its National Budget a sum of £40,000 a year, for the support of "religious institutions" in Syria. Judging from its well-known lack of zeal for Romanism or for any form of religion at home, one can hardly help suspecting that this large annual outlay is really for purposes other than the fostering of a devout and religious spirit among the Christians of Syria, where every priest and every nun is, more or less, a political agent of France and of Rome. In Beyrout, the Jesuits have established one of the finest printing institutions of its character perhaps, in the world. The buildings are on a commanding site and immeasurably superior to those of the Presbyterian Mission, while the completeness of their equipment testifies to the zeal and wisdom with which the Roman Catholic Church carries on its Mission work. In the presence of that community, the Presbyterian missionary has an un-leaping foe.

Commerce is largely carried on through the medium of the French language, while the gold and silver coin that circulates in Syria is neither the shillings nor the sovereigns of England, nor even, except to a limited extent, the pounds and mejidje of Turkey itself, but the francs and napoleons of France. In almost every village or little town one finds a French consul, while the flag that floats day after day over his dwelling, obtrusively proclaims his nationality; the British consul, as a rule, floating his flag only on the Christian day of rest as if content to proclaim his religion.

IV. Another great antagonist is the Greek Church hierarchy. The Greek Church claims to represent the early Oriental Christian Church, but the

Greek Church of to-day represents really the political interests of Russia. It is animated by a spirit of antipathy to all Evangelical Missions, which are generally viewed as British because Protestant, and hated by it not less intensely than by its corrupted sister of Rome. The Greek Church professedly allows to its adherents the reading of the Bible, but it is bitterly opposed to Evangelical Protestantism. Hence the warfare so continuously maintained by the Greek authorities against Protestant Missions. Excommunicating anathemas of the most repulsive character are freely issued, while physical outrages are sanctioned, if not organised, by the Church authorities. Members of the Greek Church who are even suspected of seeking to learn what is meant by Protestantism have uniformly a season of bitter persecution, while converts are in most cases driven away from their families and homes.

V. Within the last few years the Syrian Mission has had to encounter a serious difficulty of a totally different character. The spread of education has made the people acquainted with far-away lands, in which a subsistence can be more easily acquired, and money more abundantly obtained than in Syria. There has thus been a wonderful exodus, so that the native congregations have frequently been seriously depleted. In some cases those who left have come back; in other cases they show a remembrance of their home and of their Church by money gifts; but in many cases, those members simply drift out into the world and are lost to Syrian Christian work. The missionaries deeply regret this exodus, while feeling themselves neither able nor at liberty to hinder it. They can simply seek that the efforts made by their own brethren in other lands to guide their Syrian Church people may be accompanied with the blessed influences of the Holy Spirit.

VI. There is another and most distressing difficulty with which the missionaries are confronted. Syria possesses the "fatal dower" of a history singularly varied, and that appeals to our Christian interests in a wonderful variety of forms; hence it has been the chosen field for the exercise of almost every known form of Christian and philanthropic enthusiasm. It is pre-eminently the land of the individual "crank," whose fads go so far to destroy the unity of our Christian movement, and, playing into the hands of the enemy, enable the dishonest to secure his ill-gotten gains. On the one hand is a native Christian population, hopelessly divided into bitterly antagonistic sects, all powerfully influenced by a native and time-honoured Church, which seeks to bring them under her specious unity; and on the other, a foreign Evangelical movement, broken up into countless detachments, between which there is not unfrequently greater differences than already exist between the native communities and that movement itself. Not only is the spectacle thus given to the natives most disastrous, but as between the different workers, Mission comity is ignored. Every facility is afforded to the unscrupulous Syrian of bettering his worldly circumstances by playing off one Mission agent against another, by attaching himself to a number of Protestant agencies in succession, and then, should he remove to a Western land, of claiming sympathy and support from one denomination after another, based on his knowledge of its Mission agents and of their varied works in the far-off "Bible lands."

VII. Among the difficulties with which the missionaries have to contend of a political character is the determination of the Moslem authorities to withhold from the Protestant communities their undoubted right of representation in the village councils. According to the Hatti-Humayoun of 1839, the different religious communities are entitled to representation on the councils in accordance with the number of their adherents.

The Greek and the Moslem unite their forces to refuse to the Protestants their right in this matter, and hence many acts of local oppression and injustice which the Protestants are powerless to resist, but which would never have been attempted had their representative been sitting at the council of the board. The very co-operation, however, of the Roman Catholic and Greek Christians with the Moslem authorities for the purpose of excluding and thwarting the Protestants is a precious testimony to the activity, the

zeal, and the high moral character of these latter. These are not taken into the counsels of their fellow-Christians, who oftentimes sympathise with the Turkish authorities in their wrong-doing. They thus fail to obtain favours and are treated with injustice, in disregard of the laws which were intended to place all the sects on an equality before the law.

B.—THE GREEK CHRISTIANS.

SYRIA.

Lebanon.—In 1871 the Free Church of Scotland took charge of some schools that had been opened in the Lebanon, for Druse and Maronite children, and in 1875 appointed a superintendent for the Boys' Training School at Shweir. An evangelical congregation of some fifty members, consisting chiefly of former pupils, shows that this labour has not been in vain.

Antioch.—The Bay of Alexandretta lies just at the curve which connects Syria with Asia Minor, inland some seventeen miles, from which lies Antioch, where our name of Christian was first given to believers. In this town the Irish and Scottish Reformed Presbyterian Churches have for more than twenty years maintained a Medical and Evangelistic Mission. A congregation of nearly one hundred communicants has been gathered, while schools in the town and outlying districts have been freely supported. Work here is largely among the Greeks, whose opposition has taken the form of lately murdering a convert, the Greek authorities identifying themselves with the murderers. For a number of years the outrages have led to numerous investigations and trials in the civil courts at Aleppo, and while the guilt of the accused has been proved over and over again, political influences have kept back any final judicial decision.

CYPRUS.

Nicomedia.—The American Reformed Presbyterian Church has also a Mission in Cyprus, with a resident ordained American missionary, who itinerates considerably. The work here is chiefly among the Greek Christians, and is not without both opposition and encouragement.

C.—THE COPTIC CHRISTIANS OF EGYPT.

In 1853 some of the American missionaries who had been stationed in Damascus for work among the Jews removed to Alexandria and Cairo, and in these cities commenced a Mission among the Christian Copts, while in 1878 the whole American staff was removed to these cities.

The Egyptian Copts furnish an interesting field of Mission labour. They number between three and four hundred thousand souls, and as a people are the lineal descendants of the early Egyptians. Their name is held to be derived from that of their country—Egypt; while the Coptic language, which is being replaced by the modern Arabic, represents the old Egyptian vernacular. In religious belief they have always been Monophysites, holding that heresy respecting the Person of our Lord for which Eutychus was condemned in 451. Yet it may well be questioned how far the mass of the people apprehend this distinctive article of their faith. Their religious services are largely liturgical, the Prayer-book, printed in the old Coptic, being unintelligible to but few, even of the priests, except through an Arabic translation. The Church, as a whole, is in a low spiritual condition, having little more than the name of Christianity, and exercising no influence over the moral life of the people, which is but a shade better than that of their Moslem neighbours. Many of the Copts have embraced Mahommedanism, partly through the fierceness of persecution, and partly for the sake of worldly gain. Some are adherents of the Greek Church, while a number have connected themselves with the Church of Rome; but by far the largest portion remain faithful to the beliefs of their fathers.

As a rule, they live in the Delta and along the banks of the Nile. The Moslems regard them with no friendly feelings, considering them as friends of Britain, whose presence in Egypt hinders and checks Turkish oppression. The Copts admit that they owe both their civil and religious liberties to the exertions and to the presence of Great Britain; but fear lest some day her presence may be withdrawn, and are therefore oftentimes unwilling to take up any outspoken position either as Protestants or as favourers of Christian customs. Coptic clerks, for instance, willingly work in the Alexandrian custom-house on the Sabbath, while an expression of their wish that such should cease would receive instant attention from the British representative in Cairo. Long ages of subjection, however, have broken their spirit, and they shrink from asking a change in any common custom lest they should offend their Moslem masters. Ecclesiastically, they are governed by a Patriarch of Alexandria, who in turn appoints a Metropolitan for Abyssinia, by whom the local bishops are ordained, with the usual dignitaries of bishops, arch-priests, priests, deacons, and monks.

To these people the advent of the American missionaries was as light out of darkness. The schools these have established have brought a high-class education within the reach of many, and fitted them for those clerical and secretarial duties in which they take special pleasure. As a community professedly Christian, there was no opposition offered by the Moslem authorities to the preaching of the missionaries, while so engrossing was the evangelistic work that ten years passed away before the missionaries opened a single school. To-day there are schools—boarding and day—both for boys and girls, and also for adults, no fewer than 1200 names being enrolled in classes for reading and for learning to read the Bible.

The Mission work, commenced in 1853, has been attended with remarkable success. From Alexandria the missionaries have radiated out over the Delta, having now numerous congregations and schools in that district. They have also gone up the Nile, every considerable village on whose banks has been visited and occupied more or less, either by the American or by the native agents of the Mission. In many places large congregations have been gathered, and in 1860 these were organised into the Presbytery of Egypt as a constituent part of the American United Presbyterian Church. All the American missionaries are, according to American ecclesiastical custom, members in full standing, but are outnumbered by the twenty Coptic members, the pastors of native congregations who have been educated in the Theological College at Assiout. Colportage is extensive; Medical Missions occupy a prominent place; a weekly Arabic newspaper circulates to a considerable extent among the Protestant Copts, of whom there are some thirty thousand, while boarding and day schools for boys and for girls are found round every station.

One important feature of note in the history of this Mission is the progress it has made in the matter of self-support, which is so great a difficulty on almost every Mission field. Missionaries beginning their work of presenting the Gospel to a people previously unacquainted with it, are oftentimes unwilling to set forth the obligation of the native Christian to maintain their own Church services. Too frequently, teaching on this subject is postponed to what is called "a more advanced state of the work," when the converts will be better established in the faith and more conscious of their duty in the matter. Unhappily, such delay leads only to increased difficulty. The native converts come to lean on support coming from a foreign source, and fail to develop the grace of liberality among themselves. The propagandist idea is not developed, and the Church remains a foreign body. It is trained to hang on extraneous help, and is thus a mere exotic in the land. The American missionaries in Egypt have shown themselves keenly alive to this danger, and have insisted on the native congregations supporting their own pastors. In this they have to a large extent succeeded. Doing so has not hindered their prosperity, but it has tended to keep away those who simply sought personal

gain, and it has bound the native Christians together into self-governing communities as no other course would ever have done.

In no country in the world perhaps has any foreign Protestant Mission taken such complete possession of the land as the American United Presbyterian Church has done of Egypt. It is the one Mission in the country. Other foreign agencies indeed are there, but such are simply schools or individual agencies, and without Church organisations. The old Coptic Church itself has been roused up to a remarkable degree of activity. Schools have been established, preaching services commenced, and a certain biblical teaching of the people is now carried on. A spirit of competition has been awakened, and the old Church is doing what she can to regain the ground she has lost. The activity is not always of an evangelical character, and has led to what may be called a Coptic anti-clerical party within the old Church, causing considerable anxiety to its officials, and forming a doubtful element as to the course that Church may take in the future. Meanwhile the American missionaries prosecute their work with ever-increasing activity. A great blessing has rested upon their labours, and the land "shadowing with wings" is becoming familiarised with the Gospel message.

APPENDIX B.

REPORT ON CHURCHES AND MISSIONS IN SOUTH-EASTERN AFRICA.

THE COUNTRY.

The country which we call South-Eastern Africa extends from Cape Town some twelve or fifteen hundred miles north to the Zambesi. From the point where we would strike that river we would require to travel another fifteen hundred miles in a straight line eastward before we would reach the Indian Ocean. All the territory in this great triangle is under the British flag, except the two Dutch States of the Orange Free State and the Transvaal or South African Republic, while a portion of the seaboard, that round the mouth of the Limpopo and up to far beyond the Zambesi, belongs to Portugal and forms part of her province of Mozambique. According to the census of 1891 the population of this region may be put down as follows:—

Countries.	Whites.	Kaffirs.	All Others.
CAPE COLONY	337,000	340,405	277,879
NATAL	44,415	477,040	41,000
BECHUANALAND	5,254	4,351	3,121
ORANGE FREE STATE . .	77,716	129,787	...
SOUTH AFRICAN REPUBLIC .	119,128	649,540	...
BASUTO PROTECTORATE . .	578	218,126	...
TOTAL	584,091	1,819,249	321,990

The "white" population is considerably larger to-day than it was in 1891, while the numbers reported for Kaffir natives and others are largely estimates.

THE PEOPLE.

The coloured population of South Africa may be roughly arranged in three divisions. First, the *Oriental*s, consisting of Hindoo coolies who have come lately into the country under Government contracts to work on the sugar and tea plantations; next the *Malays*, who for the most part are descendants of slaves brought a century ago from the Dutch colonies of Java and Sumatra; and lastly, the *Natives proper*, of whom there are different communities. The two former divisions, as a rule, are Mahomedans in religion, and seem to live outside of all European influences; the latter are religionless, while nothing can exceed the scornful hate with which a semi-nude Kaffir regards the lithe and elegantly dressed Hindoo.

THE NATIVE RACES.

A. The Bushmen.—Of these natives there have been three waves of immigrants. The earliest inhabitants of whom we have knowledge are those called by the Dutch the Bosch or Bushmen. These nowadays reside chiefly in the western and north-western parts of Bechuanaland. They are a dwarfish, yellow-brown race, with ungainly features, of feeble bodily strength and poor mental powers, and formerly too often regarded by the early settlers as noxious animals to be destroyed. And yet the Bushman shows himself to be of our race by his powers of thought. He knows his physical inferiority to that of the lion or the leopard; but he pits, and not in vain, thought against muscle. Concocting a poison from roots and other substances, he tips his toy-like arrows with the compound, and then is not afraid to face the lion himself, human intellect winning the day against animal strength and force. Only a few of these people have yet embraced the Gospel, though the Rhenish missionaries work zealously among them.

B. The Hottentots.—At some remote period the lands of the Bushman were invaded by the Hottentot, a race physically and mentally superior to the Bushman, but still with such affinities as to leave it uncertain whether or not the Hottentot has been a distinct race. The later home of the Hottentot was mainly, however, in Cape Colony and northward. Among this people of emotional natures, Christianity has made very considerable progress, more than one-third having become evangelised, through the labours mainly of the Rhenish, the Moravian, and the London Missionary Societies.

C. The Kaffir.—Whatever may have been the origin of the Hotentot, in a little while another race came in from the North, driving all before it, and remaining in possession to the present day. These are the Kaffirs, differing from one another as do the nationalities in Europe, but possibly, all sprung from the same parent Bantu stock. Their own misty traditions point to an early home in the north-east of the continent, while their distinctive name of *Kaffir* is Arabic, meaning "infidel," as if they had been in contact with some Moslem people, but on refusing to accept the Koran had been branded with the ill-omened name of "unbeliever." Yielding perhaps to superior force, these had gradually journeyed southward, eventually discovering in the southern extremity of the continent a land fair and fruitful, and occupied only by a race over which they could obtain an easy victory.

Many of these Kaffir tribes are peaceful and industrious farmers, others are turbulent and predatory. Among these latter the Gaika Kaffirs, or the tribes inhabiting what is now called Kaffraria, stood out pre-eminent in the history of the first half of the century, and much blood was shed before this warlike race was conquered. Those defeats have at length been accepted unreservedly, and the Gaika Kaffir, reminding one of the Highland Celt after the breaking up of the Clans in 1745, is now a peaceful and industrious worker, seeking education and rising socially. At a recent period the Zulu Kaffir was

their formidable representative. By nature, the Zulu was a hunter and a warrior. Pitiless in disposition and incapable of fear, he resembled the North American Indian or those early conquerors of Europe that followed Attila from the far East. To the unfortunate inhabitants of the cultivated lands the Zulu Kafir was a very "scourge of God." His track was marked by death and destruction, and nothing remained to tell that man had once lived there, save the ruins of burnt villages or the bones of fallen foes. In the wars and raids of Chaka, with whom our British troops had more than one struggle, four millions of the peaceful natives are considered to have lost their lives. With the defeat of Cetywayo, the Zulu organisation has been completely broken. Lobenguela, chief of the Matabeles, passed away in the recent conflict with the Chartered Company. Gungunyana, the king of Gazaland and the last of the Zulu rulers south of the Zambesi, has been defeated in war by the Portuguese, and is now a prisoner in their hands. With his overthrow the Zulu power has ceased to exist, and the rule of the white man south of the Zambesi permanently secured, the only remaining representatives of this once widespread race being the fierce Ngoni, north of the Zambesi.

These three waves of population have had one thing in common. With more or less of veneration for the spirits of their deceased chiefs, amounting at times almost to ancestral worship, and with a few observances and customs that might suggest a lost religion, none of them has had any system of religious belief or worship. From one side of South Africa to another, mealies are the standard food of the people. The houses are all of the same general design—a low, beehive-shaped hut, made of wattles or basket-work daubed with mud. The dress is the same—the man naked until grown to manhood, the girls and women wearing a girdle often not larger than one's hand round their loins; while in cold weather a skin of some animal made flexible—a kaross—is thrown over the shoulders. Since the white man arrived this is often replaced by a woollen blanket, white or coloured when bought, but at once reddened with ochre, and hence partly that name of *red Kaffirs* by which the heathen portion of the people are described. In some respects the morality of the people is high, adultery being generally punishable with death; yet licentiousness, with its usual consequences, is so frightfully common as to imperil the existence of the race. They all brew a beer from Kaffir corn or millet, but were ignorant of distillation until shown the process by a distinguished explorer, on whose tombstone might be engraved the words, "He visited regions previously unexplored, and instructed the natives in making distilled drinks." But however they may differ or agree, in one respect there is absolute similarity—none of them had or has to-day a religion.

Neither as individuals nor as races have they any system of worship, deities, priests, services, or images, to indicate any activity within them of that religious instinct which one finds amongst so many other peoples. To them the "things seen and temporal" alone exist, and of the spiritual and supernatural they have no conception. Hence their lack of all mental and moral development; for without religion of some character there can be neither progress nor elevation, while the nearer a religion approaches to Christianity the higher does man rise in social civilisation. On the other hand, this absence of native systems of religion leads to the singular result that there is at times a certain extraordinary openness in receiving a religious message. When the existence of a Supreme God, with the records of His works and laws, are for the first time brought before the native, the dormant spiritual nature awakes, conscience raises her voice, and, spoken to as one bound to obey, the African not unfrequently immediately accepts the message, coming, it may be, through the Koran, or it may be through the Gospel of Christ, and in many cases becomes at once, a zealous propagandist.

THE EUROPEAN RACES.

And now, with these three native races on the ground, there have been, singularly enough, three waves of European population, each dealing in its own characteristic manner with the native races.

A. The Portuguese.—In 1486 the Portuguese Government sent out Bartholomew Diaz, who seems not to have discovered the southern extremity of the continent, but to have sailed round it, touching land first on the Indian Ocean side at Algoa Bay, where he erected a pillar and a small cross, now in the Museum at Cape Town. When the Portuguese did land, their intercourse with the natives was frequently of a hostile character. Judging, indeed, from what we know of the relations existing at present between the Portuguese and the peoples on the eastern coast, one can hardly avoid fearing that the natives had few rights that the former felt bound to respect. The East African territory of Portugal to-day is mainly on the seaboard, from a short distance south of Delagoa Bay northward up to Zanzibar, but the occupancy is merely nominal, without even a pretence of colonisation or of other effort to improve or to elevate the natives. All the circumstances had given the Portuguese every facility for the exercise of those qualities by which the social and moral elevation of a native race could be hindered, and of these they have, unhappily for themselves and for the natives, not been slow to avail themselves.

B. The Dutch Settlements.—One cannot but be struck by the fact that, while the first of the European nations to reach the southern extremity of the African continent were the Portuguese, yet trifling conflicts with the natives terrified these away from seeking any permanent occupation. The Roman Catholic Powers, whose settlements in Central and Southern America have been such failures for intellectual progress and moral strength, were thus turned aside from Southern Africa, and to the free Protestantism which had fought and vanquished Romanism on many a bloody field in Holland, it was reserved to enter in and to possess the land. Whatever disputes may have arisen in recent years within that country, "religious wars" have been unknown, and under the influence of a Bible widely read and honoured, freedom, civil and religious, has been secured. The land is Protestant in its religion, and its institutions are, more or less, in line with the characteristics of that system. There is toleration for each and for all, but the religion of the people is Protestant, and this, in one of the sturdiest and most wholesome forms that has yet appeared, has in many respects moulded the characters and habits of the inhabitants.

The story of the coming of the Dutch to South Africa is full of interest. Towards the close of the sixteenth century the British flag appeared near Table Mountain. Drake, on his homeward journey from circumnavigating the world, passed it, but without landing. A few years later (1591), some British ships returning from the East halted to obtain supplies. In 1595, the first fleet flying the flag of the Holland Republic passed the Cape, and calling at several places along the shore, gave them names which are still retained. The British East India Company was at the same time acting in a similar manner, but the Governments of neither country dreamt of making settlements. The great conflict in the Netherlands between Spain and Holland during the closing years of the sixteenth century shut out the Dutch merchants from the localities in which they had previously obtained certain supplies, and compelled them to form a company of their own for trading with the East. Thus was formed, in 1602, the Dutch East India Company. At length, in 1650, this company resolved to form a permanent settlement at the Cape of Good Hope, only, however, for the purpose of securing supplies for their ships, and without any intention of a colonial establishment. This resolve having been duly taken, our Dutch friends, with characteristic deliberation, took more than a year to mature their plan, so that not until April

1652 did the Dutch East India Company take formal possession of the region. A small fort was then built, land was cultivated and stores were accumulated, but all this with a view exclusively to the convenience of the vessels on their journey either to or from their Eastern possessions. In that year, however, the course of the Colony may be said to have commenced to run.

The Dutch found the Bushmen and the Hottentots in possession, and with these from the beginning the new settlers had conflicts. The natives resented the occupation of their pasture-lands by the strangers, and these latter recognised no rule except that of the strong hand. The population grew slowly, while the intercourse of the Dutch with the natives was too frequently of a hostile character. About 1688 the Government of Holland, which, on the Revocation of the Edict of Nantes, had given hospitable shelter to numerous French Huguenot refugees, sent to the Cape some eighty families of these, assigning them lands in the immediate neighbourhood of the settlement. The number of French names now found throughout the Colony show how largely those settlers have multiplied. In 1700 the Dutch authorities forbade the continued use of French or of any other language than the Dutch, diversity of tongue, they said, tending to keep up differences among the inhabitants of a common country, and thus the French language soon ceased to be publicly spoken and Dutch became the only legal language.

C. The British.—In the beginning of the present century the Colony was ceded to Great Britain by the Stadtholder of Holland, and has remained in her possession to the present. The occupancy, however, has not been always peaceful. The connection between the Dutch settlers along the seaboard or in the interior and those of the Cape was racial rather than governmental. These men had taken their lives in their hands, and were not in much awe of the local government, but when the British flag floated over Cape Castle, their anger was intense. Little as they had heeded the Cape authorities, they had at least been Dutch, but now Jerusalem was in the hands of the infidels. The disaffection became wide-spread. Men vowed undying hostility, and brooding sullenly over their wrongs, always put the worst construction on the actions of the new Government. The relations between British and Dutch were thus at a breaking point when an incident occurred that has affected the history of the land.

When Britain entered on possession of the Cape district she found between twenty and thirty thousand slaves in the territory, partly imported from the West Coast of Africa, and partly from the Dutch East Indian possessions; others were prisoners who had been sentenced to life bondage by local courts, while many were Hottentots who had been enslaved. Great Britain at that date tolerated slavery within her dominions, and though in 1807 Lord Caledon abolished the horrible importations, the system itself continued for a season. In 1833 slavery was abolished throughout the British dominions, a compensation being given to the South African slave-owners. These, however, regarded the amount given as not equal to one-half the value of their property, and considering themselves deliberately robbed of their possessions, migrated or "trekked" beyond the recognised bounds of the Colony northward, in search of lands where they could be free from the presence, the rule, and the laws of Britain, and administer their own affairs according to their own views.

These were the beginnings of the great "treks" out of which have since developed the Orange Free State and the Transvaal or South African Republic, both of which are distinctively Dutch in people and character. As the result of a series of contentions and disputes, each possesses to-day full autonomy for its internal affairs, Britain reserving for itself, however, a veto over treaty arrangements with foreign Powers. These States have their own legislative, judicial, and administrative system, their own coinage, with postal and customs tariffs according to their own desires. These latter the South African Republic especially, has used with a view to limiting foreign immigration, that the country may remain a Dutch self-contained State, with

the Dutch language alone legal or used. So far as that State is concerned, its aim has not been to develop its resources or to go forward in the line of modern history, but simply to remain Dutch as of the past century. The march of events is, however, too strong to allow of this being fully realised. The discovery of gold-mines in several parts of the State has led to an immigration of foreigners, especially of European capitalists and labourers, which is most unwelcome to the old inhabitants. The occupation by the British of the great territories to the west and north prevent any further "trekking," and thus the Transvaalers have come to see that, for weal or for woe, they are hemmed in by British surroundings and must abide in contact with such. The one question of to-day—always thorny, but by recent events rendered complicated almost beyond solution—is: Shall this be of a friendly or of an unfriendly nature? In the interests of South African unity, nothing is more to be condemned and deplored than the recent raid into the Transvaal.

In Cape Colony itself, the influence of the British has gradually become a controlling factor in social and public life. The presence of the Governor and of the British troops, the formation of a large naval station, the constant inflow of British immigrants, not a few of whom have settled in the city or its neighbourhood, the frequent intercourse with Great Britain, and other manifold matters, have secured for Britain a commanding position. Numerically and historically, the Dutch element in Cape Town and the rural districts of the Colony is overwhelmingly strong, but even this has become largely leavened with British ideas. The flag is British, but the power behind the throne is Dutch; while on the other hand, the social and private life is Dutch on the surface, yet Dutch life shaped and modified by British education and by British ideas. Were it not for partisan interests and activities, which live by promoting antagonisms between the two races, the very terms Dutch and British would long ere now have disappeared before the common designation of *Afrikaner*.

THE DUTCH REFORMED CHURCH.

So soon as the Dutch had formed a settlement at the present Cape Town religious services were commenced. For some three years these were conducted by catechists, and then, in 1665, the first minister, John Van Arkel, arrived. Previous to his arrival, ordinances had been dispensed by ordained ministers who might be passing to or from the East; but now a congregation was duly organised, office-bearers elected, and the ordinary course of Church life began. Twenty years later and a second congregation was formed at Stellenbosch, a little village some five-and-twenty miles distant from Cape Town, and in which the Reformed Church of to-day has its one theological seminary. The formation of this congregation was sanctioned by the authorities on condition that one half of the session should be chosen by the Government and be State officials. Nothing was beneath the care of these authorities, and regarding the congregation with most paternal friendliness, they apparently thought that it could not go alone, so that even the ministers were considered to be chaplains or employees of the Company.

The families of French refugees and those of Dutch nationality that the Holland Government had sent out in 1688, were a valuable addition to the population of the Colony, and still more perhaps to its character. On landing, the new colonists, well mixed up that their several nationalities might be speedily blended, were carefully distributed in selected localities whose names still recall their early settlers.

So far as is known, up to this time the consistories or sessions of the different congregations needed the sanction of the Government before making any additions to their members. When it was thought desirable to make such additions, a double list was submitted to the Government, out of which the number required was chosen. The idea of a popular election was altogether unknown.

In 1700 the Government ordered that only the Dutch language should be used in the conducting of public worship within the Colony, and that, as the Dutch Church was the Church of the people, its services alone should be permitted in public. Such legislation was not favourable to Christian activity, and Church extension made but slow progress. Despite the continuous increase of the population, it was only in 1743 that a church was built at the present Tulbagh, about seventy miles from Cape Town, and two years later another near the present Malmesbury; while Cape Town had still only one church building, though with three ministers. These different congregations, however, can hardly be said to have been self-governing. The Church members had no voice in the administration of their Church affairs; all expenses were met by the Government, and aggressive work was effectually strangled.

In 1746, when there were five congregations with their ministers, a regular Church organisation was adopted, and a South African Presbytery or Classis was formed. The Classis of Amsterdam, however, mindful of the instructions given in 1574 by the States to the Prince of Orange, "that he should not allow of any Consistory or Church Assembly but with the approbation, nomination, and appointment of the Senates of the respective towns of the States of the land," did not relish this independent action; and in the dispute which arose, somewhat similar to that of the *coetus* and *conferentie* troubles of the Dutch Church in New York in 1747-60, it succeeded in leading the Government to forbid further meetings of the Classis.

During the next fifty years only five additional congregations were formed, while irreligion and formalism rapidly increased. The ten ministers had in charge a district at least as large as Great Britain, occupied by only some twenty thousand of a white population, not all of whom were connected with the Dutch Church. Many settlers lived in places so remote that only at long intervals could they be visited by a minister, and a population was growing up all over the country unaccustomed to united action or to recognise the obligations of civil law and order, and which claimed the utmost freedom of individual action, and was but little disposed to render allegiance to a central authority.

When the Colony became part of the British possessions, one of the conditions of the surrender was the "continuance of public worship as then observed." The change of flag, therefore, caused no change in the position of the Dutch Church, which was still recognised by the British Government as the National Church.

In 1804 the Government proposed to sanction the holding of a biennial Synod or Assembly, provided two Commissioners appointed by the State should be present on its behalf, with power to suspend a vote on any question until the Governor's pleasure had been taken. The Church could not possibly comply with such a condition, so that twenty years passed by without a Synod. By that time, however, the number of congregations had increased to thirteen, and permission was sought from the Government for the holding of a Synod in accordance with the scheme of 1804. This was readily granted, and such Synods went on until 1842, when in the following year there was adopted what has since been known as the "Church Ordinance." This is a kind of Church Constitution, regarded by some as the Magna Charta of her liberties, and by others as the grave-clothes that hold her bound. By this, however, the Church, which at this time included congregations in Natal and elsewhere, was separated from all State connection and control; her spiritual independence was recognised, and her decisions on matters within her sphere declared to be final.

On the other hand, she was to continue in all time Presbyterian in polity and Reformed in doctrine, and have as her doctrinal standards the Canons of the Synod of Dort and the Heidelberg Catechism; and in the case of doctrinal differences, the party adhering to those positions would be entitled to possess whatever property might be involved.

Some years later certain doctrinal disputes led to serious litigation, when

it was finally decided by the civil courts that the Church Ordinance affected only the congregations within Cape Colony. This decision led to the removal from the roll of the congregations in other portions of South Africa, and thus, to the formation of the Dutch Reformed Churches which now exist in each of the different States. These other Churches, it may be said, agree with the Cape Colony Church in polity, doctrine, and worship.

In the Transvaal or South African Republic, where no one can be a member of the Volksraad unless he be a member of some Protestant Church, the Dutch Church has unhappily become greatly divided doctrinally. A rationalistic element exists in some of its pulpits, and this having been reinforced and strengthened by recently arrived "Hollanders," has caused serious trouble to the Transvaal Church, while a long-continued lawsuit threatens to deprive it of much of its property.

In both the Orange Free State and the Transvaal there are several congregations, known locally as the Doppers, in ecclesiastical sympathy with the former Christian Reformed Church of Holland. This is the strictest and straitest of the African Churches, its members, as a rule, consisting of the least educated or progressive portion of the community. Its theological seminary is at Burgersdorp, near Aliwal North, Cape Colony.

THE SYNOD OF 1894.

The Church in Cape Colony is organised into Consistories or Sessions, Presbyteries, and a General Synod, meeting every fourth year. This latter body met in Cape Town in October and November 1894, and an account of its proceedings may be interesting.

The Church consists of a hundred and ten congregations, and a full attendance of the two hundred and twenty members may always be counted on, due in part to the liberal arrangements made in the matter of expenses, paid out of the Synodical Fund, every delegate receiving ninepence a mile for coach-fare from his house to the nearest railway station, a railway first-class return ticket, and 7s. 6d. a day for hotel expenses during the whole meeting of the Synod. Possibly also such liberality may have something to do with the duration of the Synod, this remaining in session for over six weeks.

The Synod met in the Groote Kerk in Adderley Street, Cape Town, a building holding between three and four thousand people. A portion of the immense area had been curtained off for the convenience of the members, to whom seats were so assigned that the members of each Presbytery sat together. On looking at the audience, one felt that a body of men of no ordinary intelligence was then in session. The only language permitted in the Synod is Dutch, and should a member accidentally use an English word, he is speedily called to order. The general mode of transacting business resembles that existing in other Church Courts.

As the Synod meets only every fourth year, a considerable amount of work has to be performed by Committees, whose expenses are also met out of the Synodical Fund, on the same scale as that applied to meetings of the Synod. However often these Committees may have met, they are not supposed to have their reports finally ready prior to the meeting of Synod. Provision is therefore made for their continuing their work during its sessions. The Synod met every morning at nine o'clock, and adjourned at noon for an hour or so, always closing its day's work at four in the afternoon, thus leaving the evenings entirely free for the Committees. To a stranger this seemed to involve the loss of an opportunity for holding evening meetings of a popular character, and at which information might be given respecting the schemes and Missions of the Church. Possibly, however, the attendance at such evening meetings would not be very large, for pretty full information on these matters is given in all the newspapers in the Colony, in addition to those special papers connected with the Dutch Church. If, however, the Synod

has no evening meetings, it must be remembered that it gave prominence to the devotional element by occupying one whole forenoon each week with a conference on subjects of a practical character.

A noticeable feature in this Church is the prominence given to what is called "Reformation Sunday," a fête observed by every Protestant Church on the European Continent, in commemoration of that great awakening. On that Sabbath it is always expected that the services shall be more or less a memorial of that event. During the year of the meeting of the Synod, this commemoration is held on the first Sabbath in November, and on this occasion, by request, the evening services in the Groote Kerk were conducted by the writer, the opportunity being exceedingly suitable for making statements respecting those Continental Reformed Churches which are connected with the Alliance.

On the opening day of the Synod, the Rev. Andrew Murray, of Wellington, was chosen Moderator, after which the Rev. Dr. Kotze, the Actuary or Church-law Adviser, reported as to the Church-law questions respecting which he had been consulted. Such an official is valuable when a Supreme Court meets only every fourth year. Indeed, he would be useful in each of our Churches, ministers and church members alike oftentimes knowing so little about Presbyterian Church-law. Neither collegiate ministers nor Theological professors are allowed to sit in the Synod, nor to address its members, the civil court having declared in 1862 that no minister but those in actual pastorate within the Colony could be a member of the Synod, even though neither speaking or voting.

The Dutch Church regards a congregational session as a close corporation, giving to it alone the right of electing a minister or new elders. In the days of the sleepy past there had been no discussions of this matter, but many of the younger ministers believe that the church members should vote at all elections, while many of the rural elders are strongly opposed to such a change. A proposal favouring such a change was thus the "burning question" of the Synod, but it would be unjust to say that this was made a minister's or an elder's question, for the Synod, by an overwhelming vote of one hundred and twenty-four against forty-eight, refused even to appoint a committee to consider the overture.

One of the overtures before the Synod had reference to marriage with a deceased wife's sister, a marriage which had recently been declared legal by the Cape Parliament. Many congregations wished the Synod to prohibit the solemnising of such marriages or the regarding them as legal. There was, however, such difference of view on the question, that finally each pastor was left to act according to his own conscience.

A proposal to surround congregations with a specified territory, reserving to their ministers exclusive right to conduct services within them, was met by the recognising of certain new congregations irrespective of boundaries.

A keen debate took place in connection with the proposal of having a *Synodus Contracta* or Commission of Synod, to meet annually, and to consist of delegates from every Presbytery. Such a body, it was felt, might be a stepping-stone to an Annual Synod, or it might be the practical superseding of the General Synod by a permanent Executive Commission. Ministers and elders were not clear how such a proposal might work, and after a lengthened discussion the whole matter was voted down. The Dutch Synod is exceedingly jealous of its power, and all its officers and Committees need to be very careful that they keep within the limits of constitutional liberty. Even the Moderator, when acting in emergencies, must do so not on his own responsibility, but only after consulting his committee and obtaining its approval.

Among the population of Cape Colony is a class of persons known as the "Poor Whites." In the race of life, these people, of Dutch ancestry, have fallen behind through a variety of causes, such as intemperance, indolence, ignorance, &c. They have not by any means sunk so low as the British "tramp" or habitual vagrant, and belong rather to the "ne'er-do-well" class.

As yet their numbers are manageable, and the ties of blood have awakened among their happier kinsmen a deep interest in the problem of lifting them out of their wretched condition. The Synod cordially agreed, in the interests of these, to oppose the multiplying of country public-houses, and to favour the formation of farm colonies, consisting of twenty or twenty-five families, who would be living on lands assigned to them by the Government. In coming to this resolution the Synod was encouraged by the efficiency of the Salvation Army social farm near Cape Town, the good results of not a few purely philanthropic movements of a similar character in the Colony, together with the success of Von Bodelschwingh at Wilhelmsdorf. The Poor White movement not only promises to be a blessing to the people contemplated, but will quicken and strengthen the spiritual graces of the benevolent promoters.

To meet a difficulty occasioned by the "Church Ordinance," the Reformed Church has for some years encouraged the formation of an independent but affiliated Native Mission Church, whose ministers pass through a less extensive training than is required for those of the Reformed Churches, and who, in consequence, are not eligible for a call to one of its congregations. This Church has now taken the form of a Synod, and is doing a most useful work among the Kaffir and other native races in several of the Colonies and States.

The report of the "Ministers' Missionary Society," the expenses of whose agents are met by gifts from the ministers exclusively, showed that nine agents are now working in Nyassa Land, chiefly in connection or in concert with the Scottish Livingstonia Mission. The Synod practically made itself the Missionary Society of the Church by resolving, that the control of these agents should, in future, be in the hands, not of the contributors, but of the Synod itself. The Foreign Missions of the Church are carried on in the Transvaal and in Mashona Land. At present there are seven agents supported by the Church on those fields, but it was urged that that number should speedily be increased, for the success of the missionaries had opened up many doors which might be entered.

DUTCH CHURCH LIFE.

As the Dutch population is very scattered, the parish or territory of a Dutch country congregation will not unfrequently embrace an area of a hundred miles square. Professor Hofmeyer once said to the writer, that in his early ministry one of his deacons always required to travel for eight days before he could reach the church! People so situated cannot frequently attend the Sabbath services, and accordingly, for the most part, either hold prayer-meetings in their own districts, or spend the day in reading the Scriptures. All, however, make a special point of being present at the *Nachtdmaal* or *Abendmaal*, as the Communion Service is called, which is uniformly observed every three months. On such occasions the whole white household migrate from the farm to the town, and frequently spend there several days, sleeping either in their waggon or in a tent pitched in the open ground that always surrounds the church, or in little dwellings in its neighbourhood, called "church houses," one of which each of these distant farmers is sure to own. At these *Nachtdmaal* seasons the minister completes that instruction of the younger people of the congregation so highly prized by our Dutch brethren as a qualification for full Church membership, no one being admitted to membership unless he have attended for about two years the "catechism instruction" and certain examinations, more or less strict.

When families reside at extreme distances from the church, the minister pays periodical visits for the "instruction," or entrusts the matter to some local Church officer. But all the applicants for admission must come, for about two weeks previous to the *Nachtdmaal*, to the town, that the minister may examine them personally.

This examination deals not only with personal religion and general knowledge of the way of salvation, but with the Bible as a whole, an acquaintance

with the leading facts of Church history being also required. The system thus resembles a good deal the scheme for the Higher Instruction of Youth in use in some British Presbyterian Churches. The value of such a system as a mode of securing an intelligent, biblically-instructed Church membership cannot be overrated. Formerly, an annual "diet of catechising" of young and old in his congregation was as much a part of a Scottish minister's duty as the preparation of his weekly sermons. That good custom, along with some other good things, has long since died out, and been in part replaced by the Sabbath School and the Bible Class. In the United States there is, by Church authority, the custom of a weekly exposition of the Heidelberg Catechism in the pulpits of the (Dutch) Reformed Church, which to some extent takes the form of individual catechising. On the European Continent the system of catechising is still observed, especially in Holland and in Germany. In these latter named countries, however, intellectual acquaintance with the Bible has largely become substituted for personal experience of the grace of the Holy Spirit, and has resulted in a formalism which is most deplorable. Some time ago the plague was working evil in the Reformed Churches in South Africa, but a revived ministry has realised the danger, and while no less attention is given to the intellectual instruction, the "dominie" makes the subject of personal religion much more prominent than formerly.

A gracious and powerful breath of spiritual awakening has come over these Dutch Churches within the past few years, leading to an entire change in their attitude toward many matters. That new spiritual life has led them to take an interest in the spiritual and temporal well-being of all the community in the midst of which they dwell. *Christiana sum, nihil Christianæ a me alienum puto*, is now the Church's motto, and she understands better than ever that, in a spiritual sense, it is Right that makes Might. Foremost, perhaps, in this list of gracious works comes the new interest taken in the religious welfare of the Kaffir natives. These have never hitherto been regarded as persons for whom the Dutch residents had any special responsibility. Of late years, this indifference has passed away, and been replaced by an admirable Mission work, sustained by the Church, and which, with her assistance, has taken shape and form as an independent Church, having its own Synodical organisations. The Synod in the Orange Free State, we believe, has enjoined each of its congregations to engage in such Mission work among the natives, and to organise these as soon as possible into regular congregations, with properly trained pastors set over them. Still it is in the South African Republic that the Cape Colony Church has found the most favourable field for her work. Many of the congregations in Cape Colony believe in this Mission and sustain it liberally, but say, "Do it among the heathen, and not here at the doors of existing Christian congregations." In the South African Republic, the Church has not yet risen to engage in such work, nor to admit responsibility for the spiritual well-being of the Kaffir, but neither does she in any way hinder the growth of the Cape Colony Church.

The ravages that drink is causing among all classes in South Africa have for many years impressed themselves on a numerous body of the ministers and people of the Dutch Church. Despite the influential position of the wine and brandy-making trade among her members, reminding one of the "liquor trade" in Great Britain, a strong Temperance sentiment has gradually crystallised into an Abstinence Society, composed of ministers and elders. Christian philanthropy has led her to think of her poorer kinsmen, known locally as the "Poor Whites," a portion of the population of Dutch ancestry, that has been dropping down the hill socially, and is in great danger of settling down into a "lapsed" class. Vigorous efforts are now being made, both by the Church and by influential members of the community, to rescue these before they sink lower, and one must earnestly hope that an effectual remedy may soon be found for a social sore so distressing and so perilous. A most con-

spicuous feature is the educational activity. Realising the need of a common school education for the community, this Church heartily sustains all the efforts of the Cape Town Government in providing such for the people. She has discovered her own great need of a system of higher education for the daughters of her wealthier people, and availing herself of the noble work of Rev. Andrew Murray of Wellington, is encouraging a system of Upper Schools, and practically has thus the whole education of the country in her hands. Would that she would take into her sympathy in this matter more largely than she does, those poor Hottentots and Kaffirs whose ancestral lands her people so largely possess, while the children of their early owners are only the servants of her servants!

Considerable discussion is taking place at present in Dutch circles on the subject of language. There, one finds not classical Dutch, such as is found in Holland, but rather a local patois, wholly different from the Holland Dutch or the English language. Shall then the language of the Afrikanders be local Dutch or English? The very raising of such a question lifts a veil, and enables one to see something of the deeper questions below. English is the language of the Government. It is the language of literature, science, and commerce. Educated men feel that, as citizens of a British colony, they are unable, without a knowledge of English, to enter those avenues which lead to wealth or influence. English, if not always the medium of instruction, is carefully taught in almost every school, public and private; English books, periodicals, and newspapers are in every house. Nearly every person in the towns with any pretension to ordinary education can read and converse in it easily. On the other hand, the Dutch community, like the Gaelic-speaking Highlander, is anxious to continue the use of its early mother-tongue, and resorts to many devices for doing so. In the Church Synod, for instance, no language but the Dutch may be used, and an effort is being made even in Cape Colony to require that it should be the medium of instruction in all schools under the supervision of the Dutch Church.*

An influential Society exists in Cape Town called the Taalbond, consisting of prominent members of the Dutch community, for the purpose of promoting the exclusive use of the Dutch language. This has led to a difference of view within its own membership as to what is meant by "Dutch." Does this mean the classical Dutch of Holland or the patois of South Africa? If the former, then nearly every man, woman, and child must go to school again. If the latter, then they must use a tongue without a literature or a history, and which can never hold its own against the "well of English pure and undefiled." The brethren on the ground must decide this matter for themselves, but the experience of the Dutch Church in the United States in this matter of language should not be overlooked. Nearly a century ago the Dutch Reformed Church in that country found it absolutely necessary, if it would retain its influential position in an English-speaking society, not only to permit the introduction of the English language into her pulpits, but to provide for this being used, otherwise, she would lose the younger portion of her membership. Something of a similar movement has already been taking place among the Dutch Churches of South Africa. More than twenty years ago, the General Synod of Cape Colony adopted a resolution permitting ministers to preach in the English language should they deem it desirable to do so, and encouraged them in adopting measures which might not be inimical to the wishes and tastes of the Dutch population, for attracting the English-speaking people to their churches. As the result of this, English services

* In the South African Republic the use of the English language is strictly forbidden inside the Government buildings and Departments. In the public schools in that country, four hours a week are all that is allowed for the study of English, while in such civic matters as Sanitary Boards and Municipal Committees, as was recently exemplified at Johannesburg, the use of the English language is also prohibited.

were held on the Sabbath evenings for the benefit of those who were not acquainted with the Dutch language. These services were more frequent formerly than they are to-day. The Anglican and the Wesleyan Churches have engaged in Church Extension movements, and wherever there might be a fractional English population, have commenced services in its language. The tie of nationality has gradually led the English-speaking people to connect themselves with the new-comers, even though such might be of a wholly different Church system. Naturally, this withdrawal of the English element has led the Dutch minister to cease his special services intended for its benefit, and in reference to which there had oftentimes been more or less of a complaint on the part of the Dutch members, who could not see in such but a loss to themselves of a portion of the minister's strength and labour. Still there are many places where this dual service is still maintained, and even in Cape Town itself the services in the evening in the Adderley Street Church are always in English, while in Rondebosch it is English alone that is used by the pastor. The question is one that the Church leaves each pastor to determine according to the circumstances of his position, she confining her prohibition to the use of the language in her official courts.

One can hardly see how the Governmental language can do otherwise than prevail when having an educated people to deal with, but the relations between the Colony and the English people and their language are such as to prevent any other mode of disposing of the matter than leaving it largely to be determined by each individual according to his preference or judgment, and thus there will ultimately be a "survival of the fittest."

THE BRITISH COLONIAL PRESBYTERIAN CONGREGATIONS.

The position of the English-speaking Presbyterian congregations in South Africa is somewhat peculiar and deserves careful attention. None of the British Churches has ever adopted South Africa as a field of Colonial Missions,* nor extended to its people such ecclesiastical and financial sympathy and help as have been given to those in other Colonies of the Empire. A few men, it is true, have been sent out, and small sums of money given for their expenses, or for congregational purposes, but no Church has ever had an African Colonial Committee. This has probably been due to several causes. Although South Africa has been a British possession for nearly a century, yet it has seldom been regarded as a likely field for Colonial settlements; the immigration has been trifling, and its present development and importance were not foreseen. It was farther assumed, that as the Christian population

* Speaking for the United Presbyterian Church of Scotland, whose Mission work among the Kaffirs and other native tribes in South Africa has been so honourable, Mr. Slowan says: "The Church has always regarded her presence in South Africa as primarily, if not exclusively, intended to benefit the native and helpless section of the community."—"Kaffraria," p. 91. And yet one must not forget that this Church has long aided the Colonial work in South Africa by her arrangements, past and present, in connection with the four congregations that compose the Presbytery of Adelaide. The Church of Scotland has aided, and continues to aid, two or three congregations in the Presbytery of Natal; the Irish Presbyterian Church also gives assistance within the same Presbytery, but the Free Church is *facile princeps* in her contributions both of men and money in numerous localities. Still none of these Churches had a church-planting scheme or initiated any new congregation, these latter being mainly formed in the manner described farther on.

consisted mainly of Dutch Protestants warmly attached to the Reformed Church, the Presbyterian immigrants could easily find church-homes among these. In this way South Africa has been the one British Colony from which the British Presbyterian Churches have practically averted their eyes, and to-day, these are reaping the harvest of that neglect. Throughout that great country, there are little more than a score of English-speaking Presbyterian congregations, while the Anglican and Wesleyan communities, having frequently among their supporters men and women of Scottish race, and even of Covenanting ancestry, count theirs by hundreds.* The existence of any Colonial Presbyterian congregations in any part of the country is due altogether to the initiative energy and liberality of residents in the country.†

The existing congregations have generally been formed in the following manner:—A number of persons who had been brought up in some British Presbyterian Church, after settling in South Africa, have written home asking for a minister and pledging themselves for his support. The minister who went out under these circumstances did not represent a Home Church, nor had the African congregation formed under his ministry connection with any of them. The little religious community was necessarily Congregational in its polity, and the minister occupied himself mainly with his pastoral and ministerial duties. There was neither ecclesiastical connection nor supervision, and hence, a denominational loss.

Many of the congregations thus formed contented themselves with the name of "Scottish," while others were called "Union," but seldom has either class much helped the Presbyterian Church. The so-called "Scotch" congregations soon came to depend for their growth on the presence of a minister, round whom, simply because of his nationality, all the Scottish people of the district rallied. The promoters of the new movement may have been Presbyterians, but the presence of Scottish Wesleyans, Baptists, or Independents neutralised the efforts of such as imagined that they were maintaining a Presbyterian congregation. At the fitting time those other elements would unite their forces, and could always succeed in hindering

* The following are the statistics of the larger Churches in South-Eastern Africa:—

	Ministers.	Church Members.
Dutch Reformed,	{ White 235 Native ...	152,334 7,302
Episcopalian,	{ White } 287 { Native }	25,673
Wesleyan,	{ White 144 Native 92	5,785 37,653
Presbyterian,	{ White 29 Native 29	3,190 9,575
Congregational,	{ White 40 Native 20	3,000 67,000
Roman Catholic,	{ White } 114 { Native }	...

† The first English-speaking Presbyterian congregation was connected with the special immigration of 1820. In that year the British Government aided some five thousand people to emigrate to South Africa, where each family received a grant of about one hundred acres of the lands from which the Kaffir tribes had been recently driven away. Among these were a number of Scottish settlers, with whom had gone out the Rev. W. R. Thomson. These settled at Glenlynden near the present Adelaide, forming there a Presbyterian congregation, but one that in process of time has passed into the hands of the Dutch Reformed Church. In 1824 steps were taken in Cape Town for the formation of a "Scotch" congregation there, out of which has come the present St. Andrew's Church—a veritable "mother of churches" in that city.

the formal adoption of the Presbyterian name, or the entering into Church connection with other Presbyterian congregations elsewhere. By degrees the zeal of the Presbyterian element for Presbyterianism properly so called, would weaken away and become content with remaining attached to a *Scotch* congregation, which yet had nothing about it distinctively Presbyterian.*

The other class of congregations took the name of "Union." In the forming of such, all distinctive ecclesiastical peculiarities were laid aside and the members united for the sake of evangelical work and worship. In such congregations there would also be Presbyterians, who might intend that, despite their position, they would continue to be adherents of the Presbyterian Church. But these "Union" Churches are also of necessity Congregational in polity, and sooner or later bring about indifference to the Presbyterian system.

These two classes of congregations have thus oftentimes been cradles for the nursing in their early days of subsequent Wesleyan, Baptist, or Congregational Churches. So soon as the adherents of any one of these systems became numerous, they never hesitated about withdrawing from the Union Church, and forming a Church after their own polity, and on so doing, carried with them a percentage of Presbyterians. Despite this loss, the Union Church either continued its course of transforming Scottish Presbyterians into South African Unionists, or in its feebleness became itself connected with one or other of these denominations, a process which could be hardly viewed with much satisfaction by the Presbyterian Churches of the old country. Yet how little have these done or been doing to avert it?

The position of these Colonial congregations is by no means an easy one. Originating through local activity and situated mainly in cities, they are so far apart from one another that it needs a costly journey before their ministers or elders can come together. Until lately, therefore, Presbyterians were but little known, and organic union among them was regarded as but "a devout imagination."

A serious hindrance to their increase has been the lack of ministers to engage in Church Extension work on the many fields of labour where congregations might be formed. Within the last twenty years, thousands of Presbyterians have gone to South Africa and are there to-day, but for want of Church supervision have in many cases dropped out of our Church connection. Other Churches sent men to the growing centres of population, and by being there to welcome the incoming settlers, help themselves in helping these. There are at present valuable Church properties in Kimberley, Beaconsfield, Buluwayo, and elsewhere, but no Presbyterian ministers to take charge. The fields are white unto the harvest, but the labourers are few.

As a rule, no Presbyterian minister has gone to South Africa except when called to some particular congregation, or when the state of his health has required a change of climate. Many of these latter have soon been called to pastoral service, and then have done splendid work; but is it right or wise that the maintenance and enlargement of the Presbyterian Church in South Africa should be thrown on the pastors of a few self-supporting congregations, or on brethren who had gone there for the recovery of their strength? And yet if, in the face of their many difficulties, much has been done, how much more might have been accomplished if the Home Churches had taken up the matter systematically, and generously viewed the field as a whole? Hundreds of thousands of pounds have been spent on Missions among the natives, while very few tens of thousands of pounds would cover the whole

* Sometimes the process here described is reversed, and Presbyterian congregations have sought to be known publicly as "Scotch" rather than Presbyterian. This is notably the case in some places in the Transvaal, where local influences are leading the congregations practically to drop their Presbyterian connection altogether.

sum given for Gospel work among the Presbyterian colonists. Men and women have gone freely on the Church's call to labour for Christ among the heathen, and to reach these, they have passed by the dwellings and the homes of their own white kinsmen, it may be Scottish Presbyterian Christians, leaving these unvisited and unhelped. We have cared sympathetically, lovingly, for the natives, but our own flesh and blood seemed to have been treated as foreigners or strangers. Not a halfpenny is grudged of the money spent on the heathen native, but on behalf of the scattered Presbyterian Christians we do ask for some of the crumbs that may fall from the Kaffir's table. Our position is, Help and multiply the Colonial churches, and you not only confer blessings on the whole Colonial population, but you secure by the existence of such congregations and in the very midst of African heathenism, a local agency for maintaining and carrying forward Mission work, more economical and more effective than any that can be sent from lands and centres thousands of miles away.* "This ought ye to have done, and not to leave the other undone."

The Colonial ministers in South Africa complain, and not without reason, that their very names do not seem to be known among the Churches at home; that their work receives no recognition or expressions of sympathy; that they receive but little aid for opening up new enterprises, and seldom, very seldom, any additions to their ranks. There is truth in these complaints, but in reply it may fairly be said, that it is not possible for the Churches at home to manifest special activity on behalf of brethren who are practically Congregationalists. Possibly those ministers had in former days been connected with some particular Church at home, but they had gone out from its ranks, and, though in some cases still aided from its funds, they now stand on African soil, responsible to no human authority save their own congregations. How can a Presbyterian Church in Great Britain as a Church, take special interest in such ministers? It did not send them out. It does not support them. They have left its membership. They are not answerable at its bar for their conduct, and oftentimes, no Home Church knows officially even of their existence. Why, then, should the Home Churches be blamed for not sending out men, for not aiding in defraying the cost of buildings, for not supplementing salaries, or for not assisting the liberality of their congregations in any Mission work these may conduct? What is required to draw out confidence and interest is, the existence, not of a number of unconnected congregations, or of nominal presbyteries, but of an organised, self-governing Church, one that has a distinct and visible standing in the community, and that is addressing itself to the great work of Colonial Church Extension. Once such a Church exists, there will be no hesitation on the part of the Home Churches in giving it the right hand of fellowship, in watching over its progress with interest, in encouraging their licentiates to cast in their lot with it, and under fitting circumstances, in giving such financial aid as may be legitimately required, whether for local purposes or for missionary work.

There is now, we are glad to say, every prospect of the speedy formation of such a United Church. The growing desire for such organic union has become strong, and a clear view of the loss occasioned by its absence has brought the parties interested nearer to one another. It was while such considerations were before the minds of the brethren in South Africa, that the writer was sent to assure them of the deep interest taken by the Home Churches in the formation of a Union among their scattered congregations, and to encourage them to go forward zealously with such a project.

* The Rev. Dr. Robertson, Winnipeg, has stated, that in the Canadian Church, twenty thousand dollars is now contributed every year for Foreign Missions by congregations that twenty years ago were themselves started as Mission stations. Such results confirm the saying that, Church Extension at home is needful to secure Church Extension abroad.

After interviews with nearly every one of the ministers, a draft Basis* of Union was prepared, and having been approved of generally by the various presbyteries, has been sent down to sessions and congregations for consideration. Final action on this important matter will be taken in July of 1896. If the replies from the sessions and congregations be favourable, there will be formed at once, an independent South African Presbyterian Church, organised for the twofold purpose of caring for the Presbyterian population at present as sheep without a shepherd, and of engaging in an earnest aggressive work among the almost countless tribes and peoples that inhabit that land. The gratification of the British Churches on the formation of such a Union will assuredly not be greater than that of our own Alliance in welcoming into the family of Presbyterian Churches, one, the urgency of whose existence is so visible, and whose opportunities for Christian service will be so great.

BRITISH PRESBYTERIAN MISSIONS.

KAFFRARIA.

I.—LOVEDALE.†

Presbyterian Mission work in Kaffraria began in 1821, when the Glasgow Missionary Society, a friendly ally of the London Missionary Society, aided in sending out to that country the Rev. W. R. Thomson to be pastor to a small band of Scottish emigrants going thither, and at the same time do some Mission work among the heathen, and also an elder, Mr. John Bennie, who was afterwards ordained to the ministry. In 1823 the Rev. John Ross was sent to the district, and on the 1st of January 1824, these brethren united in forming the Presbytery of South Africa, an independent, self-governing Presbyterian Church.

During that year the missionaries opened in the Ncera Valley a station, to which, in honour of the Rev. Dr. Love, an early secretary of the Glasgow Society, they gave the name of Lovedale. It lay about 650 miles north-east of Cape Town, and some forty miles west of King William's Town, the capital of Kaffraria, under the very shadow of those Amatola mountains, each of whose kloofs and ravines has its own thrilling story of some hard-fought struggle between the native assegai and the British "Brown Bess." In 1834-35, during Macomo's war of that date, it was destroyed, but in the following year rebuilt on a neighbouring site, the old and honoured name being retained.

* As now sent down this Basis is as follows:—

1. The name of the United Church is "The Presbyterian Church of South Africa."

2. The Word of God, as contained in the Scriptures of the Old and New Testaments, is the supreme Rule of Faith and Practice in this Church. Adhering to the system of doctrine contained in the Confessions of the Reformed Church, we hold the Westminster Confession of Faith as our Subordinate Standard, and accept the "Twenty-four Articles of the Faith" adopted by the Presbyterian Church of England as a statement of the fundamental doctrines taught therein.

3. The Presbyterian form of Church government is held to be founded on and agreeable to the Word of God.

4. Membership in this Church is based on an intelligent profession of faith in Christ, sustained by a life consistent therewith.

† The writer had no opportunity of visiting other British Presbyterian Missions than the two now described. He therefore confines his remarks to the institutions he visited.

The Scottish ecclesiastical disputes of 1833-43 made themselves felt even on the Mission field, and the agents in Kaffraria taking sides, the Mission divided. The agents at Lovedale and some other stations attached themselves to the Church of Scotland, but subsequently, in 1843, joined the present Free Church, by which this Mission has been since maintained. The other agents connected themselves with the Glasgow African Missionary Society, whose work became in 1847 part of the Missions of the Scottish United Presbyterian Church.

During the Kaffir "axe" war of 1846, Lovedale station was again burnt, but when peace was restored, the Mission work was resumed, and extensive buildings erected at a little distance from the former location. The Institution now stands on the slope of a hill, rising from a valley near the village of Alice, the historic Chumie river flowing through the grounds. These latter extend to some six hundred acres of land, a large portion of which is used as a farm on which the Lovedale pupils are trained in agricultural labour, providing no inconsiderable part of the food needed by the inmates. The Institution has two distinct departments, one for boys or lads and the other for girls, their respective dwellings being some half a mile apart. The work is distinctively educational, in the different forms of scholastic, industrial, and theological, personal religion being ever regarded as the foundation of all true progress. The several classes are open to black and to white, and its pupils come from all parts of the country. The average attendance is about seven hundred, including the white scholars, of whom there are generally a goodly number.

The buildings form three distinct groups, *the boys' quarters*, consisting of dormitories and dining-room, with some very limited house accommodation for one or two of the teachers, *the central group*, consisting of a large building in which are the class-rooms and the chapel and the house of the principal, while the third group, at a considerable distance, consists of *the girls' quarters*, with dormitories, class-rooms, teachers' accommodation, &c., two or three cottages on the hillside furnishing cosy but rather diminutive dwellings for some of the married instructors. A strip of ground, connecting these different buildings and immediately in front of them, has been laid out in avenues and walks, and adds greatly to the beauty of the place. It gives the pupils an opportunity of learning something of garden work, as well as of forming habits of neatness and industry. For boarding purposes the boys and lads are divided into three classes, according to a regulated scale of payment, all taking their meals together in the common hall. In the lowest section, £8 a year is the payment required. This secures for the scholar an ample allowance of native food, that is, "mealies" or Indian-corn, boiled or crushed; those in the second section, paying £12 a year, obtain some special indulgences; while the third section pay £16 a year, and are boarded according to European customs. The teachers and whatever visitors may be at the Institution take their meals as a rule, in the same room with the scholars. The boys are waited on by a certain number of their own companions, while the English language alone is allowed during the meal hour, a fine being imposed for the use of any native words.

The scholastic work of the Institution is regulated by the requirements of the Cape Educational Department, whose inspectors examine its pupils, money grants being obtained in proportion to the work done. The annual expenses amount to more than £7000 a year, which is obtained as follows:—

In 1894, native pupils paid for board and instruction, . . .	£2,258
White pupils paid for board and instruction, . . .	355
Government educational grant amounted to . . .	2,333
Free Church of Scotland grant,	2,288
Total,	<u>£7,229</u>

Industrial training is given in farm work, in printing, carpentry, brick-making and waggon-making, in the machinery shop, &c., &c., while a telegraph office on the grounds of the Institution furnishes an opportunity for acquiring familiarity with the instrument. The real difficulty in connection with the industrial training does not consist in the learning of a trade, though the African does not show special aptness for mechanics, but in the obtaining of an opportunity for following it when learnt. The white workman will not allow the black man to work beside him as an equal, and thus the Kaffir, on leaving the Institution, has but little opportunity of following up the trade he has learned. Sometimes, indeed, he tries to do business on his own account, but from an almost universal inability to keep accounts or to make proper estimates of work or of expense, the Kaffir rarely meets with success. He will work hard and be conscientious, but he does not classify the details involved in the simplest branch of business. Very frequently, therefore, he soon gets into financial difficulties, and has to drop down from his well-meant efforts, and become, as of old, a servant of servants.

The reputation of the Lovedale Kaffir, however, stands high for honesty, industry, truthfulness, civility, obedience, and this good repute is a satisfactory tribute to the quality of the work done.* The vile accusations so often hurled at the "Mission Kaffir" are occasioned generally by the refusal of such to act wrongly at the bidding of some dishonest employer, or the occasional lapse of one who has promised well, an experience not unknown elsewhere than South Africa.†

The Lovedale authorities so grade their educational department that some of the male pupils become teachers in native schools, and others, receiving a theological training, become ministers of the Gospel for their countrymen. This latter desire has been realised, as yet, only in a limited measure. The students in theology have been few in number, and by far the larger part have connected themselves, on leaving Lovedale, not with the Presbyterian, but with the other Churches, so that at present there are in all the country not a dozen Kaffir Presbyterian ministers who have been educated at Lovedale. The Episcopal Church, despite its ritualism, the Wesleyan Church, and the Congregational, though having training institutions of their own, draw largely on the Lovedale scholars. While the Presbyterian Church has thus not benefited directly by her own educational labours, the influence of her former students in the denominations which they have joined, has not been unfriendly nor unfavourable to the good name of the Presbyterian Church.

But Lovedale is also a training school for girls and young women, and its value as such should not be overlooked. Nearly two hundred of its pupils

* Out of sixteen hundred lads who had passed through Lovedale, Commissioner Brownlee reported that only one of all that number had been brought before him for the national sin of horse-stealing. "You may find them," he said, "as pastors and teachers, as policemen and interpreters, but not as rogues and vagabonds."

† At a recent meeting in London, a member of the Natal Legislature allowed himself, as reported in the *Times* of March 1896, to say:—"Of Kaffirs in Natal there were about 500,000. Their presence had ever been welcome to all classes of settlers. Their character was admirable, based on the highest moral qualities of truthfulness, honour, and fearlessness; and the efforts to improve them by instilling the principles of a pinchbeck Christianity had resulted, and were resulting, in their moral degradation. They must still, however, hope for eventual good results."

The answer to which is: If the heathen Kaffirs be men of "the highest moral qualities," why should Natal legislation in reference to the Kaffir be so disreputably degrading? and if the present missionary teaching be only a "pinchbeck Christianity" leading to "moral degradation," why does not the Natal Legislation rise for the protection of the Kaffir, and prohibit by law a work whose result, if this witness be credible, must be notoriously infamous?

are girls of different ages, all of whom are being accustomed to Christian life and ideas. A girl who has spent several years at Lovedale will not go back to the vileness and degradation of the kraal. She has had tastes awakened which render such impossible. She may become the wife of a Kaffir, but it will be of a Christian, and in her future home Christian customs will prevail. It is just as likely, however, that she will become the wife of some teacher or native Christian worker, and thus a new element is being introduced into Kaffir life of which many take no notice. These girls receive not only a fair English education, but also instruction in sewing, cooking, and the various branches of civilised housekeeping, while every year a certain percentage pass the Government examinations and become teachers in native schools. A beginning has thus been made of a future Christianised and civilised native population for South Africa, a future which may be legitimately claimed to result exclusively from the labours of the despised missionary.

Lovedale was one of the earliest and is still one of the largest and most influential educational institutes in the country for the native people. The intellectual standing of its professors and teachers, the number of scholars passing annually through its classes, the success which some of these have subsequently attained in various walks of life, the good name that finds a synonym in "Lovedale student," have all combined to render the Institution an important factor in South African life. The judgment of Lovedale on questions affecting the natives is carefully noted by legislators when proposing their political measures. No institution has set itself so diligently to train the native for self-government, or to tell the white man so plainly what is his duty to the native, as Lovedale has done, and thus, while its direct political influence may be theoretically nil (no heathen in South Africa being allowed a parliamentary or municipal vote), it is viewed by multitudes of white people as the friend and representative of the Kaffir. One of its former pupils, Mr. Jubaba, is the competent editor of a widely-read native newspaper, *Imvo*, or "Public Opinion," of such at least as exists among the natives. Mr. Jubaba is an earnest champion of his race, and on the whole his influence is healthy and elevating, yet he frequently shares with Lovedale—between which and *Imvo* there is no connection beyond a common interest in the native races—in the bitter opposition of a certain portion of the white population. As the Kaffir language is easily understood by natives of every tribe in Cape Colony and widely beyond its borders, *Imvo* has a large circle of readers. All manner of social and political questions are discussed in its columns, yet always from a Christian point of view, and through it the native community is receiving an amount of enlightenment and information upon practical politics which some white men do not realise, and which others view with unconcealed dislike.

Lovedale is the model Institution of the country. Its duplicate may be found in Blytheswood, also a Free Church Institution, and erected at the earnest request of the Fingoe chiefs, who themselves contributed nearly £5000 in money towards its building. Its influence may also be seen in the existence and arrangements of the Kibwezi school on the river Juba, an institution organised by Dr. Stewart at the request of the leading directors of the late British Imperial East African Company.

In this latter school the aim of its friends has been to furnish Equatorial Africa with an institution working on lines similar to those of Lovedale, and in which the natives of that country might be educated and trained for becoming in turn the educators of their kinsmen in the "Regions Beyond."

II.—EMGWALI.

On the dissolution of the Glasgow Missionary Society in 1837, its successor, the newly-formed Glasgow African Missionary Society, entered the field, and undertook the support of such Kaffrarian agents and stations as sought their help. The work was thus continued, while additional missionaries

were employed. Among the many appeals sent home by these, especially after Macomo's war, was one in reference to the wretched condition of the Kaffir girls and women. This led, in 1839, to the formation by a number of ladies in Glasgow of the Ladies' Kaffrarian Society for Promoting Female Education in Kaffraria. In the following year a suitable lady teacher went out and opened a school at a station called Igqibigha. The little day-school was at first an unpromising undertaking. The girls, wild as the very animals on the hillsides, sorely tried the faith and tact of the teacher. For the purpose of bringing them more under the teacher's influence, and of keeping them away from the evil influences of native life in their heathen huts, a boarding department was added. This soon led to the happiest results, for within five years the teacher, on taking a vacation, was able to leave the management of the school in the hands of two of the native girls, under the supervision of the missionary and his wife. One of these Kaffir teachers, it may be mentioned, became the mother of a boy called Shadrach, who became the first missionary sent out by the native Kaffir Church, and working side by side with the white man, died in Livingstonia. There his dust remains, claiming that land for Christ.

In 1846 the Axe war broke up all Mission work in the district, and station and school alike were suspended. When this war was over, the Kaffir tribes were almost self-annihilated. Heeding the wild cries of a native prophet, they slaughtered their cattle and destroyed their harvest. A frightful famine followed, and the people almost disappeared. Under these circumstances, in 1858 the Government granted Emgwali, a district about twelve miles north of the station of Dohne on the Cape Railway, and some forty miles from East London, as a Reserve in which the Christian natives, then at Peulton, might gather, and allowed the United Presbyterian Church of Scotland to have her missionaries among them. As a Reserve without people was valueless, the Government allowed the missionaries to receive natives from any of the tribes, and shortly afterwards enlarged the area of the Reserve from five to eleven thousand acres.

In that year, consequently, two missionaries went to Emgwali—the Rev. Robert Johnston, who died last November at Alice, and the Rev. Tiyo Soga, whose mother, wife of a councillor of the great chief Sandilli, was an earnest Christian. When a boy Tiyo Soga had been taken to Scotland by one of the missionaries, and received there a University education, winning by his transparency and purity of character the affection and respect of all, and giving through his piety and loyalty to Christ every promise of being an efficient and faithful worker for the Lord among his own people.

The two missionaries soon selected a site, and with their own hands built a little church, rude enough, but in itself and in its workers an object-lesson to the Gaikas. These were led to see that if Great Britain were strong enough to beat their warriors in battle, she had no unkindly intentions toward the vanquished, but, though it might be in directions somewhat new and surprising to the Kaffirs, was anxious to promote their welfare. Nothing could exceed their gratification on finding one of their own tribe, whose father and mother were there among them, returned from the country beyond the unknown seas, and now taking his place beside the white man in all his work, and treated by him as in every respect his equal. A larger edifice was soon needful, and for this the first subscription came from Sandilli himself, the paramount Kaffir chief. Soga visited and canvassed the Colony for the new Church at Emgwali, his wonderfully attractive character, with his career and reputation, sweeping aside all Colonial prejudices, till he that did not help the "Kaffir preacher" was regarded as only a "mean fellow." This building, holding some five hundred people, and reminding one of many a Scottish village church, stands on a little headland running out into the Emgwali valley, and can be seen from considerable distances. A marble tablet in the wall beside the pulpit, with its few telling lines, is a memorial of the estimate in which its builder and first pastor had been held. A boys' day-school had

been early established, and is contributing much to the elevating of all the neighbourhood, while the ministerial home, the manse, is not far distant.

In Kaffraria pastoral and ministerial work are carried on in the early mornings rather than in the evenings. The native villages are all off the few roads, and as neither electricity nor gas has as yet found its way to Emgwali, it is neither pleasant nor safe to traverse the veldt after sundown. "The Minister's Class" meets, therefore, at eight in the morning; and it did surprise the writer to find at that hour an attendance of about 120, chiefly men and women. Some of these were already Church members, but others were catechumens, receiving such Biblical instruction as a Scottish minister is accustomed to give in a communicants' class. When, in the course of a short address, the writer alluded to his personal acquaintance with Tiyo Soga, the interest awakened by the mention of that revered name was exceedingly touching.

To the writer, who was well acquainted with the founders and early missionaries of this interesting station, it was a special gratification to visit it, and to note the bright contrast with its early condition. Then it was a refuge for scattered bands of dispirited native Christians; now it is one of the most fruitful of Mission stations in Kaffraria. The fact that the territory is a Government Reserve to a certain extent protects its occupants from perils that might otherwise be too powerful for them, and at the same time secures the missionary from some influences which might counteract his work. The fine religious atmosphere that has gathered around the Mission since the days of its early workers remains undiminished, and Emgwali promises to be long a fountain of blessing to the Kaffirs and Fingoes of the country.

But the special importance of Emgwali arises from the girls' school. This had been commenced in 1840, closed by the war and subsequent troubles of 1846-57, and in 1861 reopened at Emgwali, where to-day it is doing a most important work. The early handful of turbulent scholars has been replaced by a large band of willing learners. The Kaffir hut had been succeeded by a cottage, and when this became inadequate a completely new establishment was inevitable. In 1882, therefore, the present building was erected, the natives themselves contributing one hundred pounds towards the expenses; while in 1891 several additions were made, placing the institution in admirable condition, but still always too small for the numbers that seek admission.

The scholastic work at Emgwali is under the control of the Cape Educational Department, whose judicious and sympathising examiners deal most wisely with these Mission institutions. These gentlemen seek to induce both scholars and teachers to be ever attempting greater things, while most kindly encouraging them on their previous success.

According to the requirements of the Government, all girls after passing the Fourth Standard must qualify as pupil teachers in order to receive the Government allowance, and no girl is allowed to remain after attaining the Fifth and Sixth Standards; they must seek to become teachers. The school has always nearly two hundred pupils in attendance, a considerable number of whom are day-scholars coming in from the neighbouring villages, of which there are five on the Reserve, the remainder being boarders; and as all are required to pay fees, though of varying amounts, a sum of more than £250 was paid by the scholars during the last year.

While the Emgwali Institution is thus really a Normal Training School, and has sent out a considerable number of efficient teachers, I fancy the object nearest the heart of the good ladies in charge is the training of girls to become helpful Christian wives and mothers quite as much as to become successful teachers. There is an indescribable air of "home feeling" about the life and work of the Institution that suggests a Training Home quite as much as a Training School, while so many of its pupils are taken as wives by the better class of Kaffir young men in the neighbourhood, that it has hardly had a fair opportunity of showing what it can do as a Normal School. But its value or importance for Christian work is not a whit the less because it is

a home as much as a school. In either case its history is most precious as showing what the Gospel can do among such intractable materials as were the young Kaffir girls of fifty years ago. What this may mean will be understood better perhaps on reading a sentence in a letter that a native at present in Johannesburg wrote last November to the lady superintendent: "I may mention," he says, "that it is my desire that Mercy (the name of his daughter at the school) should know something about music as well as high education." "*Something about music as well as high education*"—the request of a Kaffir! possibly working in the gold-mines at Johannesburg, on behalf of his daughter! How suggestive of the change that is taking place in native life and ideas.

A moment's reflection on the existence and work of such a school must fill one's heart with thankfulness. Sooner will the leopard change his spots than the politician purify and refine the natural social life of the Kaffir by any system of legislation. In their case intellectual deadness and moral bestiality have gone hand in hand, and while Parliament may order changes as to the shapes of their houses, it cannot touch the life within those houses, and still less the life within their occupants. Nor can human philanthropy do much. This can plant schools and supply doctors, but what was wanted was a change in the moral and spiritual character of the Kaffir. For this something more than human law or kindness is wanted, something that can come only through that Gospel brought before them by the missionary. In effecting such a change the most important human agency is the women. When the home-keepers, the daughters, the wives, and the mothers of the Kaffirs become, if not individual Christian believers ever acted on by the refining influences of the Gospel, at least women trained and brought up under Christian influences and amid surroundings only Christian, the results may easily be forecast. When the converted Kaffir girl marries and goes to her hut, she will maintain there the Christian life and conduct whose value she had learned in the Mission school; and when the unconverted Mission pupil marries, she will keep up the acquaintanceships with the Christian teachers and the Christian fellow-scholars she had formed at the school, and in outward conduct at least adhere to a form of godliness. Even this is a blessed elevation for the poor Kaffir woman, who thus surrounds her home with more or less of a Christian atmosphere, out of which not heathenism but Christianity itself may be expected to come. What have these schools not done for the elevation of the hapless Kaffir girls and women? Formerly these had been regarded as chattels, mere beasts of the field; but now, elevated themselves, they take their part in the elevating of their sisters and in the preparing of these for future Kaffir life. Through these Mission schools and educational institutions a work is being done of which many colonists dream but little. That work crosses their path at times in the refusal of the Kaffir to comply with their wishes and in the assertion of his rights and freedom of choice.* Such a refusal is generally resented, just as the Moslem resents the claim of a Christian to be a man or to receive the treatment due to one. In their contempt for the missionary many colonists have failed to notice the greatness of the missionary's work or the elevating influence on Kaffir men and women of the Gospel and of that Christian civilisation to which these have become familiar. They are therefore oftentimes greatly disconcerted on finding that the Kaffir has become conscious of the difference between good and evil, and in many cases prefers to follow the good and to reject the evil. In their anger they would stop all Mission work or tie the missionary's hands; but this work is bound to go on, and the colonists and

* The Kaffir may say: "I am a Kaffir. Hath not a Kaffir eyes? hath not a Kaffir hands, organs, dimensions, senses, affections, passions? hurt with the same weapons, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? If you wrong us, shall we not have revenge?"

Afrikaners will do better to take cognisance of the fact. There is to-day a new element in African society. The black man is claiming a definite position in social life, and rapidly becoming qualified for it. There should be no mistake or delusions on this point. The educated evangelised Kaffir cannot return to his former state. Whatever change has to be made must be made by the colonist, for the Kaffir is moving, and moving on the "up grade," and in many respects and cases already in advance of the colonist. If this latter wishes to retain his lead and influence over the native, he must recognise the Kaffir as a man and treat him as one, and be himself in every respect a "better man."

CONTINENTAL PRESBYTERIAN MISSIONS.

I.—THE SWISS MISSION ROMANDE.

The Free Churches of Neuchâtel, Vaud, and Geneva have formed a society known as the *Mission Romande*, for the purpose of engaging in Mission work among the heathen.

About twenty-five years ago, this Mission commenced operations in the Transvaal, opening successively stations at Valdezia, Elim, and at Spelonken. In these places the work has been most satisfactory, considerable numbers of native converts having gathered around these stations, and these have been steadily advancing in all Christian civilisation. Owing, however, to recent action of the Government, all this work is in danger of being broken up. According to the *Plakkerswet* or law referring to squatters, meaning native residents, and adopted in 1887, only five families of natives can reside within the limits of any farm unless special permission for a larger number has been granted by the local authorities. Whatever were the ostensible reasons for the law, the use to which it can be put became visible, when put in force in 1895 by President Kruger. By the law the Government is enabled at its pleasure to continue or to kill all Mission work among the natives, and a recent threatened enforcement of it imperilled the work of all the Transvaal stations of the Swiss Romande.* The people among whom these missionaries worked were incomers, Magwamba, subjects of the lately deposed Gungunyana, king of Gazaland. They have not had much intercourse with Europeans, and are little disposed to submit to such summary removals as this law would occasion. Rather than do so, they would leave the country. Apprehending such a possibility, the missionaries have arranged for a transfer of some of their staff from the Transvaal to a little tongue of Mashonaland running down between the Transvaal and the Portuguese territory. In this district they will be under the protection of the British flag, with abundant opportunities for evangelising among the neighbouring tribes, while the Magwamba natives will be within the limits of their own country.

While the missionaries were working at the above stations by means of natives of other places living temporarily in those districts, the Gospel has been made known in localities elsewhere. One of these, who had shown himself a faithful and energetic catechist, was a native of Antioka in the Portuguese territory on the northern shores of Delagoa Bay, and on returning home had begun to preach among his countrymen. So remarkable were the results, that in 1887 the Spelonken missionaries sent one of their number, M.

* It should not be forgotten that the Constitution of the Transvaal as adopted in 1860 reads:—

Art. 8.—"The Republic permits the preaching of the Gospel among the heathen, but arranges for precaution against illegalities and abuses."

Art. 9.—"The Republic does not allow any equality between the blacks and the whites either in Church or in State."

P. Berthoud, to investigate the facts, with permission, if he found all things satisfactory, to remain permanently on the new field. M. Berthoud, on reaching Rikatla, was greatly struck with the openings on every side. The natives of the district belonging to a race called the Ronga, or sometimes the Batonga, were numerous, peaceable in their habits, and industrious, not better nor worse than the average African native, so that no special difficulties would be encountered when living among them. Their total lack of religious beliefs, the apparent failure of their religious instinct to conceive of any being or beings higher than the spirits of their chiefs and headmen, served as a loud call to effort to give them the Gospel. M. Berthoud saw also the urgent need of a European missionary to supervise the native work, the catechist having already gathered around him a large number of native inquirers and converts. Subsequently, he selected Lorenzo Marques as the chief station of the new Mission. There, there was a town—a seaport—with a considerable number of European residents, and with facilities for reaching large bodies of natives from different quarters.

Lorenzo Marques itself has a population of perhaps one thousand Europeans, most of whom are Portuguese Roman Catholics, officials and soldiers. For these there is a Roman Catholic Chapel, while on the outskirts of the town, a small Roman Catholic Mission is carried on amongst the natives. Protestantism is represented by persons of different nationalities, but all of these are without religious services* of any kind, the result being a spiritual and moral condition as deplorable as that of the heathen themselves, and as pestiferous as are the climatic conditions of the country itself. There are also numerous Hindoos, Mahomedans, or Buddhists, who are the retail and peddling traders of the country. These have a tasteful mosque in the town, but apart from their trading, it might be well for the natives were they swept out of the country to-morrow. It is impossible to state the native population, for while all manual and domestic labour is performed by this, its members live, as a rule, in the country, Africans making light of a few miles' walk before commencing their daily work.

The Swiss missionaries have concerned themselves exclusively with the natives. They have already mastered the language (a grammar of which and the Gospel of St. John are at present being printed), and use this when preaching, using it also along with Portuguese, and occasionally with English, when teaching. The natives are very desirous of learning English, that they may protect themselves when working for white men in any part of the country, but the missionaries, knowing the opposition of the Portuguese, especially at Lorenzo Marques, to the acquiring by the natives of that language, only out of school hours use it, while the French language they naturally reserve for their intercourse with one another.

The labours of the missionaries have been remarkably successful. During the ten years of their work over twelve hundred natives have been received into the Church of Christ from heathenism, and of the history and career of each of these the Mission book contains interesting notes. Through intemperance and licentiousness about 25 per cent. of this number have gone back to heathenism, or rather to godlessness, a considerable number have died, while others have removed elsewhere in search of work, leaving on the roll to-day between eight and nine hundred professing Christians. None of these have been received as converts until after a two years' probation, while, should any fall into sin, such are often put on probation for another two years, that their steadfastness may be proved. To one who has visited South Africa and seen the facilities for obtaining intoxicating drink, and the pernicious influence of many of the European residents, the firmness of the missionary in insisting on such evidences of personal piety, with the victory of the native over his

* Since my visit, the Anglican Bishop of Lebombo has commenced, and for nearly a year past maintained, an Anglican service, but with a most discouraging absence of attendants.

temptations, constitute real marvels of Divine grace. For these native believers, an iron church building has been constructed on the Berea or rising ground that surrounds the town. This will hold nearly six hundred persons and is often full to the door at the services, so that a larger building has been arranged for. As a rule, the men, wearing portions of European dress, sit on forms on the one side, while the women, with their blankets wrapped round them, sit on the floor and cover the area.

It was the writer's privilege to address this audience, having M. Junod, the efficient missionary, as his interpreter, and one who addresses men and women who but a few years ago were ignorant, naked heathen, but are now "clothed and in their right mind," sitting at the feet of Jesus, can never forget the impressions received. Such triumphs of the Cross crush into silence every vaunt and scoff as to the "failure of Christianity." In Lorenzo Marques, Christianity had and has everything human against it, but there it has triumphed over keen opposition, and hundreds are found through its power denying themselves and overcoming the world.

These results have not been gained without some peculiar experiences. Some converts did not understand the privilege of giving money or work to Christ's cause, and would not give manual help unless paid specially for it. Against this position the missionaries set their faces from the beginning. When M. Junod went to Rikatla, he proceeded to build a house and have oxen trained, and asked a native teacher to help him. But he, influenced by a person from Spelonken, declined unless paid, and on the ground that he had been engaged to teach, not to work. M. Junod accepted the plea, and excusing him from the service, proceeded to roof the house with his own hands. His weariness with toiling under a tropical sun and in a malarious district was nothing to his sadness of heart when he saw native Christians sitting round him smoking quietly, criticising his work, but refusing to help. Adhering steadily to his position, the native converts came at length to understand and accept the principle, and now readily do any work for the Lord's cause. M. Junod having explained to them that he would pay the heathen for work because such did not profess any allegiance to Christ nor any connection with the household of faith, but that he would no more think of paying a professing Christian for work that might be helpful to Christ's cause than a father would think of paying his son for work done inside the father's house. This explanation was listened to in silence, but as the loftiness of the position dawned upon the Christians, these gradually accepted it. Now, without payment they cheerfully and willingly perform every manual service that the missionaries or the Mission buildings may require. Such a change in the money-loving and ease-indulging African is itself a signal triumph of Christianity.

The missionaries, knowing that their "open door" might any day be closed, have been exceedingly desirous of maintaining an evangelistic work. They have, therefore, not commenced any industrial training, while even in their ordinary day-school exercises, religious instruction has occupied by far the most prominent place. They have all along felt that, under a Roman Catholic authority, in the midst of a general European ungodliness, and with a considerable Moslem population, a continuance of an open door for work among the heathen natives was an uncertain thing, and that, therefore, that which is first should be first, and so directed their work mainly to seeking spiritual results.

Their conduct in this respect has given a direction to the activity of the native converts. These realise the duty of telling their neighbours of the Saviour they have found, and itinerate extensively, engaging in preaching tours or in systematic and recurrent visitations within a more limited circle, so that many are learning Christian truth before they come into contact with the Swiss missionaries. All this the missionaries encourage judiciously, knowing well that unless the natives of a country undertake its evangelisation, there can be neither extension of the work of the foreign missionaries nor permanence connected with it.

This most interesting Mission, with stations at Lorenzo Marques, at Rikatla, some fifteen miles north, at Antioka, about seventy-five miles still farther north, and on the banks of the Komati River, and perhaps a hundred miles still farther north at the chief city of the late King Gungunyana, has passed during my visit and since through a painful experience. The Portuguese authorities have long regarded the natives as possessing no rights which they ought to respect. They levied on them an unreasonable hut-tax, enforced a *corvée*, and claimed the ownership of the soil, denying private or communal interest therein to either chief or tribesman. When recruits were wanted for the army, a pressgang at Lorenzo Marques would on some frivolous charge arrest natives in the streets, and send these on at once to Mozambique, nominally for trial, but really to be drafted into the army. The native had no chance of establishing his innocence, nor his friends any knowledge of his whereabouts; the man had simply disappeared. Such things caused great distrust and irritation in the hearts of the natives, and the relations between them and the Portuguese became greatly strained. This state of affairs reached a climax during my visit. A powerful chief named Mahazul refused to obey the order of the Commandant to come to him until he was told why he was wanted and security given for his personal safety. This refusal was regarded as an act of rebellion, and was followed by an invasion of the chief's territory with a gunboat. The chief declared he would not attack the Portuguese, as he did not seek for war, but would defend himself if attacked, and would fire on the boat if it crossed his boundary-line. True to his word, he did so, when the boat instantly turned and fled back to Lorenzo Marques. Such was the initial act of the recent hostilities, and which took place while the writer was in the town. A panic immediately took possession of the Portuguese. They imagined that the natives would attack the town. Had these wished to do so, there was nothing whatever to hinder them, for this was entirely open, and the handful of soldiers looked after their own safety by keeping carefully within the barracks. There was really no war, but there was blundering, most stupid, almost criminal blundering, which drifted into armed hostilities. The chiefs called out their warriors, and these, armed with guns and assegais and in all their bravery, traversed the country listless and aimless and with no definite object in view. After a time the Portuguese were heavily reinforced, and attacking these planless, unorganised bands, speedily broke them up, and the power of the chiefs was ended.

These disturbances seriously interrupted all Mission work in Lorenzo Marques. The women and the peace-loving part of the native population removed across the bay to Tembeland.* Thither the missionaries followed them, and, their evangelistic activity not suspended for a day, a great revival has rewarded their labours and their faith. More than one hundred converts were brought into the Church during the immediately succeeding months. Nor should one forget that, as the result of the early and constant teaching of the missionaries as to the duty of the converts to maintain their own worship, these natives of Lorenzo Marques Mission contributed during last year nearly *one hundred and ten pounds* towards the expenses of the Christian work among themselves.

* Since the above was written events have moved quickly. Almost without a blow Gungunyana has been captured and deported to Lisbon, so that the Portuguese are now masters of the land. The natives have returned to Lorenzo Marques, and affairs have resumed their normal condition. The local officials have, however, tried to involve the missionaries, and at one time ordered them away from the territory and the closing of the Mission. The Lisbon authorities have been applied to, and satisfied as to the groundlessness of the charges, have cancelled the order for removal and permitted the continuance of the work.

II.—THE PARIS MISSIONARY SOCIETY.

One of the most interesting fields of Mission work in South Africa is Basuto Land, a British Protectorate, which lies in a three-cornered way between Natal, Cape Colony, and the Orange Free State. In area it is about half the size of Scotland, with perhaps 220,000 inhabitants, a number that, owing to the absence of war and the abundance of food, is now continuously increasing. The Protectorate is separated from the western side of Kaffraria by the great range of the Drachenberg, and from Natal by the lofty Maluti Mountains. Of the district itself, a large part, if not the whole, has been, like many other portions of South Africa, the bed of a great inland sea. When this became broken up, the escaping waters scoured out gigantic spruits or gullies, and left behind them great masses of elevated plateau, whose extensive areas afforded room for many a native village, and whose precipitous sides secured them against hostile attacks. On one of these plateaux, called Thaba Bosiu, Moshesh, chief of the Basutos, and a most remarkable man, had made his home and fort. Having heard of the white men and of their wonderful attainments, Moshesh promised to a native hunter a large reward if he would bring some to his land, when just at this time (1833), M. Casalis and other agents of the Paris Missionary Society reached the district. Realising the importance to his people of European teachers who could instruct and elevate them socially, he at once gave the missionaries his confidence and never took it back. To their counsels he deferred in the most trying periods of his history, even at the risk of dissatisfaction among his followers—a fact as honourable to the European missionaries as it was to the African chief.

Moshesh encouraged his people to listen to the missionary, but almost to the end himself remained a heathen. The utterances of his closing hours have, however, encouraged the missionaries to hope that at eventide Moshesh became as a little child, and as such entered the Kingdom.

Moshesh was often involved in war with his Boer neighbours of the Orange Free State. These alleged that his people stole their cattle, and when making reprisals, repaid themselves liberally by taking large portions of his land. At length, in 1879, the Basutos, reduced to extremities, saved themselves from extinction by proclaiming themselves to be British subjects, when, in 1881, the territory was attached to Cape Colony. Serious disputes having subsequently arisen between the Basutos and the Cape Government, Basuto Land was in 1884 transferred back to the Imperial Government and declared to be a Crown Protectorate. The Basutos thus remain an independent people, with their land reserved for their exclusive occupancy. No white man can settle in Basuto Land unless with the permission of the local chief and of the British Resident.

Since their arrival in Basuto Land, the missionaries have introduced the Gospel and a Christian civilisation; numerous schools have been opened; congregations of professing converts have been formed, and an organised Christian Church, with native pastors and native office-bearers, is now supporting Basuto Mission agents among their own yet heathen countrymen. The language has been reduced to writing; the printing press set up, and an original native literature is already making its appearance. Christian marriage is observed; households have been formed; tribal conflicts have ceased; intoxicating drink is forbidden by the chiefs, themselves remaining heathen; improved methods of agriculture, with various trades and handicrafts, have been taught; a large variety of useful plants and animals introduced; roads made, rivers bridged, square houses are taking the place of round huts, and European clothing is by no means unfrequent. The country is already becoming too strait for the ever-increasing population, while the herdsmen and the shepherds are giving way to the ploughman; and even telegraph stations and post-office savings banks are appearing in the villages.

These are some of the fruits that meet the eye of even a casual visitor, if in any way observant.

A few years ago the missionaries organised an Annual Conference of their own numbers for consultation and exhortation. This soon led to the holding of a separate meeting of the native catechists at the same time and for similar purposes, and now, out of these two meetings, there has come the formation of a regular ecclesiastical body. This Synod consists of European missionaries, the pastors of the native congregations, and the elders delegated by the latter. The meetings of the Synod have hitherto been devotional and hortatory rather than administrative, this latter function being still of necessity largely in the hands of what we may call the Mission Council or Conference. With a view, however, to the development of the Native Church, a division has lately been made of the expenses of the Mission work; that conducted by European agents is still to be supported by the Paris Society, but that carried on by native agents is to be supported by the native Churches. For this latter purpose a fund, known as the Sustentation Fund, has been instituted, the money being raised at present by an annual contribution of 2s. 6d. per member, the aggregate amounting to about £1400 a year. This sum is not quite sufficient, and the Basuto Native Church needs yet a little help from outside sources, although the ordinary salary of a native minister is only £40 a year, and that of a catechist about £10 a year, a sum certainly not extravagantly large.

The Synod for 1894 met on the 17th of September at Morija, the oldest of the stations, and was attended by all the European missionaries and some fifty or sixty native pastors and elders. Some of these latter had been nearly a week upon the road, their little ponies bringing them up and down mountainsides where one might hesitate to go on foot, the native kraals giving a welcome shelter at night-time, and the national "mealies" an ever-accessible food.

During the meetings of the Synod, the large church erected by M. Mabile was always crowded, the natives taking a deep interest in the proceedings, whose discussions resembled those of their own Pitso, or annual gathering of chiefs and tribesmen, at which the course of the people for the ensuing year is usually decided. A considerable number of heathen in their red blankets and with heads closely shaven—the distinctive mark of heathenism—were present at the opening meeting, but finding that no banquet was to follow, failed to reappear. The two days of the Synod were occupied in considering reports from each station and in discussing matters of practical importance for the Christian life of the converts. During these days both Europeans and Basutos joined in the discussions, the ease and self-possession of the Basuto orators being exceedingly striking. Of the two main decisions of the assemblage, the one bore on the full organisation of the Synod, thus making the Basuto Church not a part of a foreign community, but a national, independent, self-governing Christian body, and the other, on the adoption of a Sustentation Fund for the support of native agents doing aggressive work among the heathen.

One could scarcely stand in the presence of an audience so recently brought out of heathenism, with men and women still adhering to heathenism on every side, without being deeply moved. "What has God wrought!" was ever on one's lips. The early missionaries had extraordinary difficulties to overcome; the country was almost inaccessible; the people were hostile to incomers; their language was unknown; wild beasts abounded; the native products were not suitable for food to the white man. Now, these discomforts have largely disappeared; the natives' ignorance of the white man and of his motives have been dispelled, and the latter is now as heartily welcome as then he was suspected and repelled; the customs of civilised society are gradually spreading, and the people themselves are recognising the superiority of the European and the many advantages of that Gospel which the missionaries proclaimed.

The French missionaries have their special centres of training. At Morija, they carry on a well-attended theological training school for the catechists and preachers, who work among the heathen. This training school has been in operation for nearly thirty years, but so anxious have the missionaries been to have each candidate surrounded all his days by an atmosphere altogether Christian, that not till lately had any native been ordained to the ministry. Three years ago two were ordained, and these have been placed on the outskirts of the country, where they will deal exclusively with their heathen kinsmen. Several students have already completed the prescribed course and will shortly be ordained, thus forcing on the missionaries the grave question as to the future employment and support of such. The missionaries are disposed to think that, owing to the long contact of the native Christians with the missionary agents, the former are now in a position to take considerable charge of the native work; that they are now so grounded in the truth, so acquainted with the proper modes for conducting Church work, so interested therein themselves, that the carrying forward and extending of the work may be placed to some extent in their own hands. They are, therefore, inclined to appoint all future home-grown ministers to the charge of vacant native congregations. Such a replacement of European missionaries on the Basuto field by native agents cannot be contemplated but with deep interest. It may be a risk to give native Africans the unsupervised control of their own Church affairs, but nothing teaches or fits for responsibility so much as having responsibility, and possibly, when under the burden of such, the African may reveal a greater fitness for Church self-government—Church government adapted to himself and his circumstances—than some of his distrustful white neighbours imagine. The missionaries would not withdraw from the theological training school, but gradually intrusting the rest of the work to the hands of the natives, would continue to conduct this themselves.

At Morija, in addition to the training school, there is the printing establishment, at which educational and religious works are printed in the Sessuto language on so large a scale that, for 1893-94, the receipts for sales amounted to 23,750 francs, or nearly £1000. This of itself is a remarkable fruit of Christianity. A language which sixty years ago the French missionaries were the first to commit to writing, is now read and studied grammatically by a multitude whose book purchases are represented by so large a sum.

In the educational work of the day-schools, the examination papers are those provided by the Educational Department of Cape Colony for the schools under its care. The missionaries, though supported by a French society, use exclusively the English and the Sessuto languages as their media of instruction. The ambition of an educated native is to obtain a teacher's diploma, which would entitle him to conduct a school within the Cape Colony itself, while hitherto his natural proficiency in Sessuto has been recognised as a kind of set-off to deficiency in his English. Recently, however, the Cape Educational Department, which has no legal control over the schools or educational work in the Protectorate, has removed the Sessuto language from its ordinary list of subjects, making it simply an extra. This it did for the purpose of securing greater proficiency in English on the part of the Sessuto candidates, many of whom have at times distinguished themselves in the competition for teachers' diplomas, and shown an intelligence that needs only training and instruction to fit it for a respectable place among the occupants of the country, black or white.

About twenty miles from Morija is Thaba Bosiu, at the foot of which Moshesh had given to M. Casalis ground for a settlement. The summit of the hill is the Campo Santo of Basutoland. There, in a grave marked by a circle of rough stones, on one of which the word "Moshesh" is rudely cut, rests the great chief, while around him are the graves of his kinsmen or successors in rank. The station itself has shared in the various experiences of the wars that have rolled around the famous cliff. Over and over again it

has been burnt and desecrated, sometimes by the Dutch Boers and sometimes by British troops, but the walls of the Mission Home still stand, and form the dwelling of the missionaries to-day. Just across the garden from the Mission Home is the boarding and training school for Basuto girls and young women, where, under the teaching and guidance of two highly qualified French ladies, a most important work is successfully carried on.

The work of the missionaries includes industrial training, for handicrafts are practically unknown in South Africa. The poor African is at the very bottom of the industrial ladder, and so has to be taught the wonders of manufacture. Hence, at Leloaleng, on the southern edge of the Maluti Mountains, the missionaries carry on a large industrial school, which the Government subsidises generously. Various trades, such as carpentering, stone-masonry, farming, &c., are taught to the boys, and thus the Mission bears fruit in many different directions.

The great mass of the Basutos are unhappily still heathen. None of the chiefs have identified themselves with the cause of Christ, for to do so, owing to certain native habits and customs, would imperil their positions. Their standing back encourages their people to do likewise. They are not blind to the importance of education, and allow and desire schools to be planted in every village, but the missionaries are expected to meet the expense. These chiefs are tolerant of the missionary rather than favourably disposed to the Gospel. Its moral precepts are "too hard" for them, or, as Chief Masupha, a son of Moshesh, and now over eighty years of age, who in his youth had professed Christianity, but on becoming a chief had relapsed into heathenism, expressed himself to the writer, "He was afraid of the strait gate." And yet, under the influence of the missionary, even the heathen have modified their lives in connection with honesty, truthfulness, industry, sobriety, and purity.

Differences about boundaries, about sub-chiefships, about the ownership of cattle, and such-like subjects, frequently arise, but these, when serious, are speedily disposed of by the British Resident. The latter always seeks to act in accordance with native law, and his decisions are carried out by the chiefs themselves; and as most of these hold rank in the Native Police, drawing pay as such, they are being accustomed to self-control and to equitable treatment of those under them, and to higher standards of social order. The aim of Britain is not to impose by force English laws on the Basuto people, but to train them to self-government, to secure, as speedily as possible, a written in place of a traditional system of law, and, as the people rise in civilisation, to replace the cruelties of heathenism by the principles and the practices of Christianity. Progress in these directions is necessarily slow, but it is continuous, and, while there is at present, perhaps, no tribe in all Africa more loyal to British authority than the people of this country, for this loyalty Great Britain is in a great measure indebted to the example, the influence, and the counsels of the Mission agents of the Paris Society.

THE DUTCH AFRIKANDER.

In speaking of the Boer or Dutch Afrikaner, one should always remember his ancestry. The hardy races that at the Christian era dwelt amid the marshes formed by the Delta of the Rhine were often in danger of being drowned, but by embankments, ceaselessly watched, they managed to protect their little pastures against daily tides and the winter storms. No sooner were the overflowing waters thus kept back than they grappled with the ocean itself, and wrested from its domains many a field whose wavy pastures are now emerald green. Masterful, unflinching perseverance was a characteristic of the race, and the fields thus won possessed an interest for their owners such as no other people could possibly feel. All this struggling for their homes fostered an intense and absorbing patriotism that was destined in after days to bear fruit in many a remarkable manner.

At an early date these people were brought under the influence of Christianity, and faithfully adhered to Rome until the Reformation, a majority at that date accepting the new teachings. Out of this came the war with Spain, then at the zenith of her power, when, after a resistance no novelist would have dared to imagine, the Hollanders secured their national independence, with its civil and religious liberty. Their dogged power of endurance, their love of country, their indomitable yearning for freedom, enabled them to hold their own at a period in the history of Europe when success meant the triumph of freedom, and defeat the setting back for centuries of the sundial that marks the progress of our kind.

From such a race is descended the Dutch Afrikaner. Settled in a country of illimitable extent, and which with a most singular intensity he has come to regard as his own, the Boer found himself surrounded by tribes apparently countless in number, and that could be kept in check only by the strong will and the strong hand of the sturdy white man. The two races had not only nothing in common, they had everything in antagonism, and thus many a vigorous independence-loving Boer changed into a hard-handed and not unfrequently cruel master.

Another element accentuated these relations. In his fatherland the Boer had suffered much for his Bible, and in the new land he more or less kept up his interest in it. It speaks volumes for the Boers that, scattered as they were far and wide over the country, they continued as a whole to maintain their religious exercises. They had no ministers and no churches, but they had their Bibles, and these they read constantly. Pondering, however, in the solitude of their farms over their circumstances and those of the heathen natives around them, they came to regard it as their duty to treat the native as a "servant of servants," a doctrine all the more easily accepted as it made so much for their own ease and profit. The native, as a descendant of Ham, had thus no rights as against the authority or pleasure of the Boer.

Such a history has largely made the Boers what they are to-day, men self-made and self-contained, content with the society of their own kith and kin, a strong-willed, resolute race, fit for a prominent position among the races of men, but whose refusal to step forward has given to others the opportunity of stepping in before them. Hence, as the result in no small measure of his own choice and conduct, the Boer is thrown comparatively into the background. This again he resents, and turns away from the persons and the scenes tainted, as he thinks, with memories of fraud, till, dwelling on his imaginary wrongs, he has developed within himself a spirit of opposition to all modern life and modes of labour.

Happily this is not universal. In Cape Colony, where Britain places every man on an equality of right as before the law, the Dutch recognise that the Englishman's motto is "A free field and no favour." By degrees they have come to understand the position, and now take their share in all the social, political, and commercial life of the Colony, working side by side with men of all nationalities. This conduct, however, is not intelligible to some of their kinsmen in other parts of the country. These do not see how there can be anything but enmity between the Dutch and any other Afrikaners, but especially the Uitlander, and hence, the Cape Afrikaner is regarded by him of the Transvaal with suspicion and distrust. To be friendly with the British is equivalent in his eyes with being a traitor to his own people. But the Cape Boer has come to know that the real desire of the British is not to wrong the Dutch, but to unite with him in building up the country, in developing its resources, in training all classes for self-government, and thus to secure that, in all time coming, that freedom for which both races have contended through all their history, shall be the birthright of every inhabitant. The Cape Dutch believe that the future of their race is not with the ox-wagon, but with the locomotive and electricity; not in living apart from the British, but, each being in many respects the complement of the other, in blending the two races, and thus forming through that combination

a race that will perhaps be one of the strongest that this earth has ever seen.

The early Dutch settlers were pastoral in their habits, loving their flocks and herds, and finding in the oversight of these both work and pleasure. The natural increase of their cattle gave ample subsistence, and what, asked the Boer or farmer, do men need more? Why should men toil and worry at other things when cattle provide enough for their wants? A man's knowledge of the world's activities might be limited, or he himself be in danger of sinking down to the level of his cattle, and of neither seeking to rise to higher things nor ultimately capable of doing so; but the man was contented, and what more is needful for happiness? Then, the Boer lived among his own people, and strangers of whatever race were disliked. The very thought of the European or of the American, toiling and competing with all the restless ambition and unwearied keenness of their blood, and plunging into the feverish excitement of speculative transactions, awakened within him a positive resentment. From persons so fiery in their temperaments he would keep at a distance so long as possible, while rather than endure it he would, as a last resource, trek away and make a new home elsewhere. Other nations put upon their coinage a steamer or a railway; on his, the Transvaal Boer has preferred to put an ox-waggon, thus telling in a word what is his ideal.

In these circumstances, it has been impossible for the old conservative Boer to have much sympathy with that new life of the nineteenth century which has burst on him like a thunder-bolt. To him the world must seem to have gone crazy, as compared with the quiet days of his fathers, or even of his own early years. "Why," say the older Boers, "why should we be troubled with these changes? why should we be troubled with these new schemes? We want none, either of them or of their promoters;" and their one entreaty to these is, "You go your way; let us go ours." "Leave us alone," is their cry to the dogged Englishman or to the restless American who comes in search of gold or to make a railway; "leave our country alone, and get you homes elsewhere."

There is something very pathetic and touching in this appeal of the Boer, but it has come too late. Like it or not, we all live in the closing days of this nineteenth century, with their terrific nervous activity, and no land or people can escape their influence. The cyclone is on us and whirls us as it likes. Leisure is gone, ease is gone, quietness is gone, and the past is ended. The onward march of the new age in which we live, with all its wonderful developments in every direction, is resistless, and cannot be kept back by protests and opposition based mainly on individual dislikes or on sentimental discomforts.

Naturally, then, the Boer has been largely a grower of flocks and herds. For such an occupation the climate and country are extremely favourable, while long seasons of dry, warm weather, with rain absent frequently for months, or even years, are unfavourable to crop growing. But while cattle may exist on the leaves of the dew-moistened karoo plant or other herbage, they are the better for water, and a supply of this has been a prime necessity for the Boer. Recent borings for artesian springs have been moderately successful, and there is now a prospect that even on the great plateau of the Karoo, water may be obtained—enough, at least, for domestic purposes. Such a fact is of momentous importance for the future of African country life. It places the country on the edge of the transition period when the Boer must add agriculture to grazing. Farms will probably be reduced in size, homesteads multiplied, crops grown where now only flocks and herds exist, and the whole social life be materially altered. Such a change will entail trouble, expense, and oftentimes disappointment, for success in farming results only from lengthened and persistent effort, and the Boer, while making this change, may anticipate a time of anxiety and of labour. Hitherto, his two great wants have been water and labour. The water he will now possibly get from his

artesian wells, or yet more abundantly through building dams,* for whose construction the country is in many places remarkably adapted. A trifling expense would often suffice for the throwing of embankments across mountain gorges, by which inland seas could be formed large enough to float every vessel of the British navy. Such works have been left unbuilt hitherto, simply because of the primitive lines of life which the Boers had followed.

The other great necessity for the Dutch farmer is labour. Dealing in cattle, he needed but unskilled labour, and not much of that. This, in former days, he could easily obtain, and in certain localities it is still moderately possible. But the new Boer will now have land to plough, as well as cattle to herd. Already, therefore, he wants labour not altogether unskilled; he wants ploughmen as well as herdsmen, men of intelligence and trained to steady industry. Such workmen—and many natives are rapidly becoming such—the employers of labour want; but they want the new labourer at the old wage! On the other hand, the native, trained perhaps to agriculture in some Mission school and accustomed to a somewhat higher style of living than that of his “red” companion, asks a higher wage than was formerly given, and refuses to work for less. He is willing to work and his labour is wanted; but, his wants being few, how is the Boer farmer, whose low wages he has rejected, to obtain it? Some, in amazing folly, are saying, “The native must be made to work!” Made to work! why, the native does work† and is willing to work; he only insists on being reasonably paid. It is childish to talk of compelling the black man to perform yearly a certain amount of labour whether for the white man or for himself. The proposal carries its own condemnation, and the day is gone by for such proposals. We are dealing not with slaves or animals, but with free men, and sooner or later with men we may have to settle the matter. Force in this matter is out of the question. The questions are, then, how shall we get the native to engage in work, and how shall we lead him to keep at it? To obtain his services, he must be offered an adequate inducement. But how shall we retain him? for when he has made, what is for him, a fortune, he is accustomed “to retire from business,” just as white men do. But one course, even as a matter of policy, seems to be open to us. We must see to it, therefore, that the native labourer does not make his fortune quite so soon, that thus of his own accord he may keep longer at work. We have been trying to keep him poor by giving him low remuneration; but, in spite of starvation wages, he has met us by lessening his expenses, and made that fortune notwithstanding. Suppose, now, we treat him as a man, and by developing all that is human in him, so multiply his wants that to gratify these he will require to work, and work more continuously than ever? Let us educate him, elevate him, refine him, Christianise him, and then he will want better food, better dress, better houses than formerly, while habits of steady, lifelong work will be formed and take the place of the occasional and unskilled labour with which he so frequently disappoints and irritates his every employer.

* As a rule, the rain in South Africa is limited to certain periods of the year; but in these it descends in tremendous torrents, that cut up the ground and carry all things movable to the sea. At the present time these immense masses of water are all but lost. They give the farmer only a temporary supply, replenishing his wells more or less, but, failing to penetrate the iron surface of his grazing grounds, quickly run off to the rivers. By a system of dams these torrents may be arrested and stored up for other periods of the year.

† The special taxes imposed in the Transvaal on the natives are hardly credible: a poll-tax of three pounds a year; a tax of 2s. 6d. for roads which white men alone can use; a tax on passes, on dogs, &c., &c., with a *corvée* oftentimes enforced.

THE NATIVE.

While looking forward hopefully, to the colonisation and development of Africa by the white races, one must not neglect the very serious question as to the future position of the African in his own country, and the elements he may introduce into its government or social life. Passing by for the present, the historic or traditional early North African civilisations, the perplexing fact remains, that during all the centuries of the occupancy of Africa by the descendants of Ham, these do not seem in Central or Southern Africa to have ever risen above the level on which we find them to-day. They have made no such contributions to the general progress of the world in art, literature, science, or religion as have been made by the early inhabitants of Western Asia, the Nile Valley, Greece, or Rome; nothing resembling the works of the mound-builders in the United States, or the imperfectly understood civilisation of Central or Southern America. Central or Southern Africa, so far as yet explored, has furnished us with no remains of architecture such as one finds in Egypt, in Mexico, or on the slopes of the Pacific. It has yielded us no literature, no records of its own history, religious beliefs, or social customs, such as one finds in Assyria. There has been no such unity and continuity of national life as one finds in China, or development of the national intellect, either in thinking or in handicraft, as one finds in India or Japan. With all its unnumbered millions, the past of Africa is but an empty page. Its natives knew nothing, know nothing, of the art of writing!

The European colonists in Africa of to-day are thus surrounded with untold masses of black-skinned men and women whose mental characteristics suggest the idea of an arrested development. They resemble the ungrown child, and at that stage of mental growth they seem to have halted. How that has come about we cannot say, but the duty, if not the mission, of the white man is to awaken and carry forward that mental energy which seems to have been checked at some unknown period.

Already, the presence and activity of the white men have made a marvellous impression on the black, in whom there is no little potentiality of improvement. He has learnt of the existence and strength of races other than those around him. He has recognised the importance of their arms, and has adopted them; he has too often imitated their vices, and fallen before them. But the white man has also brought with him industrial training, education, and religion, and the native has not been uninfluenced by these. As yet, there is neither admission for the African to the common schools of the country, nor provision for separate schools for their benefit, but in Cape Colony, the Government aids the day-schools of the various missionary societies, and in these the natives can obtain a passable English education. The different Churches and Mission societies throughout the country have also established schools for the training of teachers and ministers, and not a few of the students in such have shown ability of a promising character. The time may come when, as the result of a continuance of training, the black man shall have got over his great initial barrier to progress, and then enter into competition with the white man for the government and the guidance of his own country.

What may be looked forward to, then, when the two races—the white, comparatively few in number, but strong in attainments, in mental fibre, in history, and in religion; and the black, overwhelmingly numerous, at home in the climate, but with no past—come into direct rivalry on somewhat equally balanced terms?

To such a question one can give no definite reply. It is simply impossible, however, to anticipate a dethronement of the white man from his leadership position. In the Southern States of America, where the Negro is numerous, and each man of twenty-one years of age a citizen of the United States, there has not yet arisen any leader giving evidence of special capacity of his race

for political organisation. This may result from the history of the Negro in that country, and one may not generalise as to the whole people from the circumstances of the American Negro. But in the land itself we miss such organisations as the white men can construct. The materials for such organisations exist in the universal tribal system, but the narrow limits of hereditary ability, on the part of individuals or of tribes, to construct and maintain such combinations as lead to permanent empire, is noteworthy. Nothing whatever foreshadows for the African a future in which he will occupy a leading position among the great powers of the earth, or even the position of ruler in his native land. Is he, then, never to rise higher than a worker, and only an occasional and intermittent one at that? Will his mercurial, emotional temperament always bar his way to higher rank? Who can tell?

But what may the white man do to elevate him, for that native race is only a collection of individuals? The answer is in a single sentence: *Regard and treat the African as a man.*

Unhappily, a widespread conception of the native in South Africa to-day is that, while possessing certain points in common with the white man, he really belongs not merely to a weaker, but to an immeasurably lower race, and has hardly a claim to be treated as other than an intellectual animal. Admirably equipped common schools are everywhere numerous for the white people, but, as has been said, there is not one in all South Africa for the Kaffirs. In many places the "pass" system prevails, a native not being allowed to leave his own immediate district or to travel without having a "pass," oftentimes a means of oppression and extortion. In some places, the "curfew bell" still rings out its hateful message, and every native, even though a Christian minister, found without a special permit in the streets after eight or nine o'clock, is liable to immediate arrest. Outside of the towns or villages one sees at a considerable distance a collection of native huts. That is the "Kaffirs' settlement" or "quarter," in which natives must sleep, even though they are in domestic service in the households of the town. The trusted Kaffir servant is seldom a member of the Christian family circle, and when evening comes must seek a lodging in the compound. In some towns he must not walk on the side-path lest he touch the white man; in the public markets he has his locality assigned him, in which alone he is allowed to make his purchases. The wretched booth in which he sleeps is heavily taxed, while if he rejoice in an ownership of several wives, he has yet to pay on their account a very considerable sum. As for political rights, there is no politician in South Africa who would dare to suggest that, under any conceivable circumstances, a vote should be granted to the heathen Kaffirs, either as individuals or as a community. "A servant of servants" the Bible pronounced him, and so far as most Europeans can secure, a "servant of servants" he will be for ever.

No conduct of the white man could be more unworthy or unwise than his trying to degrade or belittle the African. Christianity, humanity, and even commercial experience unite in condemning it, for the prosperity of the white man is indissolubly bound up with the elevation of the black. If the white man be a trader, how can an African buy his goods unless he receive proper wages from the employer of his labour? But once so paid, what a market will that trader find in the millions who must now, partly through choice and partly through poverty, content themselves with a blanket for clothing and a house of "wattle and daub" their dwelling-place from time immemorial? In these millions there would be new markets for the goods of Europe, but what market can there be, if the white man "sweat" the black and keep back the wages which he has fairly earned?

Is the white man a farmer and owner of the land?—what is its value unless he obtain labour to work it? And for such labour he must be willing to pay. The earliest settlers, as he knows, fixed what wages they would pay to the workman, and seeking to do likewise, he is amazed and angered when the

black man of to-day refuses to work on such terms. Too often he simply cries out in revenge that the Kaffir, especially the "Mission Kaffir," is a thief—indolent, shiftless, and a peril to the country, and that, therefore, through some instrumentality he must be made to work—that is, he must be treated as a criminal or as a slave!

Now, the white employer who thinks it possible to obtain a native labourer to-day on the terms paid to him forty or fifty years ago, singularly underrates his intelligence. The Kaffir who quarries in the Johannesburg gold-mines, a thousand feet below the surface, receives a shilling or two a day. No white man connected with the mines receives less than 15s. to 30s. a day. The African understands the difference between these sums, and is unable to see why the balance of trade should be so heavily against him. That same sense of the disproportion between the wages of the labourer and the profits of the capitalist, that oftentimes leads to "strikes" in civilised countries, leads the Kaffir to say that for him the day of beads and of buttons is gone by.

Nor is the black man likely to acquire habits of industry or be trained to self-support by being forced to work. Such a method is the one best fitted to defeat the object professedly desired. If the free native be *compelled to work*, he legitimately resents the compulsion, and puts in his time of service hating the master, the system, and the work itself, looking forward only to the time when his slavery shall cease; and assuredly, on returning to his kraal, he will not be found doing for his own pleasure what he had just been hating. Like every civilised being, the African is willing to work to procure money for his necessities; but when what money he needs has been earned or saved, he "retires from business," and goes back to his native village, that there, like many a white man, he may "eat, drink, and be merry." As a man of leisure, and you seek his labour, it is to him the right belongs of naming the wages for which he will work.

The native question thus resolves itself in a great measure really into the question of wages and treatment. Let the native see that certain things are desirable, and he will want them. Let him learn that the only way of getting them is by purchase through money, and to acquire such money he will ever be willing to work. Let him become a continuous worker, and rapidly he will rise intellectually and socially.

We thus get back to the question which lies at the root of all true elevation of the African—How can he be led to have these new desires? Here comes in the work of the Christian missionary and philanthropist. Both of these classes find the native African, indolent, self-indulgent, listless, not without intelligence, not wanting in good qualities, but aimless in his life, and a very child in his knowledge of the world. They find him destitute of the idea of a Supreme and Personal God; he has no sense of sin, nor of his need of a Saviour; he leads a life of animal self-contentment, walks in the footsteps of his fathers, and is afraid only, and that but very slightly, of the "Witch Doctor." Under the influence of Christianity he becomes a new creature. Once connected with the Cross, all the germs of Christian civilisation awake within him. He forms a home over which one wife presides; his children wear clothes and attend schools for which fees are paid; he himself engages in labour or in trade, and, working year in and year out, he takes his place as a responsible member of society. The wants which forced labour had been unable to develop, and the habits which it was claimed could be taught him only by compulsion, are now acquired through choice, and he stands beside the white man earning his bread in the sweat of his brow. So soon as philanthropists and legislators in South Africa recognise these simple facts, they will have taken the true mode for dealing with the black man, and for securing his assistance in the development and carrying forward of their own business undertakings.

Closely connected with this Labour question is that of polygamous marriages among the natives. From time immemorial such marriages have been customary in Africa, the wife being bought from her father for a payment of

so many cattle, thus becoming the property of the husband. To divorce her, he simply sends her back to her father's house. In Basutoland, when she returns, her father retains the cattle with which she had been purchased, but her children, whether of the man who has dismissed her or of any subsequent husband, are counted as the children and legal heirs of the first husband so that even among the Africans, there are some glimmerings of the fact that marriage is a monogamous relation which controls the status of the children. Where Christianity prevails there are modifications of the practice, and the cattle are given as a present rather than as a price; but whatever be the mode by which the bride comes to his house, when there, she is the husband's slave. By her, all the heavy work of the house and farm are wrought, while the husband idles his time. Polygamy is thus one of the chief agencies for hindering the native from becoming an industrious worker. Many of the difficulties connected with the relations between master and servant would disappear, if the Government would only deal effectively with this single question, for so long as such marriages exist, the native will never be trained to continuous labour. Why should he? In his group of wives he has slaves who, under all circumstances, must work for him, and whose labour abundantly satisfies his wants; why then should he labour either on his own ground or on that of another?

Why should not Great Britain deal with this confessedly difficult question? At the cries of humanity and the dictates of the Christian religion, the British Government interfered and suppressed the time-honoured "sacred custom" of the burning of the Hindoo widow, and neither rebellion nor revolution followed. At those same cries, the British Government has interfered with child-marriage, that loathsome feature of Hindooism, and so far restricted the "sacred arrangement," that it is now on the fair way of disappearing, and again there has been no rebellion. Why should it not do so here? Christian natives are limited to monogamy. Why should not heathen natives be similarly restricted, if not by direct legislation, at least by disabilities laid on the polygamist, or by advantages, social and civil, conferred on the monogamist?

If the British Government took up this matter and procured the abolition of polygamy, the native would be compelled to work along with his one wife for their common subsistence, and new ideas as to labour would be implanted in his mind. He might soon find it more profitable to work for money wages given by another than to toil upon his own ground that he might receive its fruits. He would probably soon do as years ago the Irish peasant did, who annually went to the harvest in England and Scotland, leaving his wife at home to care for the children and the little garden; so, the native might willingly work on the farm of the white employer, his wife and children meanwhile cultivating the ground around his hut, and growing up in habits of steady, orderly industry.

In Natal there are two distinct systems of law dealing with this matter—the British law, which prohibits more than one wife, and the Native law, which allows of many, the heathen native being under the latter. In that position he possesses certain rights and privileges, but accompanied with certain disabilities and disadvantages; but he may legally own as many wives as he can buy and maintain. Yet it is always open to him to break away from his position of a native, and to become, as is said, "a white man." On so doing, he surrenders his native privileges and comes under the requirements of the English law. He ceases to be a member of a tribe, and has no share in the tribal property; he is no longer subject to the jurisdiction of its chief; henceforth it is illegal for him to have more than one wife. Many black men have deliberately taken this step, and yet in no case has the Anglicised black man sought to revert to native customs. Action of the Government in this direction, would soon lead the native himself to seek for a change in the present land system, when individual in place of tribal

ownership would follow, and each individual Kaffir become a unit in the general population of the country.

Of course, no Christian missionary allows any of his congregation to enter into a polygamous marriage, the real trouble of the missionary being, not with his sanction of a polygamous marriage, but with his admission into Church fellowship of persons who when heathen, had entered into such. At all Missions the Christian wives of heathen men are freely received, because such had never been parties to the marriage. They had been, and still are, merely the property of the husband. With the men, of course, it is different, so that in many cases these are required to put away all their wives but one as a condition of being received into the Christian Church. The difficulties in carrying out such a regulation are not so formidable as might be thought. As a rule, the divorced women either go back to their father's kraal, where they are gladly received as property that may be sold again, or are provided by their husbands with portions of ground sufficient for their support. There is no change in the habits of life. When married, they worked that ground and their husband got the harvest; divorced from him, they still work that ground, but the harvest is now their own. There is no reproach cast upon their names by being thus put away. In most cases the women are married again within the briefest period, for according to African customs a women never can be unmarried. Should her husband die she is immediately claimed by the next-of-kin as a valuable piece of property, and passes in a few hours into his kraal, and is thus handed on from husband to husband.

APPENDIX C.

CONTINENTAL SYNODS AND CHURCHES IN 1895.

SOME SWISS CHURCHES.

BÂLE.

Leaving London in the beginning of October, I spent a day in Paris on Council work, and then proceeded to Bâle. I had thus an opportunity of hearing in the Cathedral on Sabbath morning the farewell sermon of Rev. Zwingly Wirth, long its Archdeacon. The hour of service was nine o'clock, and on entering a few moments before that time, the immense building was found crowded to the door. The nave and aisle seats were reserved for women, while men had to get standing-room where they could, leaning against the walls or going up to the clerestory, a good place certainly from which to view the audience, but not a desirable place for hearing. The service, conducted with all the simplicity which is so characteristic of our Continental Reformed brethren, lasted a little over an hour. After a brief interval, the young people of the parish assembled in the same place for religious instruction, an exercise that to a considerable extent takes the place of the Sabbath-school among our Presbyterian Churches. Several hundred young people were gathered to hear an address, whose animated flow was broken at times by sharply put questions, the hearers keeping wide awake and being ever ready to answer.

The Reformed Church in Bâle city has no connection with that of Bâle canton, this latter consisting of some thirty parishes, a majority of whom are

in sympathy with the Reformed, that is, the non-evangelical party. In Bâle city, again, there are about thirty ministers in the Church, whose active evangelical minority, together with the influence of the Bâle Mission-house and of its supporters, go far in securing in the city of Ecolampadius a continuance of earnest Gospel preaching. In the University the presence of men like Professor V. Orelli is of the greatest service in guiding the theological students during a perilous period of their lives. Lately the Town Council divided one of the existing parishes into two, giving each three pastors; while the law, which required every pastor to offer himself for re-election each sixth year, has been changed, so that this will not be necessary, unless demanded by one-tenth of the parishioners, as in Bâle canton.

NEUCHÂTEL.

From Bâle I went to Neuchâtel, the former home of Farel, a statue of whom has been erected in front of the old Collegiate Church in which he preached so long. The Free Church of Neuchâtel has placed in this city its College for theological students. The Faculty, of which the distinguished Francis Godet has been so long an illustrious member, is distinctively Positive in its teachings; while the little Church, whose congregations number only twenty-three, had in attendance at its theological classes during the session 1895-96, twenty-one students, rendering it in this respect the "Banner Church" of our Presbyterian household.

Few, if any, of the Churches in the Alliance are more noted for the missionary character of their people than is this Free Church of Neuchâtel. Its theological students come sometimes by twos and threes from individual congregations, and then go out over all the world. The Belgian Missionary Church receives many of its ministers from this seminary; while the Foreign Mission Societies of the Swiss Romande and of Paris draw also largely on it for their missionaries, and on Neuchâtel homes for missionaries' wives. The sacrifice the Church thus makes in encouraging her young men to give themselves to Mission work, does much to keep alive in the congregations at home an interest in every form of Christian activity. Whenever one of her young ministers goes into the "Regions Beyond," two apparently come forward seeking the privilege of being prepared to do likewise. Being present at the opening services of the seminary, I had an opportunity of conveying to these Swiss brethren the salutations of the Alliance, and of congratulating their little Church on the noble evangelistic and missionary record of her people.

VAUD.

The opening of the seminary of the Free Church of Vaud was to take place at Lausanne on the following day, and as I had been invited to attend, I was glad to be able to do so. The Free Church of Vaud, like others in Switzerland, has been lately passing through a time of great anxiety. Local controversies left it uncertain how far some of its members had ceased to accept the deity of our Lord, but the sky is now clearer than it was. The opening lecture of the session was given by Professor Porret, and left nothing to be desired for its evangelical positions and spirit. The attendance of friends was very large, and again I had an opportunity of speaking on behalf of the Alliance. The Vaud Church shares with that of Neuchâtel in the honour of having many students at its seminary—thirty-five students, the outcome of only forty-eight churches, so that this Church also has the privilege of sending its youth to many a distant field on behalf of Christ. Lausanne is the seat of the Committee of the Swiss Romande Mission, whose stations at Lorenzo Marques I had been appointed to visit two years ago. I had thus an opportunity of meeting with its members and of receiving their thanks to the Alliance for its kindness in sending me there.

GENEVA.

I spent the following Sabbath in Geneva, and had there the privilege of witnessing an ordination in the Church of St. Peter. Under her democratic regime, Geneva has departed so far from Calvin's idea of the ministry, that a young man who has passed his College examinations and those of the Consistory does not require to be "ordained" by a classis to be eligible for a pastoral charge. The Church being treated as but a Department of the public administration, the State takes no cognisance of the candidate's personal beliefs, competency for the work of the ministry being presumably guaranteed by his testimonials. The ministerial office is thus looked at not in reference to its spiritual character or objects, but rather as to its social and moral functions, and as connected with certain semi-secular duties which the minister is expected to discharge. It was therefore exceedingly interesting to see St. Peter's well filled. A dozen or so of pastors were ranged in a semicircle in front of the pulpit. After a short address, the president requested the applicant to come forward, who, standing up, with his hand placed on a large open Bible on a desk, said, in response to certain questions, in the presence of the congregation, "I PROMISE," following this by reading a brief account of his personal history and theological views. This, it seems, has been the order of ordination followed since the Reformation, and one could not but be thrilled at hearing what sounded like an oath of consecration taken by a Christian knight on going out to fight the battles of the Lord.

BERNE.

On the next day I had a long interview at Berne with the pastor of the Free Church. Berne, like so many other of the Reformed cantons of Switzerland, has not continued to walk in the old paths. The Positive or Evangelical party is almost conspicuous by its absence from the professorial staff in the University and from many of the cantonal pulpits. As we recall the prominence of Berne during the early scenes of the Reformation, one can only be silent in view of the present "desolations." It may not be easy to offer any single explanation of this widespread declension, but possibly the want of any distinct doctrinal Confession has much to do with it. Such a document may be practically rejected, or under one pretext or another explained away by those who have signed it. Its existence is, however, a protest and a witness against such as have departed from the creed of the Church, while it has often served as a weapon through which a new Evangelical movement has gone forth to conquer, when seeking to recover and regain ground apparently lost. Our Scottish and Irish Presbyterian Churches are evidences of recovery from doctrinal errors, if not through the existence of a Confession of Faith, at least in connection with such existence; while the old Presbyterian Church of England has largely lapsed into Unitarianism, at least in connection with the rejection of such a document by the non-subscribers of the early part of last century. The lesson of the Swiss cantons seems to be, that while a Confession of Faith may not prevent a Church forsaking an Evangelical position, the absence of such a document is sure to smooth the way for more or less of a lapse into "divers strange doctrines."

In another direction a striking change has come within the last few years over public sentiment in Berne. Formerly, all religious processions along the public roads, if accompanied with churchly symbols, were, with a view to the maintenance of public peace, strictly prohibited. In 1876, however, ecclesiastics were permitted to conduct religious services inside the churchyards, but forbidden to accompany the cortege when wearing their clerical dress. In November 1895 the Grand Council, on the suggestion of the Director of Police, repealed this prohibition, as not being required in the present state of society in the canton, and so religious processions, with all the customary

arrangements of the Roman Catholic Church, became legal. Another piece of legislation is in a similar direction, and was adopted by the same body also last November. The Roman Catholics of Switzerland are divided into the Roman Catholic and the Christian or Old Catholic parties. In 1874 the Grand Council of Berne had instituted a Catholic Synod; but as the Romanist party took no share in its proceedings, this came altogether under the control of the Old Catholics, and in 1876 recognised M. Ed. Herzog as Bishop of the Catholic Church of Berne. This body has now been practically superseded by the appointment of a Commission, consisting of four ecclesiastics and of seven laymen chosen by ballot by the Roman Catholic electors, and which will have power to consider and to advise the Council on all matters affecting Roman Catholics. As might be expected, the Ultramontane party was at first by no means pleased at even the possible presence of Protestants on this Commission, and demanded that no priest should go on it except as appointed to do so by their bishop, in which case the Commission, it admitted, could render great service to the Church in the present anomalous relations of Church and State. The fears of the Ultramontanists have been very needless, for the seven laymen recently elected are of the most ultra type of Ultramontane.

ZURICH.

This is one of the Swiss cantons most honourably connected with the rise and early progress of the Reformation, and here I had the privilege of attending, as it appeared, the last of its annual meetings of Synod. Of this body all the ministers of the National Church of the canton are or may be members, so that about seventy were present; but the Civil Legislature of the canton shares with the Synod all judicial or legislative power in reference to the Church.

On the previous evening, the opening sermon, a warm Evangelical discourse, had been preached in the Frau-münster, and was listened to by a considerable audience. After the sermon there was a friendly and altogether informal meeting of Evangelical men in one place and of the Reformed men at another, a kind of caucus for a comparison of views, at the former of which the writer was permitted to be present. During the taking of a meal, and without any interruption, member after member rose and gave his views on the approaching Referendum proposal submitted by the Great Council to the electorate, and to be voted on within a fortnight, as to whether the Synod should remain as it had existed for nearly four hundred years, a body purely clerical, or whether lay members should be eligible for admission. As, however, the meeting was purely social, and really simply a taking of the evening meal together, nothing was said or done in the form of resolutions or of agreeing on a concerted course of action.

The Synod, which has only administrative powers, continued in session under the presidency of Anstistes Finsler for but a single day, and at its close in the evening, the mother Synod of our whole Reformed Church, organised in 1528, adjourned, and adjourned for ever, for in a few days the Zürichois electorate voted by an overwhelming majority in favour of the making laymen as well as ministers eligible for membership in the Synod.*

* According to the new law, which was adopted on Nov. 3, 1876, by a popular vote of 34,320 to 14,684, the groups of electors already established for the purpose of the political elections, will be used rather than the parish church districts. These "groups" generally include two or more parishes, while each 2000 Swiss Reformed electors in each will be entitled to elect one delegate to the Synod, who may be either a minister or a civilian.

The new Synod will consist of 138 members, and at the voting on the 26th of April 1896, 132 members were elected, 58 being connected with the Reformed party, 54 with the Evangelicals, and 14 Moderates, so that these latter are the masters of the situation. Of the 132 there are 87 ministers and only 45 civilians.

Zürich is becoming one of the great manufacturing cities of Europe, and obtaining a commercial importance which threatens to thrust to one side all remembrance of its former prominence as the city of Zwingli, the veritable cradle of the Swiss Reformation. Almost simultaneously with Luther in Saxony, Zwingli in Zürich threw off his connection with Rome and proclaimed the Evangelical system, while during his subsequent years his ministerial and itinerant labours are more than men in this nineteenth century care to recall. In Zwingli's lifetime, the Gospel had obtained a footing in almost every canton of Switzerland, and the Synodical system of Church government been set up in the infant Church. By 1532, and before Calvin had entered Geneva, Zwingli's work had been completed, and the Reformer himself had fallen at Kappel. When Calvin reached Geneva in 1536, he but took up the work commenced by others, and then, by his marvellous genius so carried it forward by his writings and labours that his glory oftentimes conceals from view that of the earlier and hardly less gifted pioneer and promoter of the Reformation movement.

Zürich shares with the other German cantons in a sad fall from the Evangelical position it once held. Barely one half of its ministers or theological professors belong to-day to the Positive party, the rest being known as "Reformed"—a word at times of unhappy significance.

The large munster or cathedral in which Zwingli preached has for its pastor the worthy Antistes Finsler, who belongs theologically to the Middle School, believing that there is room in the Church for both Reformed and Positive preaching.

The Upper Council of the Old Lutherans of Breslau have lately organised in Zürich a congregation of their co-religionists. The membership is much larger than was expected, many Germans, it is said, being accustomed to worship with the Old Catholics rather than with the Reformed, whether Evangelical or otherwise.

GLARUS.

Zwingli commenced his ministry in Glarus, a little town not far from Zürich, subsequently using this as a centre from which he could itinerate in the districts around. The town lies at the foot of the Glärnisch, and the majestic precipice which shelters it from many a storm was by autumn, white with snow.

In 1861, through a fire fanned into extraordinary fierceness by a wind locally called *föhn* or south wind, the Glarus of Zwingli, including the church building he occupied, ceased to exist. The town has, however, now been rebuilt, and there stands to-day, more in its centre than formerly, a large and handsome new church structure. This church, in accordance with a custom in existence in other places in German Switzerland, is used at an early morning service by the Roman Catholic parishioners, and at mid-day by the members of the Reformed Church. The chancel has been given up to the Roman Catholics for their high altar; the baptistery in front of the chancel is used by both parties, while the pulpit erected at the side of the nave is also for the use both of pastor and of priest. It is said that during the transition period of the early Reformation movement the same person officiated as Roman Catholic priest at the morning service and as Reformed pastor at that of mid-day!—a report which may be taken with some reserve, though there may have been some foundation for it. The present pastor is a distinguished member of the Reformed section, and represents in his views perhaps three-fourths of the ministers of the canton.

WILDHAUS.

From Glarus a train runs quickly round to Gams, a little village in the Rhine valley within easy reach of Wildhaus. The road to this hamlet is an unbroken ascent of nine miles, but when the summit is reached one can well understand how the district received its name.

During the Reformation period, this country-side formed part of the Toggenburg, torrents of blood being shed for and against the new preaching, for here, as in many places elsewhere, civil interests were so mingled with the religious that a decision for the one decided the other. Those storms of human passion had their counterparts in the fierce winter blasts that worked out their wrath in these elevated lands. Woe betide the unhappy traveller that four hundred years ago was benighted here, for assuredly, if he ever reached the valley alive, he would say that, for so stormy a region, no name was so appropriate as Wildhaus.

A short distance beyond the village there stands an old chalet, not to be distinguished in size or style from those all around, but which has its history. It is the house in which, four hundred years ago, Zwingli was born—a fact proclaimed by a board outside the walls bearing the inscription “Zwingli haus.” Nothing could be in better taste than the preservation of the house just as it may have been in Zwingli’s time. Until a few years ago it was used as a school; but now a substantial stone house has been built close beside it, and the old house, which seems likely to last another demi-millennium, has become a storehouse for the winter’s firewood.* No statue or sculptured monument could be as appropriate a memorial to Zwingli’s memory as is that schoolhouse, symbol of the Evangelical movement in every land, for the true educators of our race have been Luther, Zwingli, Calvin, and Knox.

The school benches were well filled on the day of my visit, although very stormy, both the teacher and his wife seeming to be much interested in their work. In the village itself there is a Reformed church, needing, alas! another Reformation to bring it back to where the great reformer had stood. The pastor, a bright young man, belongs to the advanced section even of the Reformed party, and can see no reason for believing the miraculous in any measure—the Divine Redeemer had come into the world as do other men. Hearing such an avowal of belief and of unbelief, and looking through the study window at a small Roman Catholic chapel within a few yards, one could not help wondering whether Zwingli, should he reappear on earth, would worship in the Reformed Church and accept its Gospel, or go back to the old faith against whose errors he had contended even to the death, but in which the Divine glory of our Lord has always been maintained. Surely of Wildhaus, as of much of German Switzerland, it may be said, “the gold has become dim and the most fine gold has been changed.”

THE REFORMED CHURCH IN AUSTRIA.

Austria is one of the most backward countries in Europe so far as religious liberty is concerned. Fitted by its position, should it ever enter on a liberal career, to be a leader of free institutions in Continental Europe, it is to-day a mere paternal autocracy, and knows nothing of freedom or of popular action. In 1781, indeed, its then Emperor, Joseph I., sanctioned the existence of Protestants within his dominions. On this the Reformed and Lutheran brethren, that for two hundred and fifty years had been hiding in their holes in the ground, came forth, and, to the amazement and consternation of their enemies, revealed themselves as a “great army.” Their numbers were, in fact, utterly insignificant and their political influence immeasurable; but the shrewd monarch, in sanctioning their existence and in giving them a legal recognition, accompanied his “clemency” with such regulations as to render the Protestant Church of Austria a thing very harmless and unhurtful indeed to the interests of Romanism. Almost all that he gave with one hand he took away

* This interesting building, we are glad to say, has been rescued from this humble and perilous use. A number of Reformed gentlemen in Glarus have recently purchased it to secure its protection, and propose to place within it whatever relics of Zwingli can yet be obtained.

with the other, for while giving freedom of thought he forbade freedom of speech. The Austrian State regards both the Lutheran and Reformed Churches as forming but one community, which it describes as the "Evangelical Protestant Church in Austria,"—of respectively, the Helvetic or the Augsburg Confession. This Evangelical Church the Emperor placed under the protection of the State, and also, in very complete subjection to the "Imperial Royal Evangelical Upper Ecclesiastical Consistory Council of the Augsburg and Reformed Confessions" at Vienna, which is charged with the oversight and administration of all matters affecting its interests. In consequence of this the church buildings, though paid for by the congregations themselves, are held by the Government, and the pastors are supported by endowments provided by the people in advance. This money is lodged in the hands of the Government, which pays the interest to the pastors, making in some cases trifling additions to incomes on which the pastors would otherwise almost have starved. Free postage for their official correspondence is indeed allowed the pastors, while at all public State ceremonies a definite place, the twelfth or fourteenth, we think, is assigned to the Reformed Church. These are gratifying compliments, it is true, but the money value of the free postage can be estimated when it is remembered that these pastors have to act as registrars for the Government, keeping the registration books, not simply of their own church attendants, but of all persons who claim to be Reformed and living within their parishes. This obligation reduces the pastor to be little more than a clerk for the Government, always at its bidding, and bound to furnish all sorts of information respecting the individuals within his parish. Such reports have generally to be duplicate, or even in triplicate, so that to render his *quid pro quo* the pastor is chained to his desk hour after hour for the performance of duties which have no conceivable connection with his position as a minister of the Gospel; but these, the State considers to be of much greater importance for its purposes than his studying, preparing of sermons, or visiting his people.

But a still heavier burden is laid on these pastors. The law of the land expressly forbids all evangelistic work, as we understand that word. No pastor of any Protestant Church is allowed to preach against Romanism or to discuss its doctrines in the pulpit. He must not speak to a Roman Catholic about religion until the latter has intimated to his priest his withdrawal from the Church of Rome, and obtained, after perhaps months of waiting, an official letter from a magistrate recording the fact that its bearer is no longer a member of the Roman Catholic Church. Our Austrian brethren are thus held as in a vice, and the whole strength of the State is put forth to hinder compliance with their Master's last command as to preaching the Gospel to every creature. Still they persevere in their terribly uphill work, grieved in spirit that they are so powerless to touch the masses around them and so hampered in dealing with their own congregations.

By the Toleration Act of 1781, Protestants were granted a "recognised" existence, having to pay a high price for a very shadowy privilege. The Protestant community was divided for administrative purposes into two sections, that of the Helvetic and that of the Augsburg Confession, each having a certain organisation with a limited jurisdiction. Each section meets in local classical and synodical assemblies, those of one Confession being independent of the other. Once in six years there is a General Synod of the whole Church held in Vienna, when representatives from both Confessions are present, meeting of course separately, yet frequently taking counsel with one another on matters of common concern. This General Synod meets on the call or appointment of the State, the docket of business having been previously submitted to the Government for its information, while the minutes of all the proceedings must be laid before the Government for its approval or rejection. The position of our Reformed brethren in the Austrian Empire is such as to render it all but impossible for any development of Presbyterian or of Reformed Church life among their congregations.

The sixth of these General Synods was held last October in Vienna, and met in the German Reformed Church building in Dorotheer Strasse, of which the Rev. Dr. Witz is pastor. The handsome building was formerly a Roman Catholic church, and holds perhaps three hundred people on the ground floor, and half that number upstairs. The forenoon services in the Church on October 20th, conducted by Senior Cisar of Moravia, were regarded as the opening of the Synod, which at their close was formally organised. The membership of the Synod numbers twenty-five persons, two from Galicia, four from Vienna, six from Moravia, and twelve from Bohemia, with one professor from the Theological Faculty. All the ministerial members are the officials of the different lower Church Courts, such as the Provincial Superintendents, the Seniors, &c., who are members *ex officio*, while the lay members, the curators, have been elected by the Provincial Synods. Thus all are Church officials, and the popular element is wholly wanting. The Synod is, in fact, little else than a bureau, having only administrative powers. It may pass resolutions, but these are only so many suggestions to be submitted to the Department. If this disapprove, the matter is at an end, the unanimous resolution of the Synod becomes so much waste paper. This arrangement, however, is not directed against the Reformed Church as such. Every Church "recognised" by the State falls under equal control. The State, considering itself responsible for what the Church may do or say, claims a right in the last resort to approve or disapprove of its proceedings.

It was the writer's privilege to address this Synod, and to assure its members of the continued interest in the welfare of the Church of the Cup, the descendants of the Bohemian Unity, taken by the members of sister Reformed Churches on both sides of the Atlantic.

APPENDIX D.

REPORT ON LAWS REFERRING TO MARRIAGE AND DIVORCE.

The Toronto Council at its session of September 28th, 1892, adopted the following resolution:—

Resolved, "That the maintenance of the sanctity of marriage calls for the earnest efforts of the Churches, and that there is urgent cause to protest against the granting of divorces in various countries on unscriptural grounds. The Council heartily commends all efforts to have the divorce legislation in all communities brought into conformity with the law of Christ, and instructs both Sections of the Executive Commission to gather information, and thus mature the subject for consideration by the next Council."

In accordance with this resolution, the Eastern Section of the Commission instructed the General Secretary to gather information respecting the divorce laws at present in force throughout the British Empire and its several Colonies.

As a result of those inquiries the following information has been obtained, and is now laid before the Council for its further consideration.

The value of this Report may be increased, if some statements respecting the marriage and divorce laws of European countries in which Reformed Churches exist be added. The legislation in these countries is often of a peculiar character, being determined in most cases by the canon law of the Church of Rome.

EUROPEAN CONTINENT.

I.—AUSTRIA.

The laws of marriage and divorce within the Austrian Empire are largely affected by the religious creed of the persons concerned. If the persons seeking to be married belong to no "Recognised" Church (*Confessionslose*) the marriage takes place before the municipal authorities; while if a priest or minister refuses to solemnise a marriage for reasons not recognised by the existing State laws, as, for instance, between Christians and non-Christians, a "*Noth Civil Ehe*," or civil marriage of a particular kind, may take place. All marriages are recorded in the registers belonging to the official who acts as registrar for the State. In the case of the *Confessionslose* marriages, the register is kept by the State or Municipal authorities.

In Hungary, civil marriages before a registrar or recognised official must precede any religious service that may be held. Each Church is at liberty to hold such religious service as it pleases, but by recent legislation this can only follow the civil marriage, with which alone the State has to do.

In the Roman Catholic Church, marriage being a sacrament, is an indissoluble ordinance, nothing whatever entitling parties once married to a divorce. Any marriage, no matter how long it has lasted or what may have been its results, may, however, be declared by the Papal Ecclesiastical Courts to have been a nullity, provided one of the parties solemnly affirms that when he or she went through the marriage service it had not been their intention to have a legal marriage. Some years ago, Lady Mary Hamilton, a sister of a late Scottish Duke of Hamilton, a Roman Catholic, was married in accordance with the laws of the Church to the Prince of Monaco, himself a Roman Catholic. Some time after this marriage a little daughter was born, who was recognised as the legitimate child of the Prince or Princess. A few years later, and under circumstances never made fully plain, the Princess left her husband and sought the society of another person. When the Prince commenced a suit for divorce, he was notified that such a suit was unnecessary, as the Princess, though she had gone through a form of marriage and had lived with him for several years as his wife, had never any real intention of being such, and so, according to the Roman Catholic law, she had not been his wife, and could not now be prosecuted for divorce. The matter being laid before the highest Papal tribunal for advice and action, this court sustained the plea of the Princess, and what had been regarded as her marriage to the Prince was declared to be a nullity, on the ground that the lady, when going through the service, had not intended that the marriage should be a real one.

In "*Les Jesuites*" of M. Bert, late Minister of Education of France, the same position of the doctrine of "Intention," as being the law and practice of the Roman Catholic Church, is set forth with numerous corroborative cases; it may therefore be taken for granted that, in Roman Catholic countries, the validity of a marriage depends absolutely on the "intention" of either party, so that what seems a marriage may turn out to have been a farce.

While no provision exists in any Roman Catholic country for divorce, yet it is possible to obtain a judicial separation, *à mens et thoro*, whose duration depends on the pleasure of the parties.

In Austria, marriage is indissoluble, even if only one of the parties belong to the Roman Catholic Church. Jews and Protestants, however, can obtain divorce on the same grounds as entitle to "separation" among Roman Catholics, namely:—

Adultery.

Imprisonment for crime.

Wilful desertion.

Scandalous crime with ill-treatment, or unconquerable aversion of the parties for each other, after a "judicial separation" has been tried.

A Jewish marriage can be dissolved by mutual consent, the husband giving the wife a bill of divorce. The husband can also dismiss his wife without her consent if adultery can be proved against her, while a separation is permitted to the Jews on similar grounds to those applicable to other religionists.

Among the Jews divorce can be obtained for the following reasons :—

Mutual consent.

One of the parties becoming a Christian and the other declining to remain married.

Criminal conduct.

Desertion.

Violent assault.

Ill-treatment.

The average number of divorces and separations throughout the Empire is between eight and nine hundred annually.

II.—BELGIUM.

Marriage in Belgium is regulated according to the Code Napoleon.

Marriages are celebrated at eleven o'clock in the forenoon publicly in the town-hall, and before the civil officer of the commune in which one of the parties may be residing at the date of the publication of the marriage intimation, and are legally complete at the close of the civil function. The religious ceremony, which generally follows the civil one, is entirely optional, and in no way affects the validity of the civil marriage.

Divorce may be granted on the ground of—

Adultery.

Ill-treatment.

Scandalous crime ; or

Mutual and unwavering statement that the common life is insuperable.

Previous to the granting of the divorce on this latter ground, both parties must appear before the judge and in his presence unite in the request. Subsequently he shall deal with them separately and together, in opposition to their request, informing them as to all the consequences which will follow. If they persevere in their application, he is at liberty to grant what they desire. Neither of the parties thus divorced is at liberty to contract a new marriage within the period of three years. In the case of divorce for adultery, the guilty partner is never permitted to marry the co-respondent, while a guilty wife is confined in a house of correction for a period not exceeding two years.

The population in Belgium in 1893 amounted to 6,262,272 ; the marriages in the same year were 47,065, and the divorces 497.

III.—FRANCE.

Previous to the Revolution of 1789 divorces could not be obtained in France, but in 1792 it was allowed, and for very trifling reasons. Napoleon curtailed this liberty, while the Bourbons abolished it altogether.

Under French law (Code Napoleon), marriage is purely a civil contract, which may or may not be followed by a religious service at the pleasure of the parties. Previous to its celebration, the civil authority makes publication on two successive Sundays on the door of the town-hall, giving full information respecting the parties, and the marriage shall not be celebrated until the third day after the second publication. It shall be celebrated publicly before the civil officer of the domicile of either party. Such a marriage may be annulled if contracted without the consent of one or of both the persons, if such action be brought within a period of six months, or if the marriage has been contracted in violation of certain articles of the law.

A marriage is dissolved—

By the death of one of the parties.

By divorce legally announced ; or

By final condemnation to a punishment involving civil death.

A divorce can be obtained on the ground of—

Adultery.

Scandalous crime.

Personal ill-treatment of a character to endanger life, or the persistent use of opprobrious language, including wilful desertion.

Refusal to live together, with a number of offences of a kindred character.

Parties divorced cannot be married again, if in the meantime a second marriage by either, followed by a second divorce, has taken place. Marriage of the party guilty of adultery with the co-respondent is always forbidden.

In 1891 the population of France was 38,133,385, and in that year 6419 divorces were granted—the highest number yet reached.

IV.—GERMANY.

Marriage in Germany is not legal unless the man has attained his twentieth year and the woman her sixteenth. It is solemnised exclusively by registrars appointed by the State, and no minister of religion may ever serve as such, the ceremony being performed, as a rule, in the office of the registrar.

Divorce is regulated by an Imperial law adopted in 1877. It can be pronounced only by the civil courts, and is in no way dependent on ecclesiastical or confessional jurisdiction. The grounds on which divorce can be sought for are :—

Adultery.

Scandalous crime.

Desertion.

Refusal to live together.

Insanity, if of more than a year's duration, and declared to be hopeless.

Personal ill-treatment.

Refusal of maintenance ; and lastly,

Insuperable aversion, a ground, however, which, though valid in Prussia, is not valid in the other German States.

Before the divorce can be granted, an effort is made by the presiding judge to effect a reconciliation between the parties. On his failing to accomplish this, it is the duty of the Attorney-General to demand a legal trial to establish the statements made, and the investigation is carried forward as a Government prosecution, other evidence than that produced by the official being oftentimes brought to light and acted on. In some of the smaller States, such as Anhalt, Dessau, and Reus, the rulers claim, and have at times exercised, the right of dissolving the marriages of their subjects.

The reported population of Germany in 1890 was 49,428,470 persons, while in 1891 6677 decrees were pronounced granting divorces.

V.—GREAT BRITAIN.

ENGLAND.—The basis of the marriage laws throughout Europe is the Canon Law, this furnishing the rules that controlled the celebration of marriage and its legal constitution. In 1563 the Council of Trent enacted that all marriages should be celebrated within a church building, and in the presence of a priest and two witnesses ; but as this was not passed until after the breach between the Papal See and Great Britain, it was unheeded in England, and the earlier practice was still followed. In 1603 James I. sanc-

tioned in reference to marriage, certain Canons prepared by the Convocation of Canterbury, and though these have never been enacted by Parliament, they possess now the authority of usage, and are binding on the ministers of the Episcopal Church, but not on its laity.

According to these Canons, marriages cannot be celebrated without the publication of banns, licence, or, in the case of minors, the consent of parents. They must take place within certain specified hours of the day, in a church building, and the parties must not be within the prohibited degrees. And yet a marriage would be perfectly valid if celebrated by any minister of the Church of England, though every one of these requirements were absent!

In 1753 there was passed what is known as Lord Hardwicke's Act, laying down principles and provisions that form substantially the basis of the marriage law of Great Britain to-day. That Act had, however, the great injustice of making validity depend on the use of the Marriage Service of the Episcopal Church, thus putting all Nonconformists in a false position, a requirement that remained in force until 1837. The marriage law of that year provided for civil marriage by the appointment of registrars, or persons in whose presence marriages might be contracted, and enjoining the registration of every marriage. Marriage, therefore, in England, to be valid, must be preceded by the publication of banns, the granting of a licence, or the giving of notice to the registrar. It must be solemnised according to the time, place, and conditions prescribed by Act of Parliament, in the forenoon, in an open church building, which has been registered for the purpose, and in the presence of the civil registrar, though not to the exclusion of the minister, who may conduct what religious service he pleases. These restrictions do not interfere with the rights of individuals. Marriage being a transaction that affects more than one or both of the parties concerned, the State, in the interests of the community, very properly takes measures for securing that no hindrance shall exist to the contracting of a marriage that might be legal, and no facility be given for one that might be illegal. It deals exclusively with the aspect of marriage as a civil contract, and leaves to the parties entering into such a contract to act as they please in the matter of the requirements of their several Churches.

Divorce.—The law of England provides for divorce, or, as it is technically called, dissolution of marriage, for judicial separations, and for declarations of nullity of marriage. Proceedings in such matters can take place only before a court entitled "The Court for Divorce and Matrimonial Causes," consisting of the highest legal authorities, but able to depute its powers to one or more of its members. Divorce may be obtained by a husband as against his wife on the ground of adultery, or by the wife as against the husband on the ground of adultery, accompanied with certain circumstances, such as incest, bigamy, unnatural offences, aggravated cruelty, or desertion for two years or upwards. When granted, the decree does not come into operation until the lapse of a certain specified time to allow of an appeal, and therefore generally assumes the form of a decree *nisi*. When the time has elapsed without an appeal, it takes effect, the marriage is declared to be dissolved and the parties are free to remarry. Such a decree involves the paramour, who is generally fined a sum in proportion to the circumstances, the court determining how this money shall be applied, ordering, if it please, that it be applied to the benefit of the children of the marriage, or be settled as an alimony on the disgraced wife. This fine is in addition to being liable to part or the whole of the costs of the suit.

Judicial Separation is identical with what was formerly called divorce *à mensâ et thoro*. Application for this is heard also by the court already named, and may be obtained by either party on the ground of adultery, of cruelty, or of desertion without cause for two years or upwards. A decree granting separation can always be annulled by the mutual consent of the parties. When granted to the wife as against the husband, the decree renders the woman sole owner of whatever property she may acquire after

the date of the decree, while the husband will not be responsible for any conduct or its consequences in which his wife may have engaged. A woman simply deserted by her husband may apply to any police magistrate, and on establishing the fact, will receive protection, making her sole owner of all property acquired by her since the date of the desertion.

In these last-mentioned cases, if the party accused of desertion can prove that the decree was obtained in absence, or that there was reasonable ground for such absence, the court may reverse its decision, and order a restitution of conjugal relations.

Nullity of Marriage is declared when the marriage is found to be in itself illegal, as when between parties within the prohibited degrees, lunatics, and the like.

IRELAND.—Up to 1753 the marriage laws of England and of Ireland were identical, but the passing of the Hardwicke Act of that year led to several differences. A good deal of legislation was enacted subsequently by the Irish Parliament, but referring chiefly to clandestine marriages, or to marriages celebrated by Roman Catholic priests between Protestants and Roman Catholics. Thus, in the 12th year of George I., degraded clergymen and Roman Catholic priests were forbidden to perform such marriages, else they would be held as guilty of felony and suffer death! This remained law until the 5th year of Queen Victoria, when the penalty was changed to transportation for seven years! This Statute, however, has now been wholly repealed, and mixed marriages are legal when celebrated under specified conditions. The prohibition of mixed marriages themselves had indeed been removed in the 32nd year of George III., but leave to celebrate them was confined to Episcopal ministers alone.

Recently the laws referring to marriage among non-Catholics have been greatly assimilated, and are substantially as follows :—

Episcopalian Marriages.—By legislation in 1871, on the Disestablishment of the Irish Church, it was enacted that marriages might be solemnised by ministers of the Episcopal Church, on a special licence from a bishop, on an ordinary licence, on publication of banns—in which case both parties must be Episcopalians, or on the certificate of the Registrar—when one of the parties must belong to that Church. A marriage between an Episcopalian and one not a member of that Church is illegal, unless it takes place according to the service of the Episcopal Church and within an Episcopal church, which must be situated within the district of the registrar giving the certificate.

Roman Catholic Marriages.—According to the Roman Catholic Church, marriage is a sacrament. Of a civil contract that Church knows nothing and will hear nothing. The absence of any Statute law in reference to the conditions under which such marriages may take place is intentional, to meet the wishes of the Roman Catholic population. To be ecclesiastically valid, a marriage must be celebrated in the presence of a priest in order to secure a trustworthy witness of its actual occurrence, and be preceded by banns on three Sundays. If it take place in virtue of a licence granted by a Roman Catholic bishop, both parties must be of his persuasion; if in virtue of an ordinary licence, one of the parties must be a Roman Catholic, or if in virtue of the registrar's certificate, one must not be a Romanist.* In these latter cases, the marriage must take place in a Roman Catholic place of worship, be observed according to the customs of that Church, and with open doors. By recent legislation all Roman Catholic marriages are now officially registered.

* In Quebec, where such mixed marriages are not unfrequent, the parties are generally married in some side building attached to the regular place of worship, or in a private dwelling. All such marriages are legal but irregular, and are a concession to the Protestant who may be marrying a Roman Catholic.

The Roman Catholic Church does not recognise as valid a marriage before the registrar, nor a marriage between two Roman Catholics if celebrated by a Protestant minister, yet both of these marriages are valid before the State. On the other hand, the State accepts marriages which may violate some enactment of the Roman Catholic Church, so long as they do not violate any Statute law.

Presbyterian Marriages.—In 1701 the Irish Presbyterians memorialised the Government on behalf of some of their ministers who were being prosecuted for celebrating marriages without using the Episcopal service. No relief, however, was obtained until 1738, when, without any formal deliverance, the validity of marriages so observed was assumed. Every duly ordained Presbyterian minister is entitled to solemnise marriage between members of his own congregation, or between such persons as may be certified to him by some other minister of his own Church. Accordingly in this Church, marriage is a civil contract, and may be solemnised on a special licence granted by the official head of the community, on a licence granted by any minister of the Church, when one party must be a Presbyterian, or after banns, when both parties must be Presbyterians. All marriages must take place in a Presbyterian church building duly certified, within certain hours and in presence of certain witnesses. Marriage elsewhere than in the building named in the licence, or within a certified building, but without banns or licence, is null and void.

Other Protestants.—Notwithstanding the relief to Presbyterians, the other Protestants were left in their previous humiliating position. These were still required to obtain from the registrar a certificate, which should be sent to the poor law guardians, and read at three of their successive meetings. This, however, has now been altered, and marriages can take place as among Presbyterians on the certificate from the registrar.

Civil Marriages.—Such marriages are now perfectly legal in Ireland, and can be solemnised in any place of worship, or in the office of the registrar, at the pleasure of the parties. A copy of the statements of the parties as to their usual residence and place of worship must be hung up in the registrar's office for twenty-one days previous to the marriage.

Divorce Laws.—There is no divorce possible in the Roman Catholic Church, and there is no Irish legislation permitting divorce under any circumstances. All applications for divorce must be made before the House of Lords, the highest legal tribunal in the Empire.

SCOTLAND.—In 1234 Pope Gregory IX. ruled that the man who had made a promise of marriage to a woman and afterwards had intercourse with her was to be held as married to her, even without any other publicity. This is substantially the marriage law in Scotland to-day. Such a marriage is always valid though it may not be regular, that is, completed in the ordinary manner prescribed by law. Previous to the Reformation, therefore, marriage being regarded as a sacrament, divorces were unknown, though the device of "separations" were not unfrequent, and suits were not unknown seeking a declaration that an alleged marriage was a nullity, that is, had not been a reality—such a decision permitting either party to marry.

In 1560, the very year of the Reformation, the kirk-sessions of the Scottish Church began to grant divorces, but did so in the name of the "superintendents, elders, and deacons," while in 1563 there was established at Edinburgh a Commissary Court, with jurisdiction in all matters of marriage, divorce, and legitimacy. In 1830 the powers of this Court were transferred to the ordinary legal tribunals, with right of appeal in the last resort to the House of Lords. At the institution of the Commissary Court, *adultery by the wife* was the only recognised ground of divorce, but in 1573, an Act was passed making *desertion* for four years by either party, with refusal to return, a ground for divorce. Since that period the Scottish law has recognised wilful desertion as well as adultery, by either spouse, as a valid ground for divorce.

Judicial separation can be obtained by either party on the ground of adultery or cruelty by the other spouse. Such a procedure protects the innocent against the guilty one, but neither party is at liberty to marry during the lifetime of the other, while the husband is bound to support his wife, even though it be he that has obtained the separation from her, and that on the ground of adultery.

BRITISH COLONIES.

VI.—SOUTH AFRICA.

CAPE OF GOOD HOPE.—In Cape Colony, the system of civil marriages prevails, the publication of banns or the obtaining of a special license being, however, required. Marriages can be celebrated by any minister of the Christian religion, resident magistrate, or assistant resident magistrate, while the Governor can appoint special agents for the solemnising of marriages of Jews and of Mahommedans. Marriages may be solemnised in churches, in the court-house or in private houses, at any hour convenient to the parties. The register and a duplicate must be signed by the parties, the witnesses, and by the officiating officer, the register to be kept by the marriage officiant and the duplicates forwarded to the Colonial Office for preservation. Marriage with a deceased wife's sister is legal, but not with the widow of a deceased brother. Marriage of a divorced spouse with his or her co-respondent is under all circumstances prohibited.

According to the Roman-Dutch law, there are several legitimate reasons for divorce, such as :—

- Adultery.
- Desertion.
- Scandalous crime.
- Perpetual imprisonment.
- Long absence ; and
- Refusal to live together.

All applications for divorce must be tried before the Superior Courts. It is interesting to notice that there is no instance on record of a divorce having been sought for on any of the latter four named grounds, so that practically divorce in the Cape of Good Hope has been granted only for adultery and desertion.

NATAL.—The marriage law of Natal is that laid down by the Roman-Dutch system, introduced into Natal on its annexation by the Cape of Good Hope in 1845, but modified by subsequent legislation. Marriage can be solemnised either by ministers, resident magistrates, or any other persons licensed for the purpose by the Colonial Secretary.

The Supreme Court has the power of granting, on the joint request of both parties, or at the suit of either party, a judicial separation *à mensâ et thoro*. Such separation is granted in hope of future reconciliation, and is discharged by the renewal of intercourse.

Divorce annulling marriage may be granted by the Supreme Court on the suit of either spouse on the ground of

- Adultery, or of
- Malicious desertion.

If this be alleged, it must have covered a period of not less than eighteen months prior to the commencement of the suit.

There is a special legislation regulating the marriage of the Indians living in the Colony, while marriages among the heathen Kaffir natives, are regulated by native law, which recognises polygamy. Christian natives and their children, however, are forbidden by special statute to contract a polygamous marriage.

VII.—AUSTRALASIA.

WESTERN AUSTRALIA.—Marriage in this country takes place under special license, the publication of banns, written notice posted on the door of the place of worship, or information given to the Registrar of the district within which one of the parties has been living for at least the seven preceding days.

Marriage with a deceased wife's sister is legal. The law of divorce is substantially the same as that which exists in England.

QUEENSLAND.—Marriages are solemnised by ministers duly registered, or in the office of the Registrar-General, following a solemn declaration by the parties made before some surrogate, minister, or district registrar. The person officiating must deliver a certificate of the marriage to one of the parties immediately after the completion of the ceremony, and transmit the original certificate to the registrar of the district in which the ceremony was performed. Marriage with a deceased wife's sister has been legalised.

As in Western Australia, the law of divorce is almost identical with that which exists in England.

VICTORIA.—Marriages may be performed by ministers of religion, the Government statist, or other officials. Marriage with a deceased wife's sister is legal.

Divorce can be obtained only by a person who has resided in Victoria for two years or more, and is permanently domiciled there. Its legal grounds are :—

Desertion for three years or more.

Habitual drunkenness with cruelty and neglect for three years or more.

Imprisonment to penal servitude for seven years or more, or such frequent imprisonments during the five years preceding as amount to three years' confinement.

Attempts to murder petitioner, or assault with intention to do grievous bodily harm.

Adultery, if repeated.

SOUTH AUSTRALIA.—The law of marriage in South Australia is substantially the same as that of England, except that marriage with a deceased wife's sister has been legalised. A judicial separation can be obtained by either party on the grounds of adultery or desertion for two years or more.

Divorces may be obtained on the ground of :—

Adultery.

Bigamy.

Scandalous crime.

NEW SOUTH WALES.—Marriage can be celebrated either by ministers, registrars, or by deputy-registrars. Marriage with a deceased wife's sister is legal.

Divorces may be obtained on the ground of :—

Adultery.

Scandalous crime.

Wilful desertion for three years or more.

Refusal to live together.

Drunkenness and neglect during two years.

Imprisonment for seven years or more ; or

Attempt to murder or do bodily harm to the petitioner.

The present population of New South Wales is 1,132,234, and during 1894 391 divorces were granted, a number far in excess of those of any previous year.

TASMANIA.—Marriage may be celebrated by ministers of religion or by deputy-registrars. The marriage law of Tasmania is substantially that existing in England, except that marriage with a deceased wife's sister is valid.

The statute law of Tasmania referring to divorce is practically a reprint of

the English Acts. A judicial separation may be obtained by either party for adultery, cruelty, or desertion for two years or more. Divorces may be obtained on the ground of:—

Adultery.

Scandalous crime.

Bigamy.

VIII.—NEW ZEALAND.

Marriage in New Zealand can be solemnised by licensed officiating ministers, registrars, or district registrars. Marriage with a deceased wife's sister has been legalised in New Zealand.

Divorces can be obtained in New Zealand on the same grounds as in England, viz. :—

By the husband for—

Adultery.

By the wife on the ground of—

Adultery.

Scandalous crime.

G. D. MATHEWS, *General Secretary.*

REPORT OF THE EXECUTIVE COMMISSION.

WESTERN SECTION.

THE Western Section of the Executive Commission respectfully report to the Sixth General Council of the Alliance meeting at Glasgow, Scotland, June 17, 1896, and under the following heads :—

1. *Meetings.*—The Executive Commission has met in regular session twice each year. Two sessions were held in the city of New York, April 1893 and April 1895; two in the city of Philadelphia, April 1894 and April 1896; and one each in the following cities—Cincinnati, Ohio, October 1893; Baltimore, Md., October 1894; and Pittsburg, Pa., October 1895.

2. *Finances.*—The question of the finances of the Alliance, so far as this Section is concerned, are in a more satisfactory condition than at the time of the report to the Fifth General Council. This Section has rigidly adhered in the management of financial matters to the two following principles, viz. :

(1.) That the Alliance does not claim the power to assess or tax the Churches for its support.

(2.) That the apportionments made by the Commission are simply in the way of recommendation.

It is with pleasure that we state that the receipts from the Churches have been of such a character as to enable the Section to meet all its engagements.

In the matter of the relations of the Eastern and Western Sections in financial matters, we beg leave to submit to the Council the following plan for the general expenses of the Alliance :—

(1.) That the estimated working expenses of the Alliance be regarded as including the following items annually :—(1) The Secretary's salary; (2) Necessary office expenses; (3) Quarterly Register; (4) Travelling expenses of Secretary.

(2.) That the above estimated items, viz., £500, £50, £80, and £100 respectively, or £730 in all, be regarded as the probable amount necessary at present for annual working expenses, and that each Section shall remit the half of that, £365, to the General Treasurer each year, the one-half amount of annual balance to be credited to each Section and debit charged.

(3.) That if substantially larger sums than these shall be required in any year, an estimate be submitted to the Western Section in time for the April meeting.

(4.) That an account of expenses be made to the Western Section prior to the April meeting in each year.

3. *Public Receptions.*—The Section place on record their high appreciation of the generous hospitality extended to its members by the members of the Presbyterian and other Reformed Churches of the several cities in which its meetings have been held. Public receptions of a most agreeable and cordial character were given to the Section in Cincinnati, O., October 24, 1893, by the Cincinnati Ministerial Union; at Philadelphia, Pa., April 12, 1894, by the Philadelphia members of the Section; at Baltimore, Md., October 30, 1894, by members of the Presbyterian and Reformed Churches in that city; at New York, April 30, 1895, by the Presbyterian Union of that city; at Pittsburg, Pa., October 31, 1895, by the Presbyterian and Reformed Churches; and at Philadelphia, Pa., by the Presbyterian Social Union.

4. *Circular Letters.*—The Section has each year authorised its Chairman and Secretary to prepare and forward to the Supreme Judicatories of the American

Churches represented in the Alliance, circular letters dealing with such matters as at the time were of pressing interest. These letters have in every case been well received, and the official replies thereto have been of a character to indicate widespread sympathy with and interest in the objects of the Alliance.

5. *Visit of the General Secretary.*—In April and May 1895, the Rev. George D. Mathews, D.D., General Secretary, visited the United States and Canada to further the objects of the Alliance. Appointments were made of persons to accompany him to the meetings of the Supreme Courts of the several Churches. Dr. Mathew's visit was productive of good, and the members of the Section place on record their high appreciation of the services of the General Secretary.]

6. *The Glasgow Council.*—The preparation of the Programme for the Sixth General Council occupied a large place in the thought and work of the Section. The Programme Committee consisted of the Rev. Drs. Chambers, Caven, Cattell, Dixon, Hutton, Barr, Steele, Black, Fisher, Somerville, and Roberts, with General R. E. Prime, N. S. King, M.D., Hon. J. Hoge Tyler, and Justice Maclellan. The work of preparation was conducted in correspondence with the Eastern Section, the final decision, according to usage, being left with that Section, as the one within whose territory the Council was to be held.

7. *Necrology.*—The Section desires to place on record its profound sorrow in the loss which it has suffered since the meeting of the last General Council in the death of six worthy and distinguished members. Three of the number were connected with the Alliance from its establishment: the Rev. J. B. Dales, D.D., of the United Presbyterian Church of North America, and for many years Secretary of its Board of Foreign Missions; the Rev. Philip Schaff, D.D., LL.D., of the Presbyterian Church in the U.S.A., Professor in the Union Theological Seminary, New York City, and a voluminous and distinguished writer on theological subjects; and the Rev. James McCosh, D.D., LL.D., also of the Presbyterian Church in the U.S.A., ex-President of Princeton University, and a thinker and scholar of world-wide reputation. In addition to these there have departed this life the Rev. Chas. G. Fisher, D.D., of the Reformed Church in the United States, Editor of the *Reformed Church Messenger*; the Rev. D. J. McDonnell, pastor of St. Andrew's Church, Toronto, Canada; the Rev. Wm. Reid, D.D., the efficient agent of the Presbyterian Church in Canada and Clerk of its General Assembly; the Rev. Robert F. Burns, D.D., so long pastor at Halifax, N.S.; the Rev. Wm. T. Richardson, D.D., Editor of the *Central Presbyterian*, Richmond, Va.; and Mr. James McCandless, of Philadelphia, Pa., for thirty-four years treasurer of the General Assembly of the United Presbyterian Church. Great, however, as has been the loss suffered through the death of these brethren, the greatest loss which the American members of the Alliance have experienced was that occasioned by the death of the Chairman of the Section and the President of the Alliance, the Rev. Talbot W. Chambers, D.D., LL.D. The Section desire to express their sincere appreciation of the commemorative minute adopted by the Eastern Section in connection with the life and work of Dr. Chambers, and have directed their own minute to be included in this Report. The minute reads:—

The Western Section of the Executive Commission of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System," place upon their records the following minute with reference to the life and services of the Rev. Talbot Wilson Chambers, D.D., LL.D., Chairman of the Section and President of the Alliance, who departed this life in New York City on February 2, 1896: Dr. Chambers was born in Carlisle, Pa., February 25, 1819, was a graduate of Rutgers College, and pursued theological studies at the Reformed Dutch Seminary, New Brunswick, and at the Presbyterian Theological Seminary, Princeton, N.J.

Ordained in 1840, he served until 1849 as pastor of the Reformed Dutch Church, Somerville, N.J., and from 1849 onward was one of the pastors of the Collegiate Reformed Dutch Church, New York City, and at the time of his decease the senior pastor of the Church. In addition to his long and distinguished pastoral labours, Dr. Chambers rendered efficient service in other lines of Christian work, especially in connection with this Alliance. In 1884 he became Chairman of the Western Section, and in 1892 was made President of the Alliance. The Presbyterian and Reformed Churches upon all the continents looked forward with much pleasure to his presence as presiding officer at their Sixth General Council, to be held at Glasgow, Scotland, in June of this year. At this Council he was to have delivered the address as President of the Alliance, and it is with sincere sorrow that we look forward to the substitution for it of an obituary.

His entire career as officer of the Alliance was characterised by great dignity, large catholicity of spirit, earnest interest in every movement which gave promise of inuring to the welfare of the Church, and great activity up to the last in the performance of the duties assigned to him. Deeply imbued with the spirit of Christ, he was a true servant of the Lord, meek, patient, gentle unto all, an example to believers in word, in conversation, in charity, in faith, in purity. His labours ended, he has entered into eternal rest, and has received the crown of righteousness. The deep and widespread regret at his sudden and unexpected departure from this life is alleviated by thoughts of his high personal character, the valuable service which he rendered to the kingdom of Christ, and the joy into whose fulness he has now entered.

We tender to his bereaved family heartfelt sympathy in their great affliction, with the earnest hope that they may be comforted with the comfort of Him who never forsaketh those that trust in Him.

To the ministers and members of the Reformed Church in America, with whom the whole ministerial life of Dr. Chambers was passed, we tender sincere condolence for the great loss they have suffered by the removal from their midst of a high-minded minister, an accomplished scholar, a faithful pastor, and an influential counsellor and leader.

8. *Co-operation in Home Missions.*—In April 1895, the work of endeavouring to secure co-operation in Home Mission work between the agencies of the several American Churches represented in the Alliance, was placed in charge of a Committee, consisting of the Rev. Wm. H. Roberts, D.D., LL.D., American Secretary; Rev. Wm. S. Owens, D.D., of the United Presbyterian Church, and the Rev. Charles G. Fisher, D.D., of the Reformed Church in the U.S.A. In connection with the work of this Committee, two most fraternal and successful conferences were held with representative officers of the Boards of Home Missions, Church Erection, Freedmen's Missions, and Sabbath school work of the several Churches, and a plan of co-operation has been submitted to the supreme judicatories of the Churches, with a request for its adoption. The plan has been already approved by the great majority of the Home Mission Boards and other agencies interested. The details of the work of this Committee will be found in a special report submitted by the Chairman. It is the judgment of the Commission that no more important work has been undertaken under the auspices of the Alliance at any time than this effort after co-operation in Home Missions on the North American Continent. Respectfully submitted,

WM. HENRY ROBERTS, *Chairman and Secretary.*

General Presbyterian Council.

REPORT

ON

Remits of the Toronto Council.

THE General Secretary begs respectfully to report to this Council on the matters specially assigned to him by the Council of 1892.

1. As recommended by the Council 1892, the Rev. Dr. J. Marshall Lang, D.D., of Glasgow, and your General Secretary attended, as representing the Alliance, the public meeting held in Edinburgh in connection with the jubilee of the Rev. Dr. Blaikie, our first President. The salutations of the Council blended with those of Christian brethren from many a land in the giving of honour to one to whom honour is due.

2. As directed, there was published under the editorial care of your General Secretary, the volume of Proceedings of that Council, including the various papers, addresses, and reports laid before it; while certain papers that had not been so presented were, for special reasons, also printed in the volume.

3. The Council directed that suitable replies should be sent to the letters received from the Council of the Sons of Temperance, and to the Reformed Churches in France that had not been able to send delegates to the Council. Such replies were sent immediately after the Council.

4. The General Secretary was directed to collect information as to the methods followed in each Church for providing ministerial support, and for the assisting of the smaller congregations. A detailed statement of the information thus obtained is annexed to this Report, and our Churches are thus put for the first time in their history, in possession of a knowledge that is full of interest.

5. The Toronto Council renewed the recommendations of previous Councils as to the observance of the last week of November as a season of special prayer on behalf of Foreign Missions. It will be a gratification to the Council to learn that in very many of the British and Continental Churches this recommendation has been most faithfully respected.

6. The Council is requested to renew its instructions to the several Conveners of its Committees, to the effect that all Reports to be presented to the next Council be forwarded to the General Secretary at least one full month before its opening. The Council has ordered that all Reports shall be printed prior to its meetings, but this is simply impossible unless these be in the Secretary's hands in time to allow of its being done.

G. D. MATHEWS, *General Secretary.*

SPECIAL REPORT ON THE FINANCIAL SYSTEMS OF OUR CHURCHES.

At the Toronto Council of 1892, the General Secretary was instructed to collect information from the various Churches represented in the Alliance as to the methods by which the ministry is supported in each Church, and also the means provided by the several Churches through which the weaker congregations are helped by the stronger, and to present a report thereon at the next Council of the Alliance.

I have now to report that, in compliance with this instruction, I addressed a circular to the Clerks of all the Churches represented in the Alliance, and also sought by private correspondence with numerous persons to obtain full information on these two subjects. A number of replies were furnished, but notwithstanding repeated efforts, the returns now laid on your table are very far from equalling the number of our constituent Churches. Still, from the general uniformity among these, it may be presumed that, even had a return been received from each Church, there might not have been found much to disturb the present agreement. The substance of these replies is appended to this Report.

The returns are naturally arranged into two classes: (1.) those furnished by Churches connected with the State in their respective countries, and (2.) those from Churches not so connected.

I. In *Austria*, it appears that while the Reformed Church is under the closest supervision of the State, yet the support of its ministry is thrown almost entirely on the members of the Church. Before the formation of any congregation is legalised, its promoters must deposit with the Government a certain sum of money, the interest of which is paid annually by the State to the pastor of the congregation, and forms his income. Another source of income is from a legal assessment on the Church members according to their estimated ability, based on the amount of tax that such pay to the ordinary revenue of the country. The amount contributed by the States take the form of a trifling addition to the incomes of the smaller congregations.

In the Union of Evangelical Churches in *Belgium*, which is connected with the State, the Government pays directly to the pastors a moderate sum every year; but it does not appear that there is any further notice taken of the Church by the State.

In *France*, the State having in 1789 taken possession of the property of the Reformed Church, now pays directly to a certain number of its pastors an annual grant included in the National Budget. The ministers receiving these grants are divided into three classes, with varying sums assigned them, a manse or house-rent being provided by the municipality, while both church building and manse are kept in order by the local authorities. In many cases trifling additions from congregational contributions are made to the Government allowance, while this latter is now claiming that all money collected in the church building, either as pew-rent or collection, must be accounted for and paid over to it.

In *Scotland*, the Church of Scotland enjoys possession of a certain portion of the tithes employed previous to the Reformation for the maintenance of services in the parishes. Every parish minister has also a manse and small portion of land. The church and manse are provided and maintained by the heritors or landowners, while the amount of tithe payable for ministerial support is in some cases capable of increase. A second source of support is in a grant from the national Exchequer in lieu of the tithes due by the Crown on the Church lands it became possessed of; while a third national source is the

contribution paid by a number of burghs in consideration of the Church lands which they hold.

The Church of Scotland may be regarded in the matter of finance as a connecting link between the Churches connected with the State and the Churches not so connected. She has State endowments, but she has also contributed, through the gifts of her members, the immense sum of about one million and a half of pounds for the endowment and support of churches and of ministers in localities hitherto unoccupied. She has not yet, however, succeeded in providing a minimum salary of £200 a year for each minister. In addition to providing the large sum just named, each congregation is at liberty to supplement the salary of its pastor as best it can.

The *Irish Presbyterian Church* owes her present financial system to the action of the British Government in 1869, in giving the sum of £600,000 as the value of payments previously made to the ministers under the name of *Regium Donum*. This large sum is now held as capital by the Church, and has led to the forming of a General Sustentation Fund, under which, mainly, the ministerial income of this Church is provided.

Apart from these cases, the congregational expenses in the other Churches of the Alliance are provided for by the members of the respective Churches out of their own free offerings, the amount of private endowments these possess being too trifling to be considered.

II. From the annexed Reports it appears, that the money needed for congregational purposes by the Churches of the Second Division is obtained generally, by means of pew or *Seat rents*, a charge made on the worshipper of so much per sitting, or a special contribution, irrespective of the amount of accommodation required, made under the general name of pew-rent. Sometimes there are *Subscriptions*, when individuals pledge themselves to contribute fixed sums at such times as may be arranged on. Again, there is the semi-anonymous mode of contributing by the enclosing of definite sums in *Envelopes*, and returning these at fixed intervals; while a fourth mode is that of *Collections*, often called "plate" or "church collections," made every Sabbath, and either for general or special Church objects.

Each of these methods has its own advantages and drawbacks, so that congregations combine or select according to their circumstances.

A more important question is as to the systems that prevail in connection with the actual payment of the pastors, and here also, there is considerable diversity. Formerly, the custom of each congregation supporting its own pastor was time-honoured and universal. This often led to great diversity in the amount of ministerial income, and resulted frequently in great domestic suffering. Under this system, weak and small congregations received aid at times from individuals or from wealthier congregations on solicitation, but there was seldom any system in the matter. It was individual need on the one hand, and individual giving on the other. The inadequacy of this method led by degrees to the rise of what is known as the *Augmentation Scheme Method*, such as exists to-day in the Scottish United Presbyterian Church. Under this, a Central Fund, provided by the wealthier congregations, is distributed among the weaker congregations by a process of grants-in-aid, so as to develop their liberality. It was believed that in many cases, especially among the older congregations, these had settled down to a certain scale of contributing, regardless of the altered circumstances of society and the diminished value of money. It was sought to lift them out of their stereotyped methods by offering certain sums—this Augmentation money—conditional on a corresponding increase of their own givings, so as to raise the standard of the ministerial income. This plan has worked admirably in that Church. In it the average stipend at present is £186 a year with a manse, or £206 when without a manse, the wealthier congregations of course supplementing the income of their pastors as they please. Under this system, every congregation, whose income is under a certain amount, is considered as

a weak congregation, and comes at once under the action of this Fund, which thus raises all the smaller incomes and secures equality among them at a moderate level.

The formation of the Free Church in 1843 rendered necessary some method which would secure a suitable support for its ministers. The leaders of that movement adopted the idea of a Central Fund, into which all congregations would contribute, according to their ability, the aggregate of the gifts to be divided among the pastors, share and share alike, while congregations were left free to supplement within certain limitations the salaries of their own pastors. This took the name of the *Sustentation Fund*, and was remarkably adapted to the circumstances of a Church suddenly springing into existence. There was nothing in its past—for it had none—to tie it down to certain methods; nothing to be removed before the introduction of a new system, and hence it has been favourably viewed by many of the more recently formed Colonial Churches in the British Empire, by which, however, on the whole, the augmentation system has been followed. The scheme contemplated a moderate ministerial support, and thus enlisted the sympathy of the more liberally minded portion of the Church members, while a common fund would save (it was thought) the minister from his difficulty, real or imaginary, of being dependent on persons from whom he might have occasion at times to differ essentially. Whatever may have been the considerations leading to its adoption, the method has worked remarkably well in every case in which the circumstances were similar. It was tried to some extent in the Presbyterian Church of the U.S.A., and is still, in some modified form, in operation there, but the circumstances of that Church are so unlike those of a newly organised Church in an Australian or a New Zealand Colony, that the comparative failure must be referred not so much to the system itself as to the circumstances under which it was employed. Any method in any matter that proves itself efficient must have some element in it adapted to the circumstances under which it is used, and hence its success; and any system that fails may do so because of the unfriendly circumstances under which it is tried. Hence the impossibility, in view of the diversity in the history of our Reformed and Presbyterian Churches and of their actual conditions, of finding any method that shall be universally applicable. Perhaps, however, the information now given may enable some of our Churches to understand, and possibly profit by, the experiences of their brethren.

The question of an adequate ministerial support is of the utmost importance for the Church of Christ. Our different communities are being educated to a point of almost singular attainments of general information. With that general educational elevation there has come a social elevation, that compels a mode of domestic and personal life very unlike that which was possible and natural under previous circumstances. Ministers and missionaries share in this educational and social elevation, and while the Church must always welcome and rejoice in the Christian self-sacrifice of many of her ministers and missionaries, it is not hers to demand such sacrifices at their hands. It may be for them to make them, but it certainly is not for her to extort them; and thus, so long as the Church requires a certain class of men for certain work—and never previously did she so greatly need a highly educated ministry—and to work under certain conditions, it is her plainest duty to place her ministry in a condition in which the work expected can be most advantageously performed. Hence a suitable maintenance is, humanly speaking, an absolute necessity for her continued existence, and the sooner each Church deals with this question as men living in the nineteenth century should do, the better.

G. D. MATHEWS, *General Secretary.*

APPENDIX.

EUROPEAN CONTINENT.*

Reformed Churches of Austria, Bohemia, and Moravia.—Ministerial support is derived from a State assessment on the rental of the land within the parish district. As the size of the parish, the value of the land, and the number of persons liable to pay it vary, so this tax varies considerably in its rate, amounting sometimes to one-tenth, and sometimes only to one-fiftieth of the rental. Occasionally, a congregation possesses some landed property whose rents are available for the stipend, when the rate of taxation is proportionately less. If the parish be very poor, the Government adds sometimes from fifty to three hundred gulden to make up the stipend to the amount required by law.

In poor districts, when money is wanted for any special purpose, such as church or manse building, collections on behalf of the object are made in different parishes, and these sometimes realise as much as twelve hundred gulden. There is also in almost every parish a branch of the Gustavus Adolphus Verein, when, in return for the contributions that its members have collected, grants amounting at times to very large sums are frequently given for special purposes.

Union of Evangelical Churches in Belgium.—This Church is recognised by the State, which gives to each of the *titulaire* or official pastors a moderate allowance. In the case of the pastors of the wealthier congregations, this is supplemented by gifts from the Church members. Four of the congregations have manses, while in the case of the others, the pastor's "house-rent" is paid by the communal authorities.

On closing his active ministry, a *pasteur titulaire* receives from the Government, through the Department of Justice, a retiring annuity. The amount of this is dependent on the amount of his stipend at the date of his resignation and the length of his ministry, while a pension equal to one-half of this annuity is paid by the State to his widow.

Pasteurs auxiliaires, or assistants, do not receive any allowance from the State, but are supported by annual contributions of the Church.

There are also several congregations which owe their existence to the action of the Synodal Committee on Evangelisation. The pastors of these are supported from the Synodal Fund, half of which is derived from the contributions of the synodal congregations, and the other half from contributions from outside sources, such as the gifts of the Gustavus Adolphus Verein of Germany.

In obtaining these contributions each congregation adopts whichever plan it prefers. In some localities it is customary to add to these special gifts, or to the annual collection on behalf of the committee, the amount received at the retiring collection made on the days of the great feasts of the Church, such as Easter, Christmas, &c.

Every quarter a contribution should be made in all the churches for the funds of the Synodal Committee. The collection is, however, of recent

* As the Churches frequently modify their financial administration, it must be remembered that the statements now printed describe only the state of matters existing in 1894, 1895, and 1896.

origin, and as previous to its adoption there was only one annual collection for this committee, the missionaries report much difficulty in obtaining the sympathy and help of the people.

The Missionary Christian Church of Belgium.—The expenses of the ministerial staff are provided for—

1. By collections at the close of public services, made for congregational expenses and the support of the poor.*

2. By the "Envelope" system, these being collected each Sabbath.

3. By special subscriptions, some of the Church members subscribing a fixed sum, payable at fixed periods.

4. By donations, made to the Church officers on their visitation of the families.

All these different collections, except the first-named, are sent to a central fund, out of which all ministerial salaries are paid.

The Reformed Church of France.—The French Government annually devotes a considerable sum to the maintenance of the Reformed Church. During the Revolution of 1789 all the property of the different religious communities was confiscated for national purposes. On the establishment of the Concordat in 1802 by Napoleon, there was assigned to each Protestant pastor a moderate salary, which was paid directly to the pastor by the Treasury. For many years these payments continued to be made, the names of new congregations as these have been formed being added to the official list. In 1880, however, the Government resolved, that it would continue its payments to the pastors on its list at that date, but would not recognise as *titulaires* the pastors of congregations that might be subsequently organised, nor contribute to their support. In 1895, the total number of congregations of the Church amounted to 533, being 326 more than existed in 1802.

The *pasteurs titulaires*, or such as are ministers of parishes officially recognised, are divided by the Government into three classes. Those of the Third or lowest class receive 1800 francs, or £72 a year from the Government; those of the Second class receive 2000 francs, or £80 a year; while those of the First or highest class receive 2200 francs, or £88 a year. In Paris and in Algeria, where the cost of living is exceptionally high, the Government payments are slightly larger. To these payments from the National Government, each *pasteur titulaire* receives from his municipality a free house or from £16 to £30 a year for house-rent.

In a number of congregations in the Centre and in the North of France the session or *Conseil presbytéral* adds a supplement according to its ability. This supplement comes either from private endowments or from contributions made by the Church members, while the official pastors in the Third class receive a small supplement from the Synodical fund.

Pastors of congregations *non-officielle* and *pasteurs auxiliaires* receive their support from their congregations through three distinct sources: the gifts of their own people; the grants of the *Société Centrale*; and, if they are under its administration, the supplements of the Synod. They are also assisted by the wealthier congregations, which aid them out of their general income or out of special contributions made for this purpose.

The church buildings in the Reformed Church belong to the State, the Commune, the Consistory, the Session, or other *société civile*. Those of the first-named ownership in many cases formerly belonged to the Roman Catholic Church.

The Mission work of the *Société Centrale* has led to the formation of a number of congregations known as *non-officielles*. Though these are connected with a

* It will be remembered that in Roman Catholic countries, as a rule, there is no legal poor law system, and the support of the indigent is thrown altogether on the voluntary givings of the humane. In the case of Protestant congregations in such a country, its members charge themselves with caring for their own poor brethren.

local presbytery or *classis*, their existence is seldom in any way recognised by the Government, and the salaries of the pastors are paid by the *Société* out of its funds. The *Synode officieux* often makes grants to these "weak congregations."

The Reformed Churches of the Netherlands.—This Church, representing the Separation of 1834 and the Reformation of 1886, is as yet but perfecting her somewhat diverse financial arrangements. The Church is entirely self-supporting, not receiving in any form pecuniary assistance from the State. Among the congregations of the Christian Reformed Church of 1834 the *Kerkeraad* or Session and the Deacons had the oversight of the financial affairs of the congregation; while in the *Doleerende* section of 1886, all the members of the congregation formed a society called *De kerkelyke kas* or Church fund, appointing some of their number as a *Bestuur* or Committee for the administration of finance.

The congregational income itself is derived from the two collections made every Sabbath during public worship. Of these the first is for the poor, and the second for Church purposes, while a third collection for some special object is not unfrequently made by means of the plate or box as the congregation is retiring.

In addition to these collections all the members contribute systematically at stated intervals to the *leredienst* or minister's salary.

There are also special annual collections, one on behalf of the retired pastors and another for the widows and orphans of ministers. This money forms one of the "Synodical Funds," and is distributed by a committee appointed by the General Synod. A few of the larger congregations have some private endowments for the aiding of the Widows' and Orphans' Fund.

In Holland, weak congregations are called *Hulphehoevende kerken*, or congregations needing assistance. In the case of such the *Classis* to which they belong applies to the committee of their Provincial Synod, and this, in case of inability to give help, forwards the application to the Committee of the General Synod. The money needful for this purpose is obtained by special Sabbath-day collections, one or more of which are made during the year. Of the proceeds of these collections one-fourth is sent to the General Synod, and forms its General Fund. The General Committee then consider all applications. Should the money in hand not be sufficient for the deserving cases, another collection is ordered throughout the Church.

In Friesland there are some "weak congregations" surrounded by an atheistic or social-democratic population. Such are regarded as "Missions," and receive aid from a Provincial Fund for Inland or Home Mission work. A similar course is taken in North Brabant and Lembang, where the population is largely Roman Catholic.

The Waldensian Church, Italy.—The support of the pastors of the Valleys is derived from:—

I. Interest of invested funds. Of these there are the following:—

1. The National Fund, contributed in Great Britain.

2. The Royal Fund, established by Cromwell, largely appropriated by Charles II., and then partly replaced by a general collection in all the Protestant congregations of Great Britain, ordered by George III. This Fund is in the hands of the British Society for the Propagation of the Gospel as trustees for the nation, and which annually pays the interest over to the Waldensian Table.

3. The Sustentation Fund, formed in 1883, by the gifts of the General Presbyterian Alliance.

4. The different congregations make contributions and collections for their local and other expenditures.

II. The pastors of the congregations connected with the Mission in Southern and Central Italy are supported by:—

Collections made in the Churches of the Valleys and of those on the Mission field itself; and

Contributions from outside sources.

There is thus one General Fund for the pastors of the Valley Churches and one for those of the Mission; the salaries of the latter are proportional to their years of service, and the expense of living in the town where they may be stationed.

The Free Church of Neuchâtel.—This Church possesses a Central or Sustentation Fund, under the care of a Synodical Committee of five members. The fund is derived from:—

I. The contributions of the Churches, and, II., gifts and legacies.

The Churches receive these gifts either by collections made at the conclusion of the services at the great feasts, or monthly on retiring from public worship, and thus all are anonymous. In only one of the congregations are these moneys obtained by house-to-house visitations.

These contributions represent nine-tenths of all that is required, while other gifts and legacies represent the rest.

This Central Fund supports the Faculty of Theology and all the pastors in service, with an equal salary of 2900 francs, or £116 a year. After six years of service in the ministry, an additional sum of 300 francs is added to the income, while in some of the wealthier congregations this may be supplemented by congregational gifts, by way of house-rent, for manses are rare.

II. In a sense there are no weak congregations, because, weak or strong, all send their contributions to the Central Fund, and each receives back an equal amount.

In addition to their contributions to the Central Fund, the congregations meet the expenses of conducting their worship (though organist, precentor, &c., frequently render these services as labours of love) and the support of their own poor.

The National Church of Vaud.—The expenses connected with the maintenance of public worship are borne by the State and those public funds which have obligations in this matter, while the pastors and the suffragants receive their stipend from the funds of the State as follows:—

Each pastor receives a stipend of 2500 francs a year, with an augmentation of 200 francs for each successive six years of service up to twenty-four years of active ministry, assistants or suffragants receiving only 2000 francs a year. A few pastors residing in mountainous districts receive a little addition to their scanty stipends, in view of the exceptional discomforts and expenses of residence in those localities. Each pastor is also provided by the State with a suitable dwelling, or, if there be no manse, he receives a sum not exceeding 600 francs a year for house-rent. If the parish provides the dwelling, then the State pays this amount to the parish.

The State also provides funds for the aid of pastors retired from service, and for the widows and orphans of pastors and suffragants of the National Church.

Russia.—The ministers of the Evangelical Reformed Church in the Kingdom of Poland are supported partly by the Government and partly by voluntary contributions of the Church members.

Weak congregations, that is, filial or branch Churches, are aided from the general funds of the Church, and from the gifts and liberality of the stronger Churches.

GREAT BRITAIN.

The Presbyterian Church of England.—This Church, as now organised, is the result of a union in 1876 between a number of Presbyterian congregations in England and certain other congregations that were connected organically with the Scottish United Presbyterian Church. Immediately after the Union, a Sustentation Fund Scheme, in many respects similar to that in use in the Free Church of Scotland, was adopted generally, some of the congregations,

however, preferring to retain their former mode of contributing directly to the support of their own minister.

The object of this Scheme is to secure to every minister a minimum stipend of two hundred pounds a year, an object which has hitherto been realised. The fund itself is gathered by collectors, generally ladies, who call systematically on the members of the congregation, as a rule once a month. These contributions are at once forwarded to the General Treasurer, who pays each minister his dividend share on the first of the quarter.

Every congregation is expected to pay into this fund as much as it receives back, and in the case of the more wealthy, a surplus contribution is expected equal to one-half the amount of supplement that the congregation may privately give its minister. This surplus determines the amount of the dividend. Congregations remitting less than one-half the dividend cannot be put on the Platform; congregations which, it is thought, should be self-sustaining cannot be put on the Platform as aid-receiving without the Synod's express permission; congregations contributing to the Central Fund less than one shilling a month on the membership, of which one penny a week ought to be contributed per member, are not considered as doing their duty. Congregations that are aid-receiving are not allowed to give their ministers any private supplement, while the amount of regular grants from outside sources is deducted from the dividends.

The Presbyterian Church of Ireland.—In 1689, shortly after the battle of the Boyne, William III., out of sympathy with his co-religionists and as a recognition of their political and military services, granted a sum of £5000 a year to the Irish Presbyterians as a *Regium Donum*. The course of the payment has been somewhat chequered, and need not be followed here; suffice it to say, that when in 1869 the British Government disestablished the Irish Episcopal Church, the Irish Presbyterian ministers were in receipt of a gross sum of £36,000 a year as *Regium Donum*, securing to each minister, in addition to his income from congregational and other sources, the sum of £75 Irish, or £69, 4s. 8d. British currency.

The Government, disendowing all round, offered to continue to each Presbyterian minister this allowance in full for the remainder of his life, the payment not being continued to his successor, or to make a present payment to each of a round sum representing the value of his life interest. The question thus raised was of the utmost gravity for the future of the Church. In the Irish Church, the *Regium Donum* had come to be the main source of ministerial income. If the ministers accepted the Government proposal of a continued payment for life, many of the congregations would probably cease to exist on the death of the present pastor. A similar result would follow if the minister agreed to the other proposal and accepted the immediate payment to himself of a round sum in full of all demands. When the matter was put before the ministers between adhering to an annual payment for life or accepting the lump sum, with hardly an exception every one of the 534 ministers decided in favour of accepting the lump sum to which the Government regarded them as legally entitled. But of all those accepting the round sum, not one for an instant regarded the money as his individual property. The *Regium Donum* had been given to the Church, and to the Church it still belonged, and so the whole of the amount, about £600,000, whose interest would be about £25,000 a year, was placed in the hands of what is known as the "Commutation Fund Committee," who should every year divide the interest equally among the ministers of the Presbyterian Church.

In recognition of this action, the elders and members of the Church established a Sustentation Fund, aiming at, at least, £30,000 a year, being the proceeds of congregational and private contributions.

This Sustentation Fund is obtained generally by monthly or quarterly visits of collectors, each congregation being divided into "districts" of moderate size.

Several modifications are now to be noted.

I. If the congregation be one whose minister has "commuted," the minister receives a sum equal at least to his former *Regium Donum*, whether his congregation makes any contribution to the Sustentation Fund or not. If, however, the minister be not one who has so personally commuted, then, to entitle the minister to the equal dividend:—

II. The congregation must contribute a sum equal at least to one penny per week for each communicant, or a payment of sixpence a month, per "stipend payer." Where the stipend is under £200 per annum, the annual contribution to the Sustentation Fund must be not less than two-fifths the amount of stipend. Where the stipend is £200 per annum or more, the annual contribution to the Sustentation Fund must be not less than a sum equal to the full dividend and supplemental dividend which the Fund pays out. But if the congregation fall below this rate of contributing, a proportional amount is deducted from the money payable by the Sustentation Fund to the minister.

The dividends are paid to the ministers each quarter, and at the close of the year any sum remaining is known as the "Supplemental Dividend," and divided in equal shares among all who have paid the qualifying contribution, and proportionally among those who have fallen below it. It was expected that this supplemental dividend might amount to some £30 a year additional, but as yet that amount has not been reached.

A superannuated minister receives the quarterly and supplemental dividends as when in active service, and also possesses the use of the manse for life. An "assistant minister" receives only £50 a year from the central fund, along, however, with the supplemental dividend in full, and also whatever stipend may be furnished by the pew-rents, but at the end of seven years he receives the full and supplemental dividends.

The incidental expenses of public worship are defrayed out of the Sabbath-day "plate" collections.

Reformed Presbyterian Church of Ireland.—Sitting accommodation is provided in the churches by the church officers according to the amount required, but for this there is no fixed charge, so that there are no so-called pew-rents. Each family or member contributes quarterly, according to their ability, the ministerial support being thus provided. This quarterly contribution is often augmented by the usual Sabbath-day collections. A few of the congregations have some petty endowments, which are applied as the donors may have directed. One of the congregations follows the method of a single offering for all purposes, making it every Sabbath, and has found it work most satisfactorily.

For the aiding of the weaker congregations, a general collection is made in every congregation twice each year. The proceeds of such, along with some money from other sources, is expended in assisting the smaller Churches.

*Church of Scotland.**—The general sources of ministerial income are derived thus:—

I. (1.) *Teinds*, being a very small portion of the teinds or tithes set apart for ecclesiastical purposes by pious donors in far past ages. At the Reformation the teinds held by monasteries and bishops, &c., were grasped by the Crown, and mostly given in grants, with or without payment in return, to the landowners of the country. Generally they were presented as free gifts to court favourites. A part of the small proportion of teinds not held as above, and being parochial teinds, was also given to the landowners or heritors, either gratuitously or for a small consideration, but subject to payment thereout, as the Court of Teinds might at intervals determine, of an amount, periodically increasing, of ministers' stipends. The sum at present thus paid in stipend, according to a calculation in a return made to Parliament, is about £242,330 yearly. "The unexhausted teind," being the amount available for future augmentations or increases of stipend, may be stated at £133,348

* Contributed by Mr. A. T. Niven, C.A., Edinburgh.

yearly. These two together, stipend payable and unexhausted teinds, make up £375,678, which represents the proportion of teind which was reserved, more or less under control of the Teind Court, for behoof of the Church. The proportion of teind given unreservedly to the heritors of Scotland at the Reformation must now be worth a very large sum per annum. 880 parishes participate in the teinds as stipend, in addition to which the incumbents have manse and glebes, minimum four acres each, which are part of the "Church lands" set apart like the teinds long ago, and confiscated at the Reformation in like manner, except in so far as reserved to the Church as manse and glebes. The Church lands now held by heritors are of great value. Heritors are bound to maintain the manse, as well as churches, in respect of the benefit they derive from the Church lands which they possess.

(2.) *A small payment from the Exchequer*, arising thus. Of the 880 parishes mentioned above, a certain proportion could legally claim less than the equivalent in grain of £150 a year, and the teinds in these parishes being exhausted, no augmentations to the livings could be made. But a large proportion of the teinds and Church lands already referred to as taken over by the Crown, not having been conveyed to heritors, remain in possession of the Sovereign. Out of the funds thus derived by the Crown, the stipends below £150 a year are made up to that sum, and in addition the stipends are paid of 42 ministers of parishes erected in 1826 to supply religious destitution in the Highlands and Islands. The amount required for these purposes is about £17,040 per annum.

(3.) *Burgh and other local sources*.—A small sum is thus derived for certain parishes, 41 in number, and other parishes derive supplements to their stipends. In every case these are paid in lieu of sums which the burghs, &c., derive, which, as originally destined, capital or interest, would have been payable to the Church. The amount may be about £23,500.

The foregoing refers to the OLD, *i.e.*, the parishes as they existed prior to the passing of the Act of Parliament 1844, popularly called Sir James Graham's Act. Since that time there have been

(4.) *Parishes erected by capital raised by the Church itself*.—These parishes *quoad sacra* are 397 in number, and they have been erected by finding a sum voluntarily raised of £1,442,000. The minimum stipend provided is £120, or £100 with a manse, the *cumulo* annual value of which may be £47,000.

The whole of the foregoing endowments, exclusive of manse and glebes, may be worth £329,870 a year. In addition,

(5.) The newly endowed Quoad Sacra Parish Ministers derive a portion of the seat-rents (where seat-rents are levied) and collections raised in their various parishes. After providing for the maintenance of ordinances in the parishes respectively, these funds are generally so applied. In a considerable number of the old parishes, particularly in towns, the incumbents receive voluntary supplements to their stipends of sums the maximum of which may be stated at from £100 to £400 a year.

II. Further organisations for behoof of the ministry:—

(1.) Of 1368 parochial charges in Scotland, old and new, 400 livings are less in amount than £200 per annum, and are known as the "smaller livings." For their benefit there is organised an Augmentation Fund, derived from an annual collection, from the Small Livings' Fund Association, and from other sources, which are divided annually under regulations approved of by the General Assembly. The amount divided is about £8350 yearly, but about £5000 additional is required to bring up the whole stipends to £200 a year each.

In connection with this Augmentation Fund a branch now exists under which the small living parishes can secure permanent supplementary endowments up to £200 a year. Grants have been made in this way out of funds specially contributed, amounting to nearly £30,000, and the parishes have been permanently raised out of the category of small livings.

(2.) There is also the *Aged and Infirm Ministers' Fund*, procured by contributions, subscriptions, and an annual collection. The capital sum already

raised and invested is about £40,000, but about twice that amount is aimed at as desirable eventually. The revenue is applied in annuities to certain retired, or partially retired, ministers, varying in amount from £50 to £150. The total amount expended last year was about £5100.

(3.) *The Ministers' Widows' Fund*, and various other funds for the benefit of ministers' widows, sons, and daughters, deserve a passing reference, but as these are outside the Church administration, they scarcely fall to be noticed further here in detail.

The Free Church of Scotland.—On the formation of the Free Church of Scotland in 1843, a financial system for the support of the pastors was adopted which has led to remarkable results and attracted very general attention. There was instituted a General Sustentation Fund, based on the idea of a limited financial communism. Every congregation was to regard the Church as forming but one body, and to contribute not so much for the support of an individual pastor as for the support of the *ministry of the Church*, while the money thus furnished would be divided, share and share alike, among the actual pastors. Every minister, whatever the condition of his congregation, would thus be secured in a moderate stipend, which would come to him independently of local circumstances. At the same time, congregations were not prohibited from supplementing the salaries of their own pastors after they had paid into the Central Fund an amount equal at least to the share coming to them and known as the Equal Dividend.

The position of the Church when this scheme was proposed, and the prospect it afforded of meeting the requirements of the case, led to its adoption with immense enthusiasm. Thrown on their own resources, the members responded marvellously, and the Church began her career with an assured income far beyond the expectations of the most sanguine. By this means a sum was provided in 1844 sufficient to secure out of this Central Fund a stipend of £105 a year for each of 470 ministers.

Other congregations have since then been formed, and additional pastors have become entitled to share. The contributions have also increased, so that in 1895 the gross income of the fund amounted to £172,014.

The Equal Dividend is at present £160, the minister receiving, however, only £153, the remaining seven pounds being reserved as payment of his subscription to the Widows' and Orphans' Fund. About four-fifths of the ministers of the Church receive this Equal Dividend. The money for this fund is obtained by collectors, generally ladies, who call on each church member residing within a limited district every month. The proceeds are at once paid over to the congregational treasurer, who immediately forwards the amount received by him, an arrangement indispensable for the satisfactory working of the scheme. Legacies and donations also form part of the fund, while the interest of invested funds must not be left unmentioned.

In practice, there are several modifications of the equal share principle. Thus, while every station and congregation must contribute to the Sustentation Fund, the gifts from the preaching stations go to the Home Mission Committee, and help in defraying the cost of their own maintenance. Congregations in a formative condition, and known as "Church Extension Charges," receive back the amount they contribute, and no more. These Church Extension charges are always placed in succession on the "Platform" of the Equal Dividend, six only, however, being added to this list in any one year, unless they have contributed for three successive years not less than £200 a year. As a rule, these congregations have existed as Church Extension charges for ten years before being placed on the Platform, and contributed regularly during that time the sums they had promised. During these years the salaries of their pastors are supplemented by grants from the Home Mission and from the Supplementary Sustentation Fund, a special fund consisting of the interest of invested capital, yielding £30 a year to certain ministers under conditions laid down by the General Assembly.

A third class of congregations consist of those not on the Platform, but

who, for special reasons, receive a sum not more than £100 a year beyond their own contributions.

As the sum contributed by the Church is more than enough to pay the Equal Dividend, the surplus balance is divided according to special regulations.

Disloyalty to the Sustentation Fund is shown when congregations pay into it the full amount of £160 but no more, and then give to their pastors supplements so large as to absorb all the surplus of the congregational contributions. Such conduct imperils the excellence of the fund, and its Committee are ever watchful against this peril.

Reformed Presbyterian Church of Scotland.—Different congregations follow different methods of providing their ministerial income. Some have pew-rents and church-door collections, or such collections alone; others use the Envelope system or monthly special collection, while the Ferguson Bequest Fund grants a small annual aid to the Reformed Presbyterian congregations in the counties of Ayr, Wigtown, Kirkcudbright, Dumfries, and Lanark.

There is also a General Ministerial Aid Fund, grants from which are made to the weaker congregations to make equal the income of their ministers.

Original Secession Church of Scotland.—The congregational contributions towards ministerial support are made in the form of pew-rents and of church-door collections. Should the aggregate of these be insufficient, it is supplemented by monthly or quarterly subscriptions.

There is a "Synodical Fund" called the Mutual Assistance Fund, to which every congregation requires to make an annual contribution, and every congregation aided must contribute five pounds a year, while private gifts are ever welcome. A Synodical Committee distributes this fund among the ministers of the aid-receiving congregations, a supplement being given so as to secure to each of these an equal stipend. The maximum grant to any minister is £50 a year, and this grant is paid during the meeting of the Synod, absence from which involves loss of the grant.

The Welsh Presbyterian Church.—In many Churches the circumstances under which they are formed exercise a great influence over their financial systems. It has been so with the Welsh Church.

Originating in the zeal of individual itinerants, the early preachers were remunerated by the audiences to whom they ministered. It has thus been extremely difficult to replace such a practice by any method providing for the systematic support of a permanent ministry.

As a rule, the minister's stipend is made up mainly from two sources: If he be an ordained pastor, he receives a fixed sum annually for his pastorate and ministerial services during a specified number of weeks in the year, and a variable sum from the congregations whose pulpits he may "supply" for the rest of the year.

A few of the congregations have some trifling endowments, the gifts and legacies of pious members, but generally the congregational income is derived from weekly or monthly contributions. These are sometimes enclosed in envelopes, handed in on Sabbaths; sometimes the roll is called, and sometimes the members hand in their gifts at the times and in the manner most convenient.

Many of the church buildings are burdened with debt, whose interest frequently absorbs the pew-rents, but otherwise a substantial portion of the congregational income is derived from this source. Nearly every congregation adheres to pew-rents, though pews are often occupied by persons for whom no payment is made. Special collections toward "the support of the cause" are sometimes made. For the "Weak Congregations" an annual collection is made over all the Church, and the sum obtained distributed among the weaker congregations by means of the Auxiliary Fund or Augmentation Scheme. Out of this fund all congregations having under 200 communicant members, and having pastors, are assisted; but as a condition of their obtaining aid, they must contribute at the minimum rate of one shilling each member, those having a larger membership contributing double that

amount annually. This fund, however, has had special difficulties to contend with. What is sought for is an assessment based on membership and equality of stipend to the ministers.

The United Presbyterian Church of Scotland.—I. The only source of ministerial income in this Church is the voluntary giving of the Church members and adherents, who contribute in the form of pew-rents, church-door collections, and by subscriptions.

II. The weaker congregations receive grants from an Augmentation Fund, which is provided by an annual collection throughout the Church. In 1894 over £14,000 was distributed for this object, and the minimum stipend raised to £186 with a manse, or in the absence of such, an additional payment of £20 for house-rent.

There are a few congregations in peculiar circumstances, which, in place of receiving grants from the Augmentation Fund, receive aid from the Evangelistic Fund, through which about £1000 is distributed annually.

CANADA.

The Presbyterian Church in Canada.—Pew-rents and collections, or pew-rents and envelope collections, are employed, the latter by such as believe in the "weekly offering," and by not a few who can more easily give small sums once a week than larger sums at longer intervals. In some churches the free-will weekly offering for all purposes is used; in others all pews are free.

There are also about 150 congregations aided from an Augmentation Fund by sums varying from £10 to £80 a year.

Presbyterian Church of Canada in connection with the Church of Scotland.—"The expenditure of St. Andrew's Church, Montreal, is now by pew-rents, church collections, and private endowments. There is no separate scheme for the support of the ministry.

"Country congregations follow the rule in Canada of personal or family subscriptions, paid annually or otherwise as arranged."

UNITED STATES OF AMERICA.*

Reformed Church in America.—In providing ministerial support, the congregations did so formerly, by the "Subscription" method. Within the last twenty-five years, however, the Envelope system has been introduced, and is now in general use. Not only is this employed for providing ministerial support, but in many congregations also for all benevolent contributions.

The "weak congregations" receive aid through collections made in those that are strong, a method more used formerly than at present, except in special cases; special gifts for this purpose are often made by individuals, while missionary and benevolent societies with this object in view are connected with the different courts of the Church. Through these, including all the Synodical Boards, considerable sums are gathered each year for the cause of Missions and of Church Extension; aid is also given through *pro rata* contributions from the Church membership. These are based on appointments authorised by the General Synod, according to the membership of the Church, and this is the method now chiefly followed for raising money for missionary and benevolent operations.

Calvinistic Methodist Church of the United States of America.—The ministry is supported by voluntary contributions. Most of the congregations have

* For information respecting the Presbyterian Church in the United States of America, see page 180.

adopted the Envelope system. Each member is furnished with twelve envelopes, and the collection is taken monthly.

Many of the congregations have an annual printed report, which contains the names of all the contributors to the Church schemes and offerings.

There is a Home Mission Fund, to which all the congregations are expected to contribute, and by means of which weaker congregations are aided.

United Presbyterian Church of North America.—I. The pew-rent system prevails in a majority of the older congregations; but in those more recently formed, the Envelope system with weekly contributions, is used. This plan is found to be effective, and the number employing it is increasing rapidly. In most cases the whole income of the congregation is enclosed in the envelopes. The pastor's salary and Church expenses are then deducted from the amount, and the remainder appropriated to missionary and benevolent objects. In other cases the missionary and benevolent contributions are raised by special collections. A common plan is to take the missionary contributions by envelopes on the Sabbath of the Communion.

The Envelope system has been recommended by the General Assembly, and meets with increasing favour.

Some congregations employ the pew-rent system supplemented by subscriptions payable at fixed periods. There is only one congregation supported by endowments, and these came from private sources.

The average salary of the pastors is \$1025 = £212, the highest being \$4000 = £850.

II. There is no separate Sustentation Fund for weak congregations, but aid is given in two ways:—

1. Aid in church building. After considering the wants of all parts of the Church, the Assembly directs the congregations to contribute a named sum for this purpose. This sum is placed in the hands of the Church Extension Committee, and distributed by it among the weak congregations engaged in building churches, as the needs of each one may appear after inquiry.

2. Aid in supporting ordinances. A Home Mission Board considers all applications for aid or supplement for congregational income, and recommends a sum to be granted in each case. The General Assembly reviews these recommendations, and then directs the congregations to contribute the amount necessary.

The grants given vary from the amount needful for a Mission station up to that for a congregation growing into self-dependence. To prevent long continuance on this fund a sliding-scale of appropriation is followed, by which, after a definite period, the grants supplementing aid decrease, that is, stations that have received aid for five years are reduced one-fifth each year.

Christian Reformed Church in America.—The ministerial income is obtained by a system of voluntary assessment by the Church members. In some cases the deacons call for this contribution once a quarter, in others it is sent to the deacons by the contributors. Pew-rents, that is, fixed charges for seat accommodation, are unknown both in the English and the Dutch speaking congregations.

At each service of public worship there are, as in Holland, two collections. The first is for incidental expenses, the second is in aid of the poor.

If the congregation be unable to contribute a reasonable income for the pastor, the Board of Domestic Missions gives aid, requiring the minister to give a portion of his time to some Mission field or vacant charge.

Associate Reformed Church of the South.—None of the congregations are supported by pew-rents, those best organised employing the Envelope system with weekly offerings. The largest number of the congregations support their pastors by a subscription list, the amounts being collected by the deacons. In the case of weak congregations the Board of Home Missions receives special collections, out of which it supplements the salaries of pastors or of stated supplies. The Presbyteries report to the Synod the aggregate that will be needed for this purpose for the coming year, and the Synod

"appropriates" its proportion to each Presbytery, when the amount is expended by the Presbytery under the care of the Superintendent of Missions. The claims of individuals, when endorsed by the Presbytery, are paid by the Synod, which cannot pay more than the amount voted to the Presbytery.

Synod of the Reformed Presbyterian Church.—In this Church ministerial support is obtained exclusively from congregational contributions. For raising this money the system of pew-rents formerly prevailed, but this method is now discouraged as being improper and open to objection. In some places a subscription list is prepared, signed by members of the congregation, each guaranteeing a certain sum towards the pastor's salary, and the amount continues until notice is given by a subscriber as to a change. These amounts are generally enclosed in envelopes furnished by the Church authorities, and in many cases the contributions are collected every Sabbath. The contents of the envelopes are noted, and the Church treasurer credits the amount to the subscriber, and an annual balancing of accounts is made for the congregational meeting.

In many places the subscription paper without the envelope is also used. The payments for the pastor's salary are then made direct to the treasurer, without any Sabbath collection.

For the aiding of weak congregations the Church has in operation two Boards. (1.) The Central Board of Missions, which nourishes Mission stations, and after their organisation places the pastor on a sliding scale of support from this fund, the grant in aid being added to the salary promised by the new congregation. (2.) A Board of Sustentation, which supplements the salaries of pastors, on recommendation of their Presbyteries, and the fulfilment of certain conditions, such as a ratio of giving to salary, Church schemes, &c., &c.

General Synod of the Reformed Presbyterian Church of North America.—In the majority of city congregations the pew-rent system prevails, supplemented by the weekly offering on the first day of the week. In the rural congregations the usual method is an annual subscription list. In a few congregations the Envelope system is employed.

Weak congregations are aided by grants from the Domestic Mission Board, on whose behalf collections are made annually in all congregations.

ASIA.

Syriac Evangelical Church, Persia.—The income of this Church is derived in part from the people themselves, there being four self-supporting congregations, contributing about £150 a year towards support; in part by the Native Mission Board, which contributes some £40 a year, to meet one-fourth the expenses of the newer parishes; and in part by the Presbyterian Mission, which contributes £500 a year in the three Persian Presbyteries. There are two Presbyteries in Turkey, one, the Tigris Presbytery, in which about £20 a year is paid by the people, while in the other Presbytery, that of Gawar, also in Turkey, the Church members do nothing.

SOUTH AFRICA.

Dutch Reformed Church, Cape Colony.—Formerly the Dutch Church was largely supported by grants of money from the Cape Treasury. That system has been given up, and as the former recipients have died, the grants have ceased. At present there are only nine or ten congregations whose ministers receive such grants.

There is no General Fund for ministerial support, each congregation con-

tributing what is necessary, but the desirableness of some Central Fund is now under consideration.

Congregational expenses, including ministerial support, are met partly by pew-rents and church-door collections, and partly as follows:—By the interest of some private endowment, or the proceeds of the annual bazaar, or rather sale, the articles being generally such farm-produce or cattle as each member has contributed as a thank-offering for blessings received during the year. Then each Church member is expected to contribute a certain—though an optional—amount of his profits during the year, a voluntary tithe paid in kind, or a similar tithe or assessment paid in money, or a sum promised by each individual on his admission to Church fellowship. Another source is in the rents received from the letting or sale of building plots of the ground immediately around the church. Each separate congregation is planted by the Church. On this being done, a small farm is purchased, in the midst of which the church is built; then, as the village increases, this ground is leased for building, and the ground-rents provide the minister's salary, the amount of salary thus often depending largely on the sale of the building lots.

Of weak congregations there are only five or six in the whole Church. For their aid, each congregation is expected by the Synod to make an annual collection, which is distributed by a special Committee. No grant of more than £50 is ever made to any one congregation.

Dutch Reformed Church of Natal.—Each member of the congregation is expected to pay a fixed contribution annually, in accordance with a subscription list on which the members sign their names and write down the respective amounts they are willing to pay annually. If there happens to be a deficiency, the balance is obtained by additional voluntary contributions.

In the Pietermaritzburg congregation, which is numerically small, there is also a Sustentation Fund, whose capital has been obtained partly from the sale of Church property, and partly from the free contributions collected in the Church throughout South Africa.

AUSTRALIA.

The Presbyterian Church of New South Wales.—In this Colony there are no national resources and no Established Church. At one time, ministers of all denominations received certain allowances from the State, varying from £25 to £400 per annum. This ceased many years ago, life claims being respected, so that there are at present only some half-dozen ministers still in receipt of such grants.

The Church possesses a Sustentation Fund, all aid-receiving charges contributing £300 yearly of their church-door collections and seat-rents to this fund. In addition to seat-rents and collections, the Envelope system is in use in a few congregations, but it is an unstable method of obtaining revenues and we are not aware of its having survived more than two years in any congregation where it has been tried. A few congregations have income from rents of property bequeathed to them privately, but the number of these is very limited.

The method of working the Sustentation Fund is peculiar, and provides for all weak congregations which have had ministers inducted. So soon as a Home Mission congregation has its minister, it passes on to the Sustentation Fund, and obtains aid with the others *pro rata*. The aid thus given is distributed on what is called the inverse ratio method, that is, the more a congregation requires aid, the more it gets, up to a limited amount. Let us suppose that a congregation sends in £50 a quarter; such will get more aid—all being right—than a congregation sending in £62, 10s., and so on. Home Mission congregations, or such as never have had a settled minister, get grants in aid from

£25 per annum upwards, till such time as they are settled, when they pass on to the Sustentation Fund.

The Presbyterian Church of Victoria.—In cities and towns, pew-rents and church-door collections are the rule. Some Churches have recently adopted the Envelope system. Some Churches, but not many, have also a congregational fund, taken up by collectors, out of which not only the minister's salary, but all other expenses connected with public worship are provided. Sometimes there are special collections or subscriptions for the payment of debt or of interest on such.

Many are beginning to question the character of the pew-rent system, regarding it as not Christian, and therefore in the end not truly efficient. Only one congregation, however, has abolished it.

In the country, church-door collections and subscriptions are the main sources of revenue, though in some cases there are also pew-rents. Sanctioned charges are helped by a fund which we call the Sustentation Fund, but which is really a Grant-in-Aid Fund. Mission stations and Church Extension charges are helped from a Home Mission Fund.

The Presbyterian Church of New Zealand.—The larger number of congregations depend for Church expenses, including ministerial support, on pew-rents and Sabbath collections. A smaller number, especially in country districts, depend on collections and subscriptions for maintenance. A still smaller number employ envelopes, collections, and seat-rents. This arises from certain persons objecting to the envelopes.

The only method of assisting weaker congregations is by grants-in-aid.

Presbyterian Church of Otago and Southland.—This Church was organised as a Presbytery in 1854, and at once adopted the Sustentation Fund principle for ministerial support, share and share alike. In 1866 a Synod was formed, when it was agreed that new congregations must contribute at least £150 a year to be entitled to be on the fund, while if they gave less than that amount, they received back only the amount contributed, with one-fourth added. In 1883 it was agreed to raise the equal dividend to £175, and that country congregations subscribe £175 a year, and town congregations £200 a year to the Sustentation Fund. The result of this system has been that the Sustentation dividend is now over £200 a year, with supplements varying from £20 to £400 a year. Every minister in the Church has a manse, and is allowed out of a Church fund a sum of £50 every fifth year for repairs, while each country manse has a glebe, averaging from ten to twenty acres in extent.

General Presbyterian Council.

REPORT

OF

Committee on Co-operation in Foreign Missions.

EASTERN SECTION.

[*Note.*—In consequence of the death of the Rev. W. S. Swanson, D.D., the Rev. James Buchanan, Foreign Mission Secretary of the United Presbyterian Church (Scotland), was appointed Convener of this Committee.]

DURING the four years that have elapsed since the last meeting of Council, the interest of the Churches of Christ in the work of spreading the Gospel in heathen lands has been maintained and increased. The "Missionary Day" at the meetings of the various Assemblies and Synods awakens now an amount of enthusiasm such as few other questions of Church administration can command, while the eager desire on the part of Churches to obtain information regarding the progress of the work in heathen lands is a feature of our Church life which cannot be overlooked. Missionary periodicals and other publications are taking their place alongside of the most attractive literature of the day, while pulpit teaching in regard to the duty and privilege of labouring for the extension of Messiah's kingdom is stirring the hearts of Christ's people as they have never been stirred before.

The Foreign Mission operations of the various Churches are being steadily carried forward. New fields have been entered, and are being rapidly taken possession of in Christ's name; the staff of missionary workers in almost every Church is being steadily increased; while the Native Churches which have been gathered out of heathenism are being carefully organised, and are becoming themselves centres of light and of Christian influence for the regions around. Women's work among women has been largely developed during these recent years; the number of medical missionaries has greatly increased; while the educational work carried on by the various Missions is becoming more and more permeated by the spirit of the Gospel, and is proving itself an important agency in helping on the great work of evangelisation.

One of the most remarkable evidences of a revival of the missionary spirit is to be found in the movement which has taken place among the students of our universities and colleges. Many hundreds of these young men, as if touched by an influence from on high, have banded themselves together as missionary volunteers, ready to place themselves at the service of the Church to go wherever she may call them. This band of volunteers numbers in its ranks some of the most brilliant of our students—men who are not a whit behind the very chief in acquirement and in culture; and the movement

which they represent cannot but tell most powerfully upon all classes of the Christian people. It remains to be seen if the Church as a whole will respond to the call thus addressed to her by her choicest sons and daughters, and place at the disposal of those who administer her affairs sufficient means to enable them to accept the offers that are made to her, and to send forth all who are found qualified for the work.

The Committee have had various matters of interest before them during the past four years. They have endeavoured to use their influence in the interests of what is called Missionary Comity—seeking to induce Missionary Churches and Societies to respect as far as possible each other's territory, and thus present no appearance of strife or rivalry before the eyes of the native peoples.

(a.) A complaint was laid before the Committee by the Foreign Missions Committee of the Church of Scotland that the "Zambesi Industrial Mission" had established itself close beside the Church of Scotland Mission at Blantyre, and that in consequence unpleasant misunderstandings had arisen. The Committee arranged for the representatives of the Church of Scotland Committee and of the Zambesi Mission to meet with them, and after going fully into the details of the dispute, an agreement was drawn up which both parties accepted as a solution of the difficulty. Unfortunately it was afterwards found that the agreement, which was cordially concurred in by the representatives of the Zambesi Mission, was repudiated by their Committee, and the Mission Committee adopted the following resolution:—"The Committee resolved to record their deep regret that, through the action of the Zambesi Industrial Mission, their efforts to negotiate in this matter had failed of success, and further, expressed their deep sympathy with the Foreign Mission Committee of the Church of Scotland in the difficulties with which their Blantyre Mission has had to contend through the planting by the Zambesi Society of another Mission agency in its neighbourhood—difficulties which might easily have been removed by the exercise of Christian courtesy and forbearance."

(b.) Another complaint was submitted to the Committee by the Swiss Romande Mission in South Africa, to the effect that the agents of the Wesleyan Missionary South African Conference had intruded into their field of labour at Lorenzo Marques, near Delago Bay. As the Secretary was visiting South Africa, he took the opportunity of inspecting the Mission work at Lorenzo Marques, and putting himself in communication with the friends who are labouring in that field. He reported that "he had been greatly impressed with the wisdom and devotion of the missionaries, whose success had been so remarkable; and that a personal visit to the district in which the Wesleyans had opened a station showed that there had been a great breach of Mission comity; but that owing to the war between the natives and the Portuguese authorities, which broke out while he was there, all Mission work had been sadly interrupted, that of the Wesleyans being completely broken up."

(c.) Another breach of comity in Rajputana, India, on the part of the American Episcopal Methodists was also brought under the Committee's notice, but it was found that the brethren complained of had their own views in regard to the method of prosecuting their work, and that beyond a mild protest nothing further could be done.

In addition to promoting the interests of Missionary comity, the Committee have also been doing what lay in their power to promote union and co-operation among the Missions which different Churches are carrying on in the same field. The union accomplished some years ago between the Missions of the United Presbyterian Church (Scotland) and the Irish Presbyterian Church in Manchuria, North China, has proved a most happy and successful one. The native people know no difference between the missionaries of the one Church and the missionaries of the other, while all are united in seeking to foster the growth of a thoroughly native Church, provided already with an admirable staff of native elders and evangelists, and soon to be supplied also, we hope,

with a body of native pastors. Active co-operation is carried on between several of the Presbyterian Churches in prosecuting their Mission work in Livingstonia, in Spain, and among the Jews; while there is the near prospect of a union being consummated among the Presbyterians of South Africa. The month of July will probably witness the first meeting of "The General Assembly of the Presbyterian Church of South Africa." The United Church will, it is expected, consist of seven presbyteries, and will contain at the very outset about 13,000 members.

The Committee record with much satisfaction that the Secretary has been able during the past four years to visit a large number of the Mission fields in which the Churches of the Alliance carry on their labours. In 1893 he visited the Missions in Egypt of the United Presbyterian Church, U.S.A., the Jewish Missions of the Church of Scotland, the Free Church, and the Irish Presbyterian Church; the Missions in Syria, Asia Minor, and Cyprus of the Reformed Presbyterian Churches in Scotland, Ireland, and the United States; and the Missions in Syria and Northern Palestine of the Presbyterian Church, U.S.A. The Secretary, in reporting on these visits, "gratefully acknowledged the personal kindness shown him, and his indebtedness for much valuable information, and begged to ask, on behalf of the Mission brethren on every field he had visited, that more frequently than at present those interested in Christian work, and having opportunity for foreign travel, would visit the Mission fields; for on each of these they would meet with much of interest to themselves, and at the same time they would do much by their presence and sympathy to gladden the hearts of the Mission workers, and to assure the native converts and others of the earnest desire for their welfare felt by the Christian Churches in other lands." In 1894 the Secretary visited the Missions in South Africa. Beside the Romande Mission, to which reference has already been made, he visited the Native Church in Basutoland, the fruit of the labours of the Paris Missionary Society, at which native pastors and elders share with the missionaries in all their work. He also visited the Scottish Free Church Mission Station at Lovedale, where some seven hundred young people, of both sexes and different races, receive a thorough Christian education, to fit them for the trials and duties of after life; and also the Scottish United Presbyterian Mission at Emgwal, with its large day and training school for young women; his conviction formed at both places being that in such institutions lies the hope for the future of Africa. Such visits on the part of the representative of the Alliance are fitted to stimulate the workers in the Mission field, proving to them that they and their work are a source of interest not only to the particular branch of the Church to which they belong, but to all the Presbyterian Churches of the world, while at the same time the evidence of an impartial witness is laid before the Home Churches as to the real nature and progress of the work which is carried on in their name and by their agents.

A request has been received from the "Syriac Evangelical Church" in Persia that the Secretary should visit them. "May we not hope," they say, "that an official representative of the Alliance will visit our Church, or, if that be impossible, that some of our brother ministers will extend their travels to this outpost of Christianity? Grave questions are before us touching Church order and growth. Some of these are the means and extent of self-support; our relation to those from our midst, who, having gone abroad, have become affiliated with other Protestant Churches; and our relation to the old Church here in matters of the Sacraments and discipline. On these questions and others we need your counsel and encouragement."

A communication has also been received from the Board of Foreign Missions of the United Presbyterian Church of North America, calling attention to an alleged breach of Missionary comity on the part of the Reformed Presbyterian General Synod, who have a Mission at Roorki, India, and asking the Council of the Alliance to take up the matter with the view of bringing about a proper understanding between the two Churches. The Committee

have not been able as yet to enter upon the consideration of this matter, which indeed could not be fully understood or properly handled except by some one visiting the Mission in question and conferring with the representatives of both Missions.

The Committee suggest that the request of the Syriac Evangelical Church and the dispute between the United Presbyterian and Reformed Presbyterian Missions be left in the hands of the Commission of the Council, along with the Missionary Committee, that they may take such steps as shall seem to them suitable in the circumstances.

JAMES BUCHANAN, *Convener.*

EDINBURGH, *May 1896.*

LETTER FROM THE SYRIAC EVANGELICAL CHURCH.

TO THE SIXTH GENERAL COUNCIL OF THE ALLIANCE.

Beloved Fathers and Brethren,—

The Syriac Evangelical Church sends greeting, and prays that the Divine blessing may rest on the Assembly of that great branch of God's Church among whom we are numbered.

As we look back for four years, there is much to fill our hearts with gratitude, and much also to lead us to increased earnestness in prayer and greater activity in labour. These have not been years of such manifest tokens of the Spirit's presence as in the years preceding. Fifty years ago, in 1846, there was an outpouring of the Spirit's power such as had not been seen in Persia for centuries. Then our Church was born, although for about fifteen years it had no separate organisation. Not by power nor by might, but by His Spirit our Church has grown, and our greatest need to-day is His presence in power. Since our last letter to you there has been but little growth in numbers, the increase in membership being from 2344 to 2435. This is not as we would have it, and to us it is a cause of earnest solicitude. We cannot but confess that greater faith and more earnest labour on the part of us who are ministers of this Church would certainly have been rewarded with greater results.

The difficulties which harass our work are in many ways increasing. The efforts of the Mission of the Archbishop of Canterbury are continually directed against our Church, holding us up as schismatics and heretics, weakening our parochial school system by furnishing schools at no cost whatever to the people, controlling in a measure the organisation of the old Church, and thereby limiting as far as possible our influence to the members of our own congregations, instilling doctrines of sacramentalism and sacerdotalism contrary to God's Word, and not sustained by all the teachers of the Old Syriac Church, teaching as dogma what was only erroneous tendency. It perplexes the people and saddens our hearts to have these things done in the name of Christ. It lays on us in greater measure the duty of protest against error and unswerving testimony to the pure Gospel of Christ. In spite of these difficulties there is yet before us an open field of labour for our brethren in race.

Another and even more difficult problem arises from the industrial situation. The support of our people is mainly from work in Russia. Consequently our workers, especially the young men, spend a large part of the time away from home and from Church influence. The Russian Government forbids them from holding regular services there, and prevents our preachers from following them. Thus it is very hard to get a hold on the men, and harder still to maintain an influence when gained. We thank God that some of our members have held fast their faith and made known the pure Gospel of Christ in that land of glimmering darkness.

The majority of our people are subjects of the Sultan of Turkey, and they

do not have the same freedom so graciously permitted us by His Imperial Majesty the Shah. We who live in Persia are prevented from aiding our brethren in Turkey by sending, as in years past, young men to preach the Gospel. We live in daily hope that God may speedily give all of our nation an equally free opportunity to know and worship God in Christ. The brethren, especially in the Tigris Presbytery, have suffered much at the hands of lawless men. The day may be very near when some of the ministers and members of our Church may be called on to witness with their lives to the truth of Christ. We invoke your prayers to join with ours that God may save the little flock here from the threatening dangers, and may grant grace to all to endure in the hour of trial. Our hope in kings has failed, and we look only to the Lord of Hosts to save.

Our ecclesiastical meetings, except in the Gawar presbytery in Turkey, have been held regularly, and our Church Boards are in efficient operation. In spite of the difficulties alluded to, our educational system has regained the ground it seemed to have lost. Our hearts are gladdened as we write by a revival in benevolence, which may be a truer sign of growth than mere numerical increase. We believe also that opposition has served to develop a greater spirit of loyalty to our Church. A help in our Church worship has been the publication of a Church Directory for sacramental and other special occasions.

By death we have lost two of the Fathers of our Church. In July 1893 the Rev. Kasha Shimon rested from his labours. For two terms of three years each he had served as Superintendent (or Moderator) of the Synod; he had built up in his own village a well-trained, thoroughly organised, self-supporting Church, and in all councils his words were weighty and wise. In April 1895 we laid away the mortal body of him whom we delighted to honour as the father of our Church, the Rev. Dr. Shedd. At the time of his death he was serving his second term as Superintendent (or Moderator) of the Synod. Words cannot record the debt of gratitude we owe his memory. The rules of Church Government, the Church Directory, the establishment of our Boards, the education of our ministry we owe to him; while, besides these and other labours, there was that which came on him daily, "the care of all the churches."

The Martyr Roll of our Church has been opened, and two names inscribed thereon. In May 1893 Mirza Ibrahim, after a year of joyful endurance of imprisonment for Christ's sake, died in prison from the effect of privation and violence. He was a convert from Islam. In August of the same year we were horrified by the murder of one of our members, by race an Armenian, by a mob in the yard of the chief mosque in Oroomiah. Agha jân Khân died a martyr, choosing rather to die than to deny his Lord.

Our hearts are sad as we think of our Mother Church, the Church of our fathers. We believe that in proportion as we serve Christ truly do we realise our duty as her children, and that a Christlike Church is an Apostolic Church. For her sake we have a duty of watchful opposition against Rome, and any others who would establish unscriptural doctrine and practice in her. We see little hope of her rising again to her former glory of light and truth, and we fear lest she fall to a still lower estate.

As we ponder the future, much is dark and doubtful; as we look on ourselves, we are weak and cold; yet God has given us a great work, and in His strength we can do all things. Pray for us, brethren, that we may accomplish our duty. As we labour, it is an inspiration to think of our membership in a great body, united to us in common faith and Church order. This bond may be made still stronger and more helpful. In 1884 the Rev. Dr. Nelson of Philadelphia was present at the meeting of our Synod, and visited some of our Churches. We remember with gratitude that visit, but it is the only time a Presbyterian minister not connected with the Mission labouring here has ever visited us. May we not hope that an official representative of the Alliance will visit our Church, or, if that be impossible, that some of our

brother ministers will extend their travels to this outpost of Christianity. Grave questions are before us touching Church order and growth. Some of these are the means and extent of self-support, our relation to those from our midst, who, having gone abroad, have become affiliated with other Protestant Churches, and our relation to the old Church here in matters of the sacraments and discipline. On these questions and others we need your counsel and encouragement.

With fervent prayer for God's blessing on the Church Universal,
Yours in the service of the Blessed Lord,

THE SYRIAC EVANGELICAL CHURCH.

Drafted by order of the Synod by William A. Shedd, and approved by the Evangelistic Board of said Church.—W. A. SHEDD.

REPORT OF COMMITTEE ON CO-OPERATION IN FOREIGN MISSIONS.

WESTERN SECTION.

THE Committee on Union and Co-operation in Foreign Missions met January 11, 1893, in the Presbyterian House, No. 53 Fifth Avenue, New York, at 10 A.M.

Present—Rev. Drs. Ellinwood (Convener), Chamber, Kempshall, Richardson, Miller, Cole, and Cobb, with Elders Donald and Silliman.

Prayer was offered by Dr. Chambers. Rev. H. H. Cobb was chosen as Secretary, and an Executive Committee was appointed, Drs. Cole and Kempshall and Mr. Silliman constituting said Committee.

It was resolved that the Committee recommend to the Western Section of the Executive Commission of the Alliance the following additional names for appointment as members of the Committee, viz.:—

Rev. Robt. M. Sommerville, D.D., Foreign Mission Secretary, Reformed Presbyterian Church.

Rev. M. H. Houston, D.D., Foreign Mission Secretary, Presbyterian Church, U.S.

Rev. J. B. Dales, D.D., Foreign Mission Secretary, United Presbyterian Church.

Rev. J. H. Miller, D.D., Foreign Mission Secretary, Cumberland Presbyterian Church.

Rev. J. H. Prugh, Pittsburgh, Pa.*

The minutes were read and approved, and the Committee adjourned, subject to call of the Convener.

(Signed) HENRY N. COBB, *Secretary*.

The Permanent Committee on Co-operation in Foreign Missions beg leave to report that since the last Council no new organisations of Union Presbyteries have occurred in Mission fields under the care of the Western Section, nor has the question been discussed to any great extent. In previous Councils it had been very thoroughly considered, and at Toronto a full report of progress in various Mission fields was submitted. At that time a new phase of co-operation was brought forward, and new lines of conference and united effort were commended, to which later reference will be made.

Meanwhile your Committee have observed with interest the practical working of union organisations already formed, as, for example, in Japan, Amoy, and Brazil.

The plan of an independent union of Presbyterian and Reformed Churches in Japan has continued to show substantial advantages arising from its joint and independent organisation as a National Church. First of all, this union of Churches belonging to several different Missions having a common faith and order has constituted an element of strength in the midst of commotion and unrest in matters of theological belief. The last four years have witnessed a general ferment of religious thought the world over, and to an especial degree in Japan. The rapidity which has marked social and political changes has been no less conspicuous in intellectual development and in philosophic and religious speculation. The readiness, and even eagerness, of the Japanese to investigate all systems of thought has invited a flood-tide of all types of

* These nominees were accordingly appointed at the next meeting of the Western Section.

philosophy or religious belief known to men. Under these circumstances, although *The Church of Christ in Japan* has felt in some degree the influence of this general movement and some prominent individuals have given occasion for solicitude, yet the stability which the Church has shown in its doctrinal position is on the whole gratifying, and it is scarcely too much to say that if evangelical truth shall be permanently conserved and advanced in Japan, that result will be largely due, in the providence of God, to the union and stability of the Presbyterian Synod known as the Church of Christ in Japan.

Secondly, the *independent* position of this Church has proved an important conservative factor. Seldom if ever have a people risen so rapidly from a position of weakness to one of power, or shown so remarkable a spirit of self-confidence, national independence, and resolute opposition to anything that savours of foreign control. It has therefore been a fortunate circumstance that that Church which represents our faith and order had become so well established as an avowed and purely Japanese Church before the anti-foreign excitement had well begun. The hand of Providence would seem to have been manifest in guiding our Missions and the Boards which they represent in this matter. Your Committee are glad to add that the most recent accounts from our Missions in Japan give reiterated assurances of a favourable reaction and a promising outlook for the Churches which represent this Alliance, and although the ancient faith of Shintoo has been rehabilitated and strengthened as a political and dynastic cult, there is no reason to fear any restriction upon the free promulgation of the truth. On the contrary, the promised establishment of universal freedom of religious thought at an early day offers great reason to hope for the extension of the Redeemer's kingdom in Japan.

The union between the Churches of the American Reformed and the English Presbyterian Missions in Amoy has expanded from a single Presbytery into a Synod with two Presbyteries since the last Council, and its general progress has been satisfactory.

The independent Presbyterian Synod of Brazil, established by the Missions of the Presbyterian Church North and the Executive Committee of the Presbyterian Church South had been established for a considerable time before the last Council of the Alliance held in Toronto, and the progress of that Synod was reported at that time. During the four intervening years little change has occurred in the Synod, though there has been an encouraging measure of self-support on the part of the Brazilian Church. According to the last reports, twenty-three churches are now supporting their pastors entirely. A work of Home Missions has been undertaken under the care of the Synod, and Synodical plans have been laid for education and special theological training. The Protestant College of Sao Paulo, under the direction of the Presbyterian Church North, has been transferred to a body of trustees, to whom the entire school property has been leased for three years. It ought to be said that some difficulty has been encountered in adjusting the relations of the Synod, or rather of the Native Church, to the respective Missions. The missionaries in Brazil, at least those of the Northern Presbyterian Board, removed their ecclesiastical connection from their Presbyteries in the United States to those of Brazil at the outset, and they have still retained their relation, though not without meeting some difficult questions which are as yet unsettled; and it is probably too much to expect that the organisation of independent Churches, Presbyteries, and Synods, or Mission fields, while yet a large measure of support is required from other lands, can be accomplished without more or less difficulty. But it is certain that the great end to aim at is the establishment in all the Mission fields of strong National Churches, though unallied with the State. The idea of perpetual dependence is not to be entertained, and all Missionary Boards and Societies are now studying as never before the problem of self-support and self-propagation in the native Churches of whatever Mission field.

Your Committee would further report that, in accordance with the direction of the last Council, a meeting of the Committee, together with the repre-

sentatives of the various Presbyterian and Reformed Mission Boards in the United States and Canada, was convened at the Presbyterian Mission House, New York, 11th January 1893, and that, following the recommendations of the Council, various questions concerning Missionary policy were fully discussed. At this Conference the following persons connected with the Committee and with Churches represented by the Alliance were present :—

Rev. F. F. Ellinwood, D.D., New York, *Chairman*.
 Rev. D. W. Collins, D.D., Philadelphia.
 Rev. W. T. Richardson, D.D., Richmond, Va.
 Rev. H. N. Cobb, D.D., New York.
 Rev. David Cole, D.D., New York.
 Rev. E. Kempshall, D.D., Elizabeth, N.J.
 Rev. William MacLaren, D.D., Toronto, Can.
 John Charlton, Esq., M.P., Lynedoch, Ont.
 Horace B. Silliman, D.D., Cohoes, N.Y.
 Peter Donald, Esq., New York.

PRESBYTERIAN CHURCH (NORTH).

Rev. Jno. D. Wells, D.D., <i>President</i> .	Mr. William Dulles, Jun.
Rev. George Alexander, D.D.	Mr. W. Henry Grant.
Rev. Joseph R. Kerr, D.D.	Rev. Thomas Marshall, D.D.
Rev. F. F. Ellinwood, D.D.	Rev. H. G. Underwood (Korea).
Rev. John Gillespie, D.D.	William Ranking, Esq.
Rev. James S. Dennis, D.D.	Oliver R. Avison, M.D. (Korea).
Mr. Robert E. Speer.	

PRESBYTERIAN CHURCH (CANADA).

Rev. William MacLaren, D.D.	R. B. MacKay, B.A.
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REFORMED CHURCH (PRESBYTERIAN).

Rev. James D. Steele, Ph.D.	Rev. David Steele, D.D.
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CUMBERLAND PRESBYTERIAN CHURCH.

Rev. J. H. Miller.

REFORMED CHURCH IN AMERICA.

Rev. T. W. Chambers, <i>President of the Board</i> .	
Rev. H. N. Cobb, D.D.	Mr. Peter Donald.

UNITED PRESBYTERIAN CHURCH.

Rev. J. B. Dales, D.D.	Rev. D. M. Collins, D.D.
	Rev. W. W. Barr.

REFORMED CHURCH IN AMERICA.

Rev. David Cole, D.D.	Rev. R. M. Sommerville, D.D.
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SOUTHERN PRESBYTERIAN CHURCH.

Rev. W. T. Richardson, D.D.

Various questions of comity and of practical methods were discussed with interest and profit to all. The first Section of the day was presided over by the late lamented Talbot W. Chambers, D.D., and it is proper to say in this connection, that of all who attended that and all subsequent conferences none evinced a more earnest and unflagging interest in the great cause of

Missions than this learned and most honoured father in the Church. None was more generally beloved.

The results of the day's Conference were summed up in the following :—

REPORT OF THE BUSINESS COMMITTEE.

The Business Committee of the Foreign Missionary Conference of the Presbyterian and Reformed Churches in the United States and Canada, who assembled in the Mission House at 53 Fifth Avenue, New York, January 11, 1893, in response to an invitation from the Missionary Committee of the Western Section of the Alliance of Reformed Churches, beg leave to present for the action of the Conference the following statement of principles and recommendations :—

(1.) With respect to the question of uniformity in the salaries and other allowances paid to missionaries of different Societies occupying the same fields, the Conference would express its deep sense of the importance of joint effort on the part of all Presbyterian and Reformed Missions to diminish the wide difference which now exists.

To this end the Conference heartily recommends that the different Presbyterian and Reformed Boards of Foreign Missions shall by conference, correspondence, or both, study to accomplish at least an approximate uniformity on the fields where their Missions are contiguous.

(2.) The Conference feels that the principle of uniformity in the salaries of active preachers, teachers, and other helpers is of still greater importance. The possibility of receiving a larger salary from a neighbouring Mission is one of the worst temptations that can possibly present itself to the mind of a native labourer. It not only involves serious injustice to the Mission which has borne the expense of training up a preacher or other helper, but it sadly demoralises the native ministry by giving emphasis to an unworthy motive. Moreover, it is fatal to that harmony among different Missions which it is most important to preserve and cultivate. The Conference, therefore, earnestly recommends to all the Missions which it represents to avoid the offer of a larger salary in any case without consultation with the Mission to which the helper belongs.

(3.) The plan of raising funds for Missions in the Home Church by subscription commends itself to the Conference as likely to result in an increase. Without presenting any particular method of securing subscriptions, or suggesting any pledges made by Presbyteries or Synods, the Conference recommends that individuals carefully consider the feasibility of adopting some systematic method by which Church members and the entire congregation may be asked to contribute for the cause of Missions.

(4.) The Conference would express its great satisfaction at the results which have been accomplished within the last two decades by Women's Boards and Societies of the Presbyterian and Reformed Churches. Their generous additions to the funds of the Board and the diffusion of knowledge on the general subject of Missions, especially among the young, the goodly number of representatives among their own sex whom they are supporting on the Mission fields, and the bonds of sympathy which they are establishing, are exerting an influence of incalculable value. It is the prayer of the Conference that in the years to come still greater blessings may attend their efforts and their prayers.

(5.) The Conference sympathises with the Missions which it represents in their difficulty of developing the self-help of the native Churches on the Mission fields. But such is its deep sense of the importance of this subject that it is constrained to urge upon the Missions continued effort in this direction.

We realise the poverty of the native Churches in all foreign lands; but we realise that the New Testament example in its methods of spreading Christianity so largely upon the principle of self-support, is not an example

which it is impossible to follow in our day. As a rule, the burdens laid upon the native Churches are even less than those imposed by the heathen systems. It is believed that the effort to gradually develop self-support in the Churches is not only safe, but most salutary. It promotes not weakness, but increased strength, intellectually and spiritually.

The Conference recommends: (1) That Churches be encouraged to call native pastors at as early a day as possible. (2) That from the first they be trained to assume at least some small part of their pastor's support, and that the proportion be increased as rapidly as possible till self-support be attained.

The history of the Churches in the New Hebrides and in Samoa has shown that now, as in the days of the Churches of Macedonia, the very poor may set examples worthy of being followed by all.

(6.) Whereas, there seems to be a widespread desire in all Presbyterian Churches to increase the amount of direct evangelistic work in heathen lands.

Resolved, that we recommend to the Mission Boards or Committees of the various Presbyterian Churches, that while educational agencies at present employed should be maintained efficiently, efforts ought to be made to increase the most direct evangelistic work of the Churches in heathen lands.

(7.) Whereas, some Mission Boards spend large sums upon institutions for the higher education of natives, while others are content to confine their efforts mainly to evangelistic work.

Resolved, That we recommend co-operation among Presbyterian and Reformed Missions in the conduct of institutions for the higher education, especially in the education of Mission agents; these advantages should be gratefully acknowledged, and some share taken of the financial burden of the Missions which support these educational institutions.

(8.) The Conference takes a deep interest in the question of sending lay missionaries to the foreign field. It regards the subject as worthy of earnest thought and of future conference. The comparative value of industrial education presents a problem upon which further light seems likely to be thrown by the experiments which are being made in some of our Missions along that line. The whole subject should have increased attention.

(9.) Resolved, That it is the sentiment of this Conference that it should be embodied in the regulations of the different Boards and Societies in connection with this Alliance that in no case a communicant from another Mission should be received without a certificate of good standing, and that in all respects there should be proper Christian courtesy maintained with all other Churches.

Following the suggestion of the Council, your Committee invited to a second Conference, which was held on the next day, January 12th, the representatives of all Protestant Missionary Boards and Societies in the United States and Canada. At this Conference twenty-one different organisations, of which eight were connected with the Alliance, were represented, and the practical results which were reached were so gratifying, and the desire for a second Annual Conference so general and so strong, that steps were taken for a similar session to be held in January 1894, since which time regular annual meetings have been held, in which the American and Canadian Societies have been very generally represented. As the Presbyterian and Reformed Churches have been so fully represented in these Conferences of wider scope, and as the question of Union Presbyteries, or other matters pertaining to Presbyterian and Reformed Churches only, have not arisen, but have given place to various matters of practical interest to all Protestant Missionary organisations, your Committee have not deemed it necessary to convene for special Conference limited to Presbyterian and Reformed Churches. While the interest and effort of these Churches have been greatly increased during the last four years, that increase has found expression in broader operation.

Rev. John Gillespie, D.D., who will represent the Missionary work of the Presbyterian Church in the U.S.A. at the Council to be held in Glasgow, and

who has taken active part in the Missionary Conferences above named, has been invited by the Secretary of the Alliance to give a full and complete report of the work which these Conferences have accomplished.

As a further result of the recommendation of the last Council with regard to co-operation, the Board of the Presbyterian Church North and the Executive Committee of the Presbyterian Church South have made gratifying progress in the matter of co-operation in those Mission fields where both Boards are at work. Following the two days of Conference referred to above as held in New York on January 11th, and 12th, 1893, the representatives of these two Boards met together on the 13th and discussed fully the relations of their respective Missions in Brazil, Central China, and Korea, and in respect to these last two fields the following terms of agreement were reached :—

“First, that Rev. M. H. Houston, D.D., on behalf of the Committee, and Mr. Robert E. Speer, on behalf of the Board, be appointed a Committee to correspond with the Missions in Central China regarding co-operative action in Mission matters.

“Second, that Rev. E. F. Ellinwood, D.D., on behalf of the Board, and Rev. M. H. Houston, D.D., on behalf of the Committee, be appointed a Committee to correspond with the Missions in Korea regarding co-operative action in Mission matters.

“Third, that either the Committee or the Board is free to send, with the full consent of the other in each special case, any accepted missionary candidate to any field occupied by the other, supporting him, and any such share of the work as may be determined by the Mission to which he is sent, and with which he co-operates, the missionary to work under direction of, and in full co-operation with, the Mission already established, and the Committee and the Board reserving the right to confer with the Missions before final action, if deemed best.

“Fourth, that the Conference express the earnest hope that the Committee and the Board will request of their missionaries, wherever located, to report from time to time suggestions as to methods of co-operation.”

These terms of agreement were subsequently approved by the two General Assemblies respectively, and to some extent the correspondence recommended has been held. In the Central China Missions it is believed that the comity thus established has resulted in saving the expense of a second educational establishment, designed to carry on substantially the same kind of work, to say nothing of the cultivation of a fraternal spirit between the Missions. In Korea the relations between the Missions of the Northern and the Southern Presbyterian Churches and the Australian Church have been such as almost to obliterate the consciousness of division, and the infant Churches of Korea will have established practical union and co-operation, so to speak, from the cradle. All of which is respectfully submitted.

F. F. ELLINWOOD, *Chairman.*

H. N. COBB, *Secretary.*

The Permanent Committee on Union and Co-operation in Foreign Missions of the Western Section of the Alliance met in the Council Room of the Board of Foreign Missions, Presbyterian Church, 156 Fifth Avenue, New York, at 2.30 p.m., 19th May 1896, Rev. F. F. Ellinwood, D.D., Convener, in the chair.

The following members were present : Rev. F. F. Ellinwood, H. N. Cobb ; Elders, Peter Donald and H. B. Silliman.

Prayer was offered by Dr. Ellinwood. Minutes of meeting held 11th January 1893 were read. The Convener read a draft of a Report to be presented on behalf of the Committee at the approaching meeting of the Alliance in Glasgow. The Report, amended by the incorporation of the minutes of the Committee, was unanimously adopted, and ordered to be forwarded to the Alliance.

The minutes were read and approved, and the Committee adjourned, subject to the call of the Convener.

(Signed) HENRY N. COBB, *Secretary.*

To the Sixth General Council.

THE deputation appointed by the Fifth General Council held at Toronto in September 1892, and to whom was assigned the duty of laying before the President of the United States the views of the Council in the matter of the traffic in firearms and liquors to the natives of the Western Pacific, would respectfully report that the deputation met at the Presbyterian Mission House at 53 Fifth Avenue, New York, October 21, 1892, also at the same place April 30, 1893, also in Washington, D.C., May 23, 25, and 26, 1893.

The chairman of the committee or deputation, together with the Hon. Darwin R. James, sought an early interview with the Hon. John W. Foster, U.S. Secretary of State, from which it appeared that his attitude as Secretary of State, and that of the Administration which he represented, was entirely favourable to the general aims presented to the Council by the Rev. John G. Paton, D.D., Professor Rentoul, and others in the interest of humanity in the New Hebrides and other islands of the Pacific.

This attitude of the United States Government was already shown in a letter of Secretary Foster to the Hon. Michael H. Herbert, representative of the British Government at Washington, bearing date October 11, 1892, a copy of which is herewith submitted.

Your Committee having authorised its chairman to make a public appeal in the interest with which it was charged, such appeal was issued under date of April 24, 1893.

A strong appeal was also made by Dr. Paton to the President and to the public, which was widely circulated by the Committee under date of April 8, 1893.

By the advice of the Committee, Dr. Paton visited personally the Secretary of State, the Hon. John W. Foster, and His Excellency President Harrison, by both of whom he was received with cordiality and encouragement. At a later date he also called upon His Excellency the newly-elected President, Grover Cleveland, and his Secretary of State, Mr. J. A. Gresham, by both of whom he was also cordially received.

The subsequent appearance of the Committee before President Cleveland at Washington, May 1893, is set forth in the accompanying report of the meetings of the deputation, as already stated. Since the interview the Committee has learned no further facts in regard to the progress of correspondence between the two Governments, and has therefore nothing further to report.

Respectfully submitted, for the Committee,

F. F. ELLINWOOD, *Chairman.*

JOHN HALL.

DARWIN R. JAMES.

The Minutes of the above Committee have been forwarded to me for preservation among the documents and papers of the Alliance.

G. D. MATHEWS, *General Secretary.*

General Presbyterian Council.

REPORT

OF

Committee on Work on the European Continent.

EASTERN SECTION.

DURING the last four years, the religious condition of the European Continent has altered, if at all, somewhat for the better. If, on the one side, there have been discussions that seemed to imperil all belief in the supernatural, and to lead to the enthronement of human reason as our supreme teacher, there have been, on the other, intelligent refusals to sympathise with such positions, with much activity, and this of a more distinctly evangelical type than in years gone by. The Christian Endeavour movement has made its influence felt among the somewhat stationary Continental Churches, and in many of these, exercises in name and character not a little resembling those of this organisation, have made their appearance. The Students' Volunteer Missionary movement has called attention in almost every Protestant university and theological seminary to the claims of the heathen world and of the missionary enterprise on the younger members of the Churches. In response to the information thus scattered abroad, and the earnest appeals of other young men, a considerable number of the students in every Church are offering themselves for Foreign Mission fields. Should but a small percentage of these finally engage in such work, there is in the meantime, a clear gain to spiritual life in the new prominence given to these subjects and in the discussions occasioned thereby. The Foreign Sunday School Society is quietly and unobtrusively doing a valuable work, sustaining the hands of such believing pastors as seek to awaken in their congregations an interest in Scripture truth, deeper than can result from the formal catechetical exercises that have hitherto prevailed. In some countries a race of ministers is appearing consisting of such as have studied for a year or two in Great Britain, and thus been influenced more or less by British Church life and work. In others, the frequent intercourse now taking place between the Churches and the pastors of Britain and those of the Continent have not been without good results. Personal friendships are being formed between believing men. There is a larger knowledge of each other's position, and a juster appreciation of each other's work and difficulties. Political and socialistic discussions are forcing Continental pastors to examine more carefully than ever, the solutions which the religion of Christ has provided for the necessities of men, while the carrying on of various forms of Christian work among different classes of the community has affected the whole religious atmosphere, and in many localities led to striking manifestations of spiritual life. The M'All Mission, for instance, has led many of our French brethren to see that methods—new to

them, governed as they were by traditional conceptions of the work that would alone be acceptable to the French people—might yet secure results which could not be secured by the methods held to be proper for a Protestant Church that was connected with a Roman Catholic State, and itself but lately arisen from death in unbelief. Through the object-lesson of that Mission, our brethren have come to see the value of diversity of methods, and are now adapting themselves freely to the varied circumstances of the fields. By means of these and other things much good has come, and more is coming. The circulation of the Scriptures is ever increasing. A literature both evangelical and earnest is being provided. Forms of service that only Christian ingenuity could devise are being employed, and the new philanthropic and missionary activity proclaims the presence of a new life. There has been a change of direction of all mental and spiritual vitality, and one for which every follower of Christ may well thank God. A breath of the Holy Spirit has been felt by pastors and by people, and a hunger has been awakened for Bible teaching and for Christian activity unknown for many a year. A few words about some of the countries may be of use.

AUSTRIA.—The Reformed Churches in the Austrian Empire report little change in their position since the meeting of the last Council. The opposition of the authorities in Bohemia and Moravia to colportage, free preaching of the Gospel, or to meetings for worship not sanctioned by the police, continues as strong as ever, and more than once the agents of the American Board have suffered painful interference. The adoption in Hungary of a civil marriage law, with a religious service optional, will lead to important changes as to the power of the different Churches. One gain for the Reformed Church will be that mixed marriages will not henceforth be necessarily accompanied with an obligation on the Protestant party to bring up any children of the marriage in the Roman Catholic Church.

BELGIUM.—The two sections of the Presbyterian Church in this country are both active, but concern themselves with different fields. The one, the "Union of Evangelical Protestant Congregations," regards itself as specially commissioned to the existing Protestant people of the country, while the other, the "Christian Missionary Church," concerns itself with the Roman Catholic population, and applies all its energy in that direction. In so doing it has enjoyed very special success. Every year new stations are opened, and Christ is openly confessed by evangelical converts, whose interest is shown not only by their generous money contributions, but also by their personal activity among their countrymen. The work thus maintained is dependent to some extent on the assistance of brethren in other lands, and it is hardly too much to say, that on no field in Europe have more satisfactory results followed from honest and faithful Christian Mission work than in Ultramontane, Socialistic Belgium.

FRANCE.—The condition of the Churches in this country may be best understood by noticing the recent proposals for Church union between the two sections into which the Reformed Church is unhappily divided. The Liberal or Unitarian Section has sought to restore Church unity by proposing freedom for the two systems, the Evangelical and the Liberal, to co-exist within the same Church. A portion of the *Synode officieux* has proposed to meet their Liberal brethren part way by asking for a General Synod, with an authority whose limits should be determined between the parties beforehand, that thus they might walk together whereunto they were agreed, and avoid the matters in which they differed. In opposition to both proposals, the great majority of this Synod, which represents three-fourths of the whole Reformed Church, declines to pledge itself to permitting any co-existence of the two tendencies, and the proposal of a Synod with limited powers has found but few supporters. Hence, at the recent meeting of the *Synode officieux* at Sedan, on the 2nd of this month (June 1896), both the above proposals were rejected. The doctrinal position of the *Partie officieuse* is thus unchanged, and that of the *Partie liberale* remains unaltered. Meanwhile, evangelistic work is being

carried on more actively than ever. With new zeal the Union of Evangelical (Free) Churches and the varied Home Mission societies are seeking the enlightenment and conversion of their Roman Catholic countrymen, and with encouraging results. Awakening as from a sleep of centuries, French Protestants are breaking in on the solid and well-supervised mass of ignorance and superstition that surrounds them, while a society in Paris is diligent in affording assistance to such priests as seek to escape from connection with Rome. Another evidence of the new life is found in the efforts to deal with social evils. Drunkenness is grappled with by a newly-formed but zealous abstinence society. Licentious publications are being prohibited, while a better observance of the Sabbath—the day of rest—is now widely visible.

GERMANY.—In Germany, there are a number of congregations that were originally Reformed, and which still prefer the Reformed system, but with hardly an exception these are now included in the National Evangelical Church or Prussian Union. Many of these congregations, with individual pastors and church members, have, however, united in forming the *Reformierte Bund*, for the maintenance of Reformed principles and customs. This Bund, which has been recognised as a community affiliated to our Alliance, holds in some old centre of the Reformed Church a biennial conference for mutual counsel and exhortation.

GREECE.—The Evangelical Church in this country is beset with many difficulties. The National Greek Church is dominant in all matters that can be brought within the category of either Church or State, and the little community has not yet received formal recognition from the Government securing to it right to exist or to hold property. On the other hand, the Greek Church permits the reading of the Scriptures by its members, and through the activity of the Bible Society many copies of these are in circulation, leading to much inquiry,—apart from the direct labours of the pastors and members of the Evangelical Church.

HOLLAND.—In the large and powerful National Reformed Church of Holland, the majority of its pastors are *Moderne*, with theological views that represent every shade of belief or of unbelief. And yet a number of them, with a much larger proportion of its members, are in all heart sympathy with Evangelical truth and Christian work. Side by side with this body is that known as the "Reformed Churches of the Netherlands," the result of the union a few years ago of the "Christian Reformed Church," which had seceded from the National Church between 1830-40, and of the *Doleerende*, which had withdrawn about ten years ago. This Church is settling down to quiet house-keeping, but is still occupied with a settling of balances between its two sections. In doctrinal matters it adheres to the Calvinism of the Canons of Dort, while its missionary and philanthropic activity is worthy of all praise.

ITALY.—The Valley congregations of the Waldensian Church have lately experienced a remarkable spiritual quickening. This reveals itself in the special activity of its pastors in the oversight of their flocks and in the sympathetic support which they receive in such from their congregations. Into those secluded valleys the new methods of Church work have penetrated. Many of both pastors and people have welcomed them, and in so doing found that they were making for themselves friends, not of the mammon of unrighteousness, but of Christian activity and of every grace and fruit of the Spirit of God. On the Mission field outside the Valley region, the Committee finds open doors in every direction, and is hindered in further development and extension only by the scantiness of the means at its disposal.

The "Evangelical Church" has lately passed through a painful experience, but claims to have enjoyed recently a large measure of prosperity. It is much to be deplored that two Protestant Churches, both connected with the Alliance, remain still apart, and it is earnestly hoped that all differences between them may be soon forgotten, and that in the future these Churches may present a united front on behalf of Evangelical truth.

SPAIN.—From this country there is little to report. The death of the Rév.

Dr. Moore, for so many years principal of the theological training school at Puerta, has been a serious loss to the "Spanish Christian Church." Dr. Moore's long services in Spain, his interest in its Mission work, his intimate knowledge of the varied workers and of the Spanish people and their characters, made him a most valued guide of the work in Andalusia and elsewhere. Evangelical work in Spain is to-day in a feeble condition. The truth perhaps is, that the new Reformation was not so much a movement spontaneous and national in its origin and character, as one due to the Christian liberality and activity of foreigners awakened by their interest in Matamoros and others. As the waters of this tide have ebbed the work has become more feeble because less supported. What is needed for its revival and growth is a truly national desire for the blessings of that Gospel which has been brought within her borders.

SWITZERLAND.—In each canton of this country there exists a Reformed Church independent of that in any of the other cantons, but governed in every case by the popular vote. This state of matters often places the Church in an undesirable position. She is subject to popular legislation, and yet is regarded by the people not unfrequently, with comparatively little respect. In the German cantons there is a widespread departure from the Evangelical system, Unitarianism and other forms of error being prevalent. Yet even in these cantons many mourn over such departures from the faith, and remaining positive in their views, give themselves to personal activity for the spiritual good of their neighbours. In the Swiss Romande cantons, Neuchâtel, Geneva, and Vaud, on the other hand, a large number of the Evangelicals, having withdrawn from their State connection and organised themselves into Free Churches, control their own administration, and have hitherto adhered to the old faiths and beliefs. In these cantons societies for foreign Mission work, for Christian and benevolent enterprises abound, and a living faith shows its influence and power by the varied and abundant "good fruit" manifest in the lives of its confessors.

RUSSIA.—Our brethren in this country pursue their permitted work with diligence and fidelity. Their Mission is exclusively to the members of their own congregations, the Government strictly forbidding all evangelistic work among the masses around them. Notwithstanding the protests and appeals of the Christian world, the Church authorities have in no wise interfered to lessen the sufferings of the Stundists, many of whom adhere to the Reformed faith. Our Stundist brethren are powerless to resist or to escape the might of the "Orthodox Catholic Eastern Church," and we are as powerless to assist them. This continued action of Russia and her non-action in reference to the Armenian Christians indicate pretty plainly that a spread of the Russian power would be followed by the suppression of all Evangelical Mission work in every new territory that might come under her control.

On the whole, our English-speaking Churches can easily see much reason for thankfulness in certain aspects of the condition of their sister Churches on the European Continent. These are in some cases surrounded by an overwhelming mass of Romanism, and in others by an irreligion that is appalling. When one notes the respective numbers of the legitimate and the illegitimate births in countries like France and Germany, or the numbers on the civil registers of persons claiming connection with Protestant Churches, and then observes, that the church accommodation is utterly incapable of receiving a fraction of those numbers, and then again on visiting the churches, finds but a fraction of the seat accommodation occupied, one can form some estimate of the difficulty of the position in which every Evangelical society or effort is placed. Too frequently the pastors are regarded by the Governments merely as officials of the State, and as such subject to its authority. This exposes them to those antagonisms which large masses of the people so often cherish against the former. But despite all these things we have reason to thank God and take courage, rejoicing that the Continental Churches are still doing what they do, earnestly praying that they may be enabled to do yet much more.

In considering how we of the Eastern Section of the Commission might be of most service to our brethren on the Continent, your Committee required to notice the very different positions occupied by the Churches of Great Britain and of the United States in this matter. If Britain be locally nearer to the Continent than is North America, yet it is not to Britain but to the United States that immigrants from these Continental countries go when they leave their native lands. Britain has therefore not to deal with a problem peculiarly American, that of welcoming such immigrants to her shores and of providing for them Church homes and Church oversight. There is not in Britain to-day a congregation composed of men from the Continent in the same sense as there are many in the United States, and so a Home Mission work for the benefit of such is not possible for her. Neither is it given her to educate and train catechists and preachers from among these Continental immigrants and then to send them back to the lands of their birth, there to be ambassadors for Christ, though in no way more effectively than this can there be a fulfilment of a Christian duty and a proof given of sympathy and affection. Britain's part in Continental Evangelisation is in sustaining the existing Evangelical workers on many a field and in assisting these to purify and elevate their Church and national life. In so doing she is influenced by a variety of motives. She seeks to repay her debt to the descendants of those who helped and sheltered her sons in the day of their martyrdoms for Christ; she remembers the claims of the children of the saints and martyrs of former days on the Christian Church of the present; she realises the need of Gospel teaching on the part of great multitudes of people in these lands, whose circumstances constitute them practically a Foreign Mission, and she sees her own proximity to their homes, all combining to make it plainly a duty for her to seek their helping. This she gladly does and will continue to do, not to an extent equal to the call, still with a liberality which it is but due to her people should be borne in mind. With a limited exception all the help from outside sources that the Continental Reformed brethren receive, they receive from the Presbyterian Churches of Great Britain, whose one regret is, that after all they can do so little when so much is required.

DAVID MACEWAN, *Chairman*;
G. D. MATHEWS, *General Secretary*.

General Presbyterian Council.

REPORT

OF

Committee on Sabbath Schools.

EASTERN SECTION.

YOUR Committee have deemed it to be their first duty to inquire whether the suggestions made in the Report presented to the Council at Toronto in 1892 have received due attention from the various Churches. They, therefore, endeavoured to obtain information on the following points :—

1. Whether any improvement has taken place during the last four years in the character of the buildings in which Sabbath schools are held ?
2. How far are the International Lessons, or any other lessons, adopted in the schools ? And with what success ?
3. Has there been any improvement in the matter of drafting Sabbath school members to the Churches ?
4. Has any attempt been made to form adult classes ?

They regret, however, that the information they received on some of these points is somewhat scanty, and that it does not enable them to do more than indicate in a very general way the course of events since the last Council, both in Great Britain and Ireland, and also in some countries on the European Continent.

With reference to the first point, it will be readily admitted that the East is still a great way behind the West in the matter of school buildings.

From Scotland the message comes that "there has been a distinct advance in all the Churches in the provision of buildings during the past four years, and that the outlook is hopeful;" and from Ireland, that "as a rule there are schoolhouses attached to the churches." And it may be stated without hesitation that progress is being made also in England and Wales. In Germany what is called a Sabbath school, or what is rather a substitute for it, "is always held in the church." And in France "only very few Sabbath Schools are held in special buildings."

As far as Great Britain and Ireland are concerned, it may be stated that there is here a general conviction that if the efficiency of our Sabbath schools is to be maintained, and especially if it is to be increased, suitable buildings must be provided for them. It is almost universally felt that a teacher ought to have a room to himself in which he may conduct his class as if he was conducting it on the hearth at home; the only difference being that the eye of the superintendent may be occasionally watching him. Where schoolrooms are constructed in such a way as to make this possible, it is found easier to enlist young men and young women as teachers; and they also throw themselves into their work with much greater freedom and energy. If, in addition to this, the classes were also brought together occasionally to be catechised publicly, the comparative progress made in the various classes could be easily ascertained;

and almost every conceivable inducement from without to whole-hearted devotion to the work of teaching would be supplied.

The practice with reference to lessons varies greatly in the different Churches. The following paragraph is found in the "Report of the Committee of the General Assembly on Sabbath Schools in connection with the Church of Scotland" for 1895:—

"It will be remembered that it was reported to last General Assembly that the Church's Scheme of Lessons was in use at the close of the year 1893 in 1075 schools, taught by 11,386 teachers, and attended by 119,855 scholars. These figures marked a considerable advance upon similar information got two years previously, and showed that more than half of the whole schools, teachers, and scholars had the advantage of following a scheme of lessons which has been approved of by the General Assembly, and which has been found satisfactory in actual practice.

"The General Assembly of 1894 having again commended the Church's Scheme of Lessons and Teachers' Books to those schools where they had not been adopted, the Committee communicated with the ministers of the parishes where these schools are situated, inviting their attention to the scheme and books, and sending particulars in regard to them. How far the commendation of the General Assembly has been effectual the Committee are not in a position to say, as they did not include a query on the subject of schemes of lessons in their Schedule for the past year; but it may be mentioned, as bearing upon the point, that 840 volumes and 1387 parts of the Teachers' Books were sold during the year to 31st December 1894. Since the Teachers' Books were first issued, no fewer than 12,120 volumes and 8741 parts have been sold.

"Many schools adjust the syllabus of lessons to suit their own requirements, and this the Committee view with satisfaction; but, over and above this, during last year 57,689 of the general syllabus issued by the Committee have been obtained from the publishers, as against 52,920 in the previous year. In like manner 1353 of the Committee's roll-books have been supplied."

The Church's scheme was drawn out "in the hope that it should be a decided improvement upon anything formerly attempted." It was considered that "the large number of different schemes previously in use throughout the Church seemed clearly to indicate that while some of the schemes might be better than others, none had met with general acceptance." The scheme has been in use for five or six years.

The position of the Free Church of Scotland with reference to this matter is clearly indicated in the following paragraph, which is found in the present year's report:—

"As referred to in last report, the Committee, finding that they are frequently being asked for advice as to the best scheme of lessons, while objection is taken to existing schemes, appointed a Sub-Committee to consider the whole question. The Sub-Committee find that several different schemes are available, in connection with which valuable notes are issued; but they have felt it to be their duty to do their best to prepare a scheme on the lines that they consider best adapted for Sabbath school teaching, not to displace those schemes already in favour, but for use by those who may prefer it to others already in the field. On this scheme the Sub-Committee have been at work a considerable time, and are taking the advice of experts in teaching, and of those who have had large and wide experience in Sabbath school work; but they have not yet been able to complete it with a view to its being submitted to the Committee for consideration. In it they aim especially at the preparation of a scheme of lessons that do not jump from one portion of Scripture to another, nor travel too much in detail through any one book, but which will attempt to cover Scripture in historical sequence, and which will be selected with a special view to their adaptation to the children of our Sabbath schools. The Sub-Committee hope that such an introduction to the study of Scripture would lead our children on to a higher and more detailed study of the Bible

in future years. Under this scheme the Bible would be overtaken by the children of the Sabbath school in four years, while a separate set of lessons would be prepared for the infant division, and also for junior Bible classes."

In the United Presbyterian Church two schemes appear to be in use—the International and the Glasgow Union Schemes. Taking Scotland as a whole, the International Scheme is probably more largely used than any other; and in the Presbyterian Church of England the same scheme is extensively used.

It will be seen from these quotations that though some Churches have already their own schemes, none of them are in general use in their schools, and that other Churches have not yet given their official sanction to any one particular scheme of lessons. But it is quite clear that in all schools, to whatever Church they may belong, the need of some scheme is deeply felt. A scheme of lessons may, indeed, be regarded as a necessity. It therefore appears that it would be to the advantage of Sabbath school work if each Church could induce all its own schools to adopt some one particular scheme. Where examinations are annually held this would appear to be almost essential; for an examination in two schemes, as is the case in the United Presbyterian Church, involves a large amount of additional labour, and any schools which adopt a different scheme of their own place their scholars at a serious disadvantage. And of the value of these examinations there can hardly be any difference of opinion.

On the third point, all that can be said is that the Churches are alive to the serious need of devising, if possible, some effective means of preventing so many of the scholars of the Sabbath school from falling into and being lost in the gulf that seems to divide the school from the Church. The means generally used are children's services, communicants' classes, Christian Endeavour societies, and guilds. Children's services held in the church cannot be too highly commended; but it is doubtful whether children's services held in the schoolroom answer the purpose so well. Sermonettes, too, at the ordinary services of the Church tend to create in the children an interest in those services. Let the children as early as possible be made welcome in the church, and never be allowed to feel that they have no right to be present except in the schoolroom. If once Sabbath school members can be got to attend the Pastor's Communicants' Class, they are likely to be permanently attached to the Church. Christian Endeavour societies, too, are doing a large amount of good in this respect where wisely conducted; but great care is needed to keep them in close touch with the Church. And Guilds also, when established and conducted on the right lines—as is the case, for instance, in the Church of Scotland, where the movement was started fourteen years ago, and where now it is a most important organisation, as well as in the Free Church of Scotland—are productive of very real benefit. And it may be added that through the eldership, in close touch with the families of the congregation, by means of periodical visits at Communion and other times, the Presbyterian Churches have opportunities of influencing their young people which are possessed by no other Church or Churches in the world. But in spite of these and all other efforts, it must be admitted that there is still a terrible leakage,—that large numbers of those trained in our Sabbath schools never find their way into our Churches, and that the stopping of this leakage ought to be the earnest study and aim of pastors, and all officers and teachers of Sabbath schools. Let all present efforts be continued, but let them be largely supplemented by the constant efforts of all teachers not only to enlighten the understanding of their scholars, but also to bring their hearts in the tender years of childhood and youth under the saving influence of the Gospel of Christ.

With reference to the last point, it is to be feared that there is not much progress to report. What are called Bible classes are found in many places; and some of them are doing good work. Their members submit themselves to an annual and a very stiff examination. But it is scarcely hoped in most

places that the Sabbath school proper will ever become anything but an institution for children.

In reply to a letter from the Rev. John Owen Thomas, M.A., Aberdovey, North Wales, the following communications have been received from Germany and France, showing the condition of the Sabbath school in these countries. The thanks of your Committee are due to the writers for their kindness in writing, and also to Mr. Thomas for communicating with them.

Herr C. F. Hoffet, of Strasburg, writes:—

“The first thing to bear in mind in considering the question of Sabbath schools in Germany is that we have throughout the country National Churches, and compulsory school attendance upon denominational, *i.e.*, Protestant or Roman Catholic schools. The people who do not belong to the National Churches, and the children who do not attend a denominational school, form a dwindling minority. As a result of this strictly enforced system, all German children get thorough religious teaching, embracing a knowledge of Bible history, the various catechisms and hymns. There is no Social democrat so godless as not to have been thoroughly drilled at school in the Bible narratives. The religious teaching which is given by the teacher amounts to five hours per week; and to this must be added that, *e.g.*, in Prussia and Württemberg, the clergy are the Government inspectors of the schools. It must further be remembered that nearly all children attend Confirmation classes held by the clergymen, and that in these what has been learnt at school is revised and supplemented. This course of instruction before Confirmation extends generally over two years, and its origin goes back to Luther. Thus there never has existed in Germany, to any great extent, a real need for Sabbath schools, at least as those institutions are understood in England and America. Many Germans, however, are apes, and so they must needs imitate English people. What we call Sabbath schools are quite different from what you have, and the arrangements only remotely resemble yours. While in South Germany, and especially in Alsace, ever since the Reformation, there have been special juvenile services for the children, people have confined themselves in North Germany to services for adults; and accordingly in those parts, particularly in large towns, such as Berlin and Hamburg, the English Sabbath school has been introduced with the purpose of providing something for the children. Usually these schools are held in the church and conducted by the clergyman, with the assistance of the young people. They are everywhere in close connection with the church, for the German clergyman is very jealous of his rights. A few sects do certainly form exceptions to the above statement, but they are not worth mentioning. The English system has now also invaded the South, as amongst us here, for example; but is simply our own ‘Juvenile Service’ a little altered. The children are divided into classes, and young people go with them over an address delivered by the clergyman. So you see it is the ‘clergyman’ continually. I believe, too, that the future of the ‘Juvenile Services’ lies in an extension of the clergyman’s activity. We have an instinctive feeling that the teaching given by the young people is immature and defective, and we aim at thorough work. It may be, indeed, that the Sabbath school has a future for little children from five to ten years of age; my mother conducted such a school for many years with considerable success; but for other children ‘the watchful eye of the scientifically trained clergyman’ will not care to see a development of the Sabbath school on the English and American principle. The juvenile service will go on developing, and this, along with the day school and the Confirmation classes, is the right thing for us in our circumstances.”

Pastor Aug. Schaffner, at the request of Pastor Monod, writes to Mr. Thomas as follows:—

“Only very few Sabbath schools are held in special buildings. Portions of the churches, partitioned off with glass screens, are used for the schools. In Paris the schools are held in the churches, or in old religious schools, or in public assembly-rooms.

"As a rule, Sabbath schools are carried on well. In some places, it is true, they have ceased to exist. Changes of ministers do much harm; the schools are nearly always conducted by the ministers.

"With regard to lessons, as well as other matters connected with Sabbath schools, much good is being done by the 'French Sunday School Union.' It has been found well-nigh impossible to get any beyond the ordinary school age to continue to attend the Sabbath schools. Some of them are retained as monitors and monitresses.

"The schools are undoubtedly a powerful help to the Churches. In France they are helpful in particular in evangelistic work."

The following notes with reference to the work of the "French Sunday School Union" have been gleaned from papers kindly forwarded by Pastor Monod and Pastor Schaffner:—

The Union has existed since 1853, and has its head office in Paris. Its object is to propagate evangelical truth by means of the Sunday school. It encourages the establishment of schools, and seeks to perfect them, without wishing to interfere in their management. It is composed of Sunday school workers who promise to obey its rules and subscribe to its funds. It publishes works bearing on the Sunday school. And in its journal, which is now in its ninth year, notes on the Lessons are published, which are really excellent,—well arranged, full, clear, and scholarly. Its other publications are very helpful to the Sunday schools, and in various ways the Union is bringing to many schools much-needed financial assistance. Once a year the Union has its General Assembly,—an idea which may be copied in other countries with advantage.

The above notes may perhaps help some who are unacquainted with Germany and France to understand how different the Sabbath school in those countries is from what it is in English-speaking countries. And it is not impossible that at the present time they may be of some interest even to those best acquainted with the state of religion on the European Continent.

It may also interest the Council to have some account of the Sabbath schools of Wales. Their main features are undoubtedly known to the majority of its members. Those features are set forth concisely by the Rev. David Evans, M.A., in his valuable work on "The Sunday Schools of Wales."

"From the very first the teachers in Wales gave their labours gratuitously; adults as well as children were always taught in them; and being the direct outcome of a system of circulating day and evening schools, they are marked at once as a class *sui generis*, very difficult to be associated at all with the system of English schools, and with no accident to suggest a connection, except that the latter as a system had a priority of existence. In short, the schools founded by the Rev. Thomas Charles of Bala were an exact counterpart of that founded by Jenkin Morgan at a place not far from Llanidloes in 1770, which was a growth out of the circulating schools of the Rev. Griffith Jones and Madam Bevan."

And the adults have never left them. There is not to be found to-day a single Welsh school which is merely a school for children. And even in the United States of America, where there are many hundreds of them, in Patagonia, and also in Australia, Welsh Sabbath schools have uniformly the same character. The ordinary church member in Wales no more thinks of giving up his place in the school than he does of giving it up in the church.

The Sabbath schools of the Welsh Presbyterians had in 1894 195,354 members, while the total number of communicants was only 145,094. The total number of children in the churches was 66,131. The adherents (including communicants, candidates, and children) were 306,669; and it will thus be seen that not far from two-thirds of these belong also to the Sunday schools, while the adults are far in excess of the children in them.

Must it be admitted that what is the rule in Wales, and in all parts of the world among Welshmen, and even on Khasia Hills in the Mission field of the Welsh Presbyterians, is impossible among all other nationalities? The gain

to the Church is immense from having the adults in the Sabbath school. It keeps up their interest in Biblical knowledge and theology, and makes them much better fitted than otherwise they would have been to receive instruction from the pulpit.

In 1885 the centenary of the Welsh Sabbath schools was observed with much enthusiasm in Wales, and as a result of that enthusiasm the Welsh Presbyterians inaugurated a Sunday School Union, which during the last ten years has rendered admirable service to the Church. It was felt that though the Sabbath school system had been eminently successful, it could hardly be considered equal to the requirements of the time. Within the various presbyteries there had always been Sunday school districts holding meetings at intervals of two months, where representatives of all schools within a given district met together to discuss questions connected with Sunday school work; and these meetings had been productive of much good. But there was no central organisation in which they could all be united. To supply this need the Union was formed, and has justified fully the anticipations of its founders. Among the children a system has been introduced bearing some resemblance to the standard system of the day schools; and for the adults a certain book of Scripture is selected as a text-book for a year, or sometimes, in the case of the longer books, for two years. For the children suitable lesson-books have been prepared, and on each of the books of Scripture taken up a handbook is specially prepared by some minister selected for the work by the Union. Already handbooks on the Epistles to the Hebrews, the Galatians, Ephesians, the Pastoral Epistles, the Acts of the Apostles, and the Life of Christ in the Gospels have been published, and these handbooks are of very high merit. In 1892 a Connexional book-room was established, and since that time the sale of the handbooks has been as follows:—

Galatians	14,300
Acts of the Apostles (two years)	15,600
The Pastoral Epistles	14,200

And during one month of the present year 10,000 copies of the handbook on the Epistle to the Ephesians were sold. Lesson-books, too, are annually prepared for scholars under twenty-one years of age, which have a very large sale. It generally is about 20,000 a year, with several thousands more of the same books in the English language. In each Presbytery an examination is annually held in the subjects studied in the schools, and a general examination is conducted by the Union, to which none are admitted as candidates except those who take the first place in the examination held within their own presbytery. To the first candidate a gold medal is awarded, to the second a silver medal, and to the third a bronze one. The following notice, published at the beginning of the current school year, will show the work upon which the schools are now engaged, and also the arrangement of the Standards:—

THE CALVINISTIC METHODIST SUNDAY SCHOOL UNION.

Chairman—Rev. LLEWELYN EDWARDS, M.A., Aberystwyth.

General Secretary—Mr. THOMAS OWENS, Queen's Square, Aberystwyth.

THE SUNDAY SCHOOL WORK

For the Year beginning April 1st, 1896.

1. Senior Section (over 16 years of age)—The Epistle to the Ephesians.
2. Middle Section (under 16)—The Book of Judges.

N.B.—The Senior Classes, under 21 years of age, may, if they choose, read the Book of Judges instead of the Epistle to the Ephesians.

3. Junior Section (under 12)—The History of Jesus Christ.

THE CONNEXIONAL EXAMINATION FOR 1896.

The Subjects of Examination.

- (1.) "The Pastoral Epistles."
- (2.) The Christian Instructor, Chaps. iv. and v.

THE SUBJECTS OF EXAMINATION FOR 1897.

- (1.) The "Epistle to the Ephesians."
- (2.) The Christian Instructor, Chap. vi.

THE STANDARDS.

Infants.

1. To master the first half of the First Elementary Reading Books, viz., from Lesson I. to Lesson VI.
2. To learn by heart (1) "The Lord's Prayer;" (2) Six verses (Bible); (3) Six verses (Hymns).

Standard I.

1. To master the First Elementary Reading Book.
2. To learn by heart (1) The "Mother's Gift," chaps. i.-iv.; (2) Ten verses (Bible); (3) Ten verses (Hymns).

Standard II.

1. To master the Second Elementary Reading Book, and answer questions on the stories contained in the lessons.
2. To learn by heart (1) The whole of the "Mother's Gift;" (2) Psalms i. and xv.; (3) Three Hymns.

Standard III.

1. To master the Third Elementary Reading Book, and answer questions on the stories contained in the lessons.
2. To learn by heart (1) The "Father's Gift," first part; (2) The Ten Commandments; Psalm xix.; Matthew v. 2-11; (3) Five Hymns.

Standard IV.

1. The Lessons on the History of Jesus Christ contained in the prepared syllabus, to be able to read them intelligently, and to have a general knowledge of their contents.
2. To learn by heart (1) The whole of the "Father's Gift;" (2) Psalm cxiii.; Proverbs iv.; Matthew v.; (3) Six Missionary Hymns.

Standard V.

1. The Lessons on the History of Jesus Christ contained in the prepared syllabus, to be able to read them intelligently, and to have an accurate knowledge of their contents.
2. To learn by heart (1) The "Christian Instructor," chaps. i.-iii.; (2) Psalm xci.; Proverbs iii.; Matthew vi.; (3) Six Hymns about God.

Standard VI.

1. The Lessons prepared by the Union for the year, to be able to read them intelligently, and to have an accurate knowledge of their contents.
2. To learn by heart (1) The "Christian Instructor," iv.-vii.; Ecclesiastes xi. xii.; Matthew viii.; Luke xv.; (3) Six Hymns about Christ.

Standard VII.

1. The Lessons prepared by the Union for the year, to have a full and accurate knowledge of their contents.
2. To learn by heart (1) The "Christian Instructor," chaps. viii.-xii. ; (2) John xii.-xvi. ; (3) Six Hymns about the Holy Spirit.

Standard VIII.

1. The Lessons prepared by the Union for the year.
2. To learn by heart (1) The whole of the "Christian Instructor;" (2) Proverbs viii. and xxii. ; (3) Ephesians vi.

The children should not be removed from one Standard to another, unless they satisfy the Examiners in reading, in knowledge of what is read, and in learning by heart the portion of the Catechism fixed upon.

It may be added that on the whole the schools take up the work cut out for them loyally; though a difficulty is experienced in many of the smaller schools to work the Standard system satisfactorily. And some of the adult classes also prefer to wander at their own sweet will over the rich pasture of the Scriptures to settling down in any part of it at the suggestion of any outside authority. But it is universally admitted that the work of the Union has raised the Sabbath schools of the Welsh Presbyterians to a higher state of efficiency than they had ever attained before. And their influence on the life of the Church is of the greatest importance; yea, it may be added that their influence is one of the most potent factors in the life of the nation.

Your Committee have not made any attempt to collect Sabbath school statistics. They regret, however, to find that in some of the Churches there has been recently a somewhat serious falling off in the number of those under instruction in the Sabbath schools. This decrease deserves the most earnest attention of those Churches; for it means not merely a temporary, but a permanent loss to them. If it is found difficult to draft into the Churches those who have for years been trained in the schools, what must be the difficulty with regard to those who have never been brought into the schools at all?

Your Committee find themselves unable even to touch upon many points to which they would desire to call the Council's attention. They would venture to suggest that the Council's time could not be spent upon more necessary work than that of devising some remedy for the defects of our Sabbath schools. And in spite of their general excellence, it must be admitted that they have very serious defects. Their greatest need is undoubtedly that of better teachers. It may possibly be deemed ungenerous and ungrateful to make this statement, especially when the self-denying labour and the uniform faithfulness of thousands upon thousands of Sabbath school teachers are among the brightest features of our Church life. But it must be remembered that on week days our children are under the instruction of carefully trained teachers—men and women who have taken up teaching as their profession in life, while the great majority of Sabbath school teachers have received no training whatever for their work. And the children are not slow to perceive the difference. If, therefore, we mean to retain the children in our Sabbath schools, it would appear to be a matter of necessity to train in some way their teachers, and to secure in them much higher qualifications for their work than is generally the case at present. There is here, however, no cause for discouragement; there is only reason for realising our responsibility and for endeavouring to do our duty at a very critical time in the history of our Sabbath schools.

If it be asked in what way this can be done, the answer can be given only in a very general way. First of all, signs are to be seen in some places that the need of better teachers is felt in a tendency to turn the Sabbath school into a kind of juvenile service, conducted by the pastor or by some one else who may have high qualifications for the work of conducting such a service.

Your Committee are thoroughly convinced that the remedy for the inefficiency of Sabbath schools is not to be found in this direction. Let nothing be substituted for the school; whatever is added to it, let it be an addition.

If institutes could be founded for the training of teachers by means of evening classes, they would render to the Church most valuable service. Or pastors and trained teachers could bring together the teachers of a Sabbath school to give them at least a certain degree of insight into the right methods of imparting instruction to the young. But more, much more will depend upon the conscientious devotion of teachers to the discharge of their duties. If only they prepared the lessons carefully and not hurriedly, and concentrated their whole mind and heart upon their work, they could become very effective teachers, for experience proves that many men and women of very ordinary intellectual abilities have become by means of their moral qualities most admirable teachers. Let the teachers be whole-hearted Christians, willing to offer their very best on the altar of Christian service.

This Report ought not to be concluded without a warm acknowledgment of the valuable work done by our Sabbath schools on behalf of Missions. This is a feature which becomes more and more prominent every year. The schools in recent years have done much to supply the two great needs of all Missions—men and money.

In closing, your Committee desire to suggest that any Committee that may be appointed at the present meeting should have among its members the conveners of the Sabbath School Committees of the various Churches, who in virtue of their position have the best opportunity of knowing the real needs of our Sabbath schools.

Respectfully submitted by the authority of your Committee,

GRIFFITH ELLIS, *Convener.*

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

WESTERN SECTION.

SABBATH school work is necessarily affected by the progressive character of the age in which we live. Conventions, Normal class institutes, teachers' meetings, special services for children, are increasing at a rapid rate. It is to be expected that the Sabbath school will catch the spirit that is prevalent, and undergo certain modifications and introduce certain improvements in keeping with other departments of religious activity. In many cases, however, the innovations sought are not such as the Reformed Churches of this Alliance can approve. But they have to be considered none the less. The Church, for example, is asked to dispense with the sermon to give more time to the school: a new order of services is being introduced—novel, exciting, attractive, and partaking more of the nature of recreation than religious instruction. In order to secure the attendance of children, miniature theatres, tableaux, pantomimes, exhibitions, and moral programmes are introduced. The impression is being made by certain enthusiasts, whose zeal outruns their knowledge, that the Ministry and the Church are behind the age, and that the public services of the sanctuary are not intended or adapted to children or youth—all of which has a direct tendency to secularise the Lord's day, and weaken confidence in the ordinary means of grace.

Your Committee are glad to report, that, without in the least approving of or adopting the many novelties now imported into Sabbath school work, the statistics of the Sabbath schools connected with this Alliance show a large increase in attendance during the past four years, while on the part of all there is a determination to increase the efficiency of the teachers in the religious training of the young.

Your Committee has not attempted to give the sums contributed by the Sabbath schools for missionary purposes. These are very large, and what is a very encouraging feature is that in very many cases the entire contributions of the schools go to Missions or benevolent objects, the maintenance or ordinary expenses of the schools being borne by the congregations. That both in Great Britain and on the American continent the Reformed Churches are in Sabbath school work keeping abreast of the times is shown by the attention paid to periodical examinations, to the quality of the libraries, to visitations by Synods and Presbyteries, the appointment of Children's days, the organising of Bible Unions, and special courses of lectures to the graduating students of the various divinity halls.

Sabbath School Statistics of Presbyterian Churches, or Churches belonging to the Alliance of the Reformed Churches holding the Presbyterian system.

In Great Britain—	Teachers.	Scholars.
Church of Scotland	21,183	272,095
Free Church of Scotland	19,945	228,807
United Presbyterian Church	13,164	143,435
Reformed Presbyterian Church of Scotland	100	974
United Original Secession Church of Scotland	262	2,979
	<hr/> 54,654	<hr/> 648,340
Carry forward	54,654	648,340

	<i>Teachers.</i>	<i>Scholars</i>
Brought forward	54,654	648,340
Presbyterian Church of Ireland	9,269	105,955
Presbyterian Church of England	7,628	82,596
Total	71,551	836,891
On the European Continent	33,109	375,750
In Asia and Africa	2,258	28,750
In Australia and New Zealand	9,350	110,500
Total in Great Britain, the European Continent, Asia and Africa, Australia and New Zealand	116,268	1,351,891
In the United States—		
Presbyterian Church in United States of America	112,060	944,983
Presbyterian Church in United States	18,204	136,069
Cumberland Presbyterian Church	9,818	103,909
Welsh Calvinistic Methodist or Presbyterian Church in United States	1,500	14,000
United Presbyterian Church of North America	10,680	90,850
Associated Reformed Presbyterian Church of the South	47	4,260
Reformed Presbyterian Church in America Synod	560	2,810
General Reformed Presbyterian Church in America Synod	1,180	13,011
Reformed (Dutch) Church in America	3,949	117,260
Christian Reformed Church in America	380	5,244
Free Reformed Protestant Dutch Church	75	500
Reformed (German) Church in the United States	3,967	138,616
Totals	162,420	1,571,512
In Canada	18,000	162,000
Total in United States and Canada	180,420	1,733,572
Grand Total	296,688	3,085,463

These figures do not include the Reformed Churches of the Alliance in India and China; and the increase for the schools on the European Continent is to a certain extent approximated, as no complete returns of Sabbath school work have been received from them for the past eight years.

A few extracts from the reports of Sabbath School Committees will indicate certain phases of the work that have been under consideration, and regarding which action has been taken by Assemblies and Synods.

In the Sabbath School Report presented to the General Assembly of the Church of Scotland in 1895, the matter of preparing a Simple Catechism for primary classes occupied a prominent place. The General Assembly of 1894 had adopted the following deliverance: "Remit to the Committee to prepare a Simple Catechism to be submitted to next General Assembly, and to consider whether their object might not be attained by a selection of questions and answers from the Shorter Catechism, suitable for the purpose in view." A circular was accordingly prepared, and sent out to the members of Committee, inquiring:—

"First, Whether a selection from the Shorter Catechism would suitably meet the end in view, namely, a 'Simple Catechism' for the younger scholars, and whether such a selection could properly be made, looking to the close connection that binds the Shorter Catechism into a complete whole. Will you please favour me with your opinion as to this?

"Second, In the event of the Committee deciding the foregoing in the negative, what should be the scope and character of the 'Simple Catechism' to be submitted to next General Assembly? In order that you may be in a position to have something to go upon, I enclose another copy of the proof formerly sent you, so that you may criticise it freely, in whole or in part. In the event of your being of opinion that the lines upon which it proceeds are unsatisfactory, would you kindly indicate what other lines you would consider better?"

The answers received were grouped under five headings, and may be shortly summarised thus:—

- 21 considered that the Shorter Catechism might be adapted.
- 45 considered that it could *not*, for various reasons, be satisfactorily adapted.
- 35 approved of a Simple Catechism being prepared, but did not give any definite suggestions as to the lines upon which it should proceed.
- 33 approved of a Simple Catechism being prepared, and made suggestions as to its scope and character.
- 20 disapproved of doing anything.

A very general response was made to the request conveyed in this circular, and, as the only practical way of letting the Committee, as a whole, know the views of individual members, the Committee, as a result of these answers, reported to the General Assembly of 1895 that, as it had been found impossible to attain a general consensus of opinion regarding the scope and contents of any Simple Catechism, they considered it expedient that nothing further for the present should be done. In the meantime a very excellent Catechism of the kind intended has been prepared by the Rev. Dr. W. H. Gray of Liberton, which seems to your Committee worthy of special examination by Churches in this Alliance who feel the need of such a Simple Catechism, setting forth the doctrines of our faith.

The Church of Scotland's Guild for Young Men continues its excellent work; and in the matter of providing teachers' magazines, schemes of lessons, and arranging for an annual examination of the scholars, the Committee are fully alive to the wants of our day. The necessarily brief character of this Report precludes lengthened reference to these departments of Sabbath school work.

In the Free Church the work under the Welfare of Youth Committee, for the instruction of our youth beyond the Sabbath school, inaugurated and so enthusiastically carried on under Dr. Whyte of Free St. George's, and now under Professor Salmond, is familiar to the Alliance. Subjects of instruction—partly biblical, partly doctrinal—are set for competitors, who are graded according to age; text-books are prepared, and on these as well as on the Bible a written examination takes place on a fixed day.

For the best in these examinations valuable prizes are offered, and also for the best essays on prescribed subjects. This branch of the Committee's work has called forth a very large measure of talent among the young people belonging to the Church. Many of the essays have been of a very high order, careful and thoughtful studies of the subjects proposed, and of remarkable promise in respect of literary style. Much as the Committee has been able to do in the past, new departments of usefulness are opening out to it, which it hopes to take up in due time. The scheme has been instrumental in calling into existence a mass of literature represented by the handbooks and primers intended to promote the religious instruction of our young people. A sub-

committee of the Welfare of Youth Committee, now with Dr. Patrick as convener, has charge of the work of the Guilds, the object of which is to group and unite our young men and our young women for mutual fellowship and improvement, and for practical Christian effort and service. Progress is being made. Work of the most varied kind is being done by Guilds throughout the Church. A start has been made in promoting a Guild Mission now under the convenership of Mr. J. C. Robertson, J.P., Glasgow, who has occupied important positions in the West in Sabbath school work, and who brings to the office a ripe experience of Sabbath school teaching and superintendence. At present it numbers twenty-six ministers and twenty-five elders. The interest of the Church in this work among the young is deepening, but there is yet much room for improvement. More suitable premises, better equipment with maps, blackboards, pictures, &c., and more suitable hours are needed for the work. But the greatest need is that the most devoted and talented of our young people shall give themselves as teachers to this work of the Sabbath school. The very best of our Church members are needed for this work; for our children are now more highly taught in our day schools, and the care of their religious instruction must fall more and more upon the Church. She needs, therefore, for this work, on the part of her people a spirit of willingness and consecration in giving them the best talent she possesses. Were the enthusiasm of our youth directed into the channel of practical work for Christ, for the Church, and for their brethren of mankind, how much might be done. Such work it will be the business of the Guild Committee to devise and suggest for the united efforts of our Guilds and of the youth of the Church. The daily Bible readings prepared by this Committee are well known and largely used.

The Report of the Synod of the United Presbyterian Church regarding its Sabbath school work says:—

“The barometer has been steadily rising over the whole area of observation during recent years; and the occasional fluctuations in the progressive readings may be set down to imperfect reports which do not seriously disturb the general record. The largest number of teachers and scholars ever reported to the Synod, and the ratio of increase between teachers and scholars for the year, may be considered normal. The totals for this year stand far above any figures previously reported. There is still much land to be possessed, and these indications point to further expansion.”

Sabbath schools in frontier districts on the continent of America is a branch of the work almost exclusively confined to the United States and the North-West Provinces of Canada, where population as yet is sparse, and great distances have to be travelled both by missionaries and teachers. In the report of the Presbyterian Church in the U.S.A. for 1895 reference is made to this most important branch of Sabbath school work.

Under the peculiar conditions of the Sabbath school missionary enterprise it is only reasonable to expect that there will be a varying amount of apparently wasted effort; but, on the whole, there is abundant cause for gratitude that so large a proportion of the work is permanent. The labours of the missionaries are, to a considerable extent of course, experimental in character, and carried on with great drawbacks. Nothing can be accomplished without some risk of failure or of merely partial success. A “lapsed” school is in many instances recoverable, and the very experience acquired in the failure of a first attempt may ensure success in a second, or, it may be, a third. The work must not be set aside or underrated by reason of discouragements.

It must further be borne in mind that a special phase of this work is the organisation of “summer schools” in places where, owing to the severity of the climate and the distances between the settlers’ home, it is well-nigh or absolutely impossible to keep the schools in operation during the winter.

The obstacles encountered by the Sabbath school missionary are princi-

pally the following: The difficulty of finding suitable men to act as superintendents; the impossibility, in some localities, of finding a sufficient number of suitable teachers; the blockades of snow that in many northern regions make the roads impassable, and so prevent attendance during the winter; the spiritual indifference that prevails in many communities; and, in a few localities, generally prevailing lawlessness and strife amongst the people.

Missionaries are emphatically instructed to labour assiduously for permanency in results. They are forbidden to organise schools without the express authorisation of the Presbyteries within whose bounds they labour. They are directed to place every new school, whenever possible, under the care of the Session of the nearest Presbyterian Church; and, in case there is no neighbouring Session that can take appropriate oversight, to commend it to the Committee of Presbytery.

The Reformed Presbyterian Church (Covenanting) of America has this to say of the Home Class Department, a branch of Sabbath school work which is prosecuted with considerable success in many of the American Churches.

In every community there are persons who, from necessity or choice, are in no way connected with Sabbath schools, and not infrequently a large proportion of such are found among professing Christians. Any method of Sabbath school work that will enlist the attention and meet the wants of these, and at the same time carry the Word of God into the homes of the irreligious and the ungodly, will certainly be hailed with delight by all Sabbath school workers, and such the Home Class Department has proved to be wherever operated.

The plan of this department is to enroll the names of all the different classes of non-Sabbath school attenders in any community—especially in any congregation—who will promise to give at least one half hour each week to the study of the International Sabbath School lessons; to arrange for the classification of the same, according to districts, under the supervision of teachers or visitors, or both, and to provide each with a lesson quarterly, from which to study the lessons, and a quarterly report envelope on which to record the weekly study of the lesson and in which to place the weekly contribution. At the close of each quarter the visitors in charge of the various districts, or the teachers in charge of the various classes, if such there be, in these districts, collect these envelopes, and at the same time distribute the quarterlies and envelopes for the succeeding quarter.

In each case the classification must be suited to the conditions of the community. If the community is large and populous, there will be necessarily the more districts, or at least classes in a district. In some districts there may be but one class, in others more than one. In some classes there may be but one person, thus constituting an individual class; in others the members of a family, thus constituting a family class; and in others still the individuals of a neighbourhood, thus constituting a neighbourhood class. There may or may not be teachers for each of these classes, just as the visitors of the districts and the superintendent of the department may deem best.

The privileges of the members of the Home Department classes are identical with those of the members in regular and constant attendance upon the Sabbath school proper; and the teachers and visitors of these classes sustain exactly the same relation to the Sabbath school that the teachers of the classes in the Sabbath school proper do.

The advantages of this department of Sabbath school work are manifold:—1. It links by its system of association and visitation the members of the Home Class Department with those of the Sabbath school proper in the blessed and glorious work of studying the Divine Word. 2. It enlists all the members and all the families of a congregation, if not indeed of a community, in the study of the International Sabbath School lessons. 3. It increases the membership of the Sabbath school proper, by creating an interest in the study of the International Lessons, an interest that will

eventually bring the students into the school. 4. It increases the co-operation of many parents in preparing their children for the work of the Sabbath school proper. 5. It brings earnest Christian workers into personal contact with many who are now neglecting the Word of God and the salvation it offers through Jesus Christ. 6. It affords many aged and infirm saints who are shut in from Church and Sabbath school the unspeakable joy of Christian fellowship and associated study of God's Word. 7. It adds greatly to the finances of the Sabbath school, and, if properly managed, especially to its missionary offerings. 8. It is a most effective means of carrying the Gospel of Christ to the unchurched masses.

SABBATH SCHOOL WORK AMONG THE INDIANS OF THE WEST AND NORTH-WEST.

Your Committee have made inquiries from missionaries of the Presbyterian and other Churches engaged among the remaining bands of Indians that still survive on the American continent as to the value of Sabbath school work among them. The answers given serve to show that, apart from Sabbath school instruction, by which the Indians as boys and girls are prepared for the regular preaching of the Gospel and attendance upon ordinances, the results would be poor indeed. In reply to the question, "What has the Sabbath school done for the Red Man?" a missionary writes as follows to the Convener: "Among the Indians on this Reservation I find a general tendency towards religion. Nearly all of them are either members or adherents of some Church. They would resent the idea of not being such. They may not always attend the church regularly (just as white people do), but they regard it with a special affection. When one of their number dies, they gather at the house of the deceased and hold religious services until the day of burial, and when family gatherings are held, they are usually wound up with a prayer-meeting. They value the sacraments for themselves and their children, and indeed the entire life of the Indian is permeated with religious ideas. Preaching among them for a long course of years has had its effects, but more especially have the truths received when young in the Sabbath school left an indelible impression and moulded their character. Comparing the past with the present, a great improvement has taken place. The progress is slow, but there is progress, and the more earnest and faithful the efforts put forth in Sabbath school work, the greater will be the results. The Sabbath school scholar of to-day is a vast improvement on the preceding generation, and the next generation will be an improvement on the present."

The difficulties of Sabbath school work among the Indians are summed up as follows:—

1. The dilatory and indolent way the people take hold of the work. Out of a total number of 700 scholars on the roll of fifteen schools, the average attendance is only about 350, or about half the number.

This may be accounted for, however, partly by the fact that the schools, being in the country, are affected by the bad roads and stormy weather at certain seasons of the year. Some also have not sufficient clothing at times to attend. There is also a lack of parental control, which leaves the children to do as they please. The teaching is not as faithful as it ought to be as a rule. Elect a man to the position of superintendent of a school; for a few Sabbaths he will be there on time, commence his school in proper order, and conduct it in a business-like manner; but in a few weeks the novelty wears off, and for the rest of the year he will be as conspicuous by his absence as by his presence. As it is with the superintendent, so it is with the teachers, you do not know when they will be in their place in school. There are, of course, noble exceptions to this rule, but very few.

There is also an air of listlessness about the scholars in school, while

scriptural truths are being taught, which indicates lack of interest. As a rule they are not as quick and apt to learn as white children under similar circumstances and of the same age.

2. Their language is an obstacle in the way of progress. They talk Indian at home altogether on the western part of the Reserve; hence the teaching being mostly in English, they do not get the good from it they otherwise would.

3. The tendency on the part of the large boys and girls, particularly the boys, to leave Sabbath school. The problem how to keep the large scholars in the school has not been solved here.

Briefly stated, then, my impressions are that while the results of Sabbath school work here are not as good as we might expect, it is a work very much needed. It is slowly helping to mould the life of the people more and more towards holier lives and higher Christian citizenship, and its value increases as the years pass on.

SABBATH SCHOOL WORK AMONG THE COLOURED PEOPLE OF THE SOUTHERN STATES,

CONDUCTED BY THE REFORMED CHURCHES HOLDING THE
PRESBYTERIAN SYSTEM.

Prior to 1861, when the civil war broke out, there was a Presbyterian communicant membership of about 15,000, representing about 100,000 perhaps out of a slave population of nearly 4,000,000. In various ways the children of the coloured Presbyterians received some Sabbath school training, but it was necessarily limited. When the civil war closed in 1865, the Presbyterian Church South had been organised about four years, but the political complications that arose in the South brought it to pass that nearly all the Presbyterian coloured population were removed from intimate relations with the Southern Presbyterian Church. The result was that many of the Presbyterian coloured people passed into the Methodist and Baptist Churches, which already had organisations composed of coloured people only. Soon after matters were somewhat settled in the South, the Northern Presbyterian Church began vigorous work of education and evangelisation among the coloured people now free, and a great deal has been done during the past twenty-five years in this work. The Southern Presbyterian Church also in spite of the difficulties in her way, began to work among the coloured people, and, for the means at her disposal, has done a great deal of faithful work. These two branches of the Presbyterian family are the only ones that have any organised Sabbath school work among the coloured people. The Associate Reformed Presbyterian Church (South) and the Cumberland Presbyterian Church are really doing nothing save what certain congregations may do. There is also a coloured Cumberland Presbyterian Church, but it is very weak, and no report of its work has been obtained. The following figures are all that can be gathered. They are taken from the official reports of last year's Assemblies, North and South.

1. The Presbyterian Church in U.S.A. (North):—
Sabbath school scholars 19,764 in 306 schools.
(Day school pupils 10,529 in 87 schools.)
2. The Presbyterian Church in U.S.A. (South):—
Sabbath school scholars 1,464 in 20 schools.
3. Cumberland Presbyterian Church, no regular work.
4. Associate Reformed Presbyterian Church, no regular work.
5. Coloured Cumberland Presbyterian Church, no statistics.

In this summary there is not included the College and Seminary work done by the two Churches above in this, but the day school work of the Northern Church is mentioned because it is distinctly religious. Still it is not Sabbath school work proper, so it is put in brackets.

Altogether the Presbyterian Churches are not doing very much among 8,000,000 of coloured people. The Churches with separate organisations seem to prosper best outwardly, although what the Negroes need above all is Presbyterian instruction.

Among other questions which have been considered and made the subject of correspondence by the Committee, are the following:—

How to retain the older scholars in the Sabbath schools or in Church work, especially young men who are passing from boyhood to manhood? This is still one of the most perplexing problems of the present day.

The Sabbath school is not simply an integral part of the Church, but it should be the connecting link between the Bible-class and membership—reception into full communion with the Household of Faith. But as matters still are in many Sabbath schools, it is evident that this end is not reached. It is found the most difficult task to continue advanced scholars under religious instruction until they have publicly confessed Christ and engaged in active effort for the good of others. At a certain age they hive off from the Sabbath school never to return. Just at the moment when the teaching and serious impressions of years seem about to ripen and bear fruit, they are lost to the Church. They think themselves too old for the Sabbath school, and at the same time too young—or shall I say indifferent—to the obligations of religion, which demand an open manly avowal of their faith in Christ, and immediate service in some department of Christian work.

The cause for such a state of things is not always, as Sabbath-school teachers and superintendents are too ready to assume, in the thoughtlessness of youth, the attractions and temptations of the outside world, or irreligious companionship. In many cases it will be found that the scholars have outgrown the teacher. Having spent seven or eight years in the same class, the teaching is the same as when they began, neither suited to their advancing knowledge, nor capable of imparting the enthusiasm and interest that young men of that age require. The teacher is not in the circumstances to be blamed. He did admirable work when the class was at an earlier stage in their Christian life, and for a younger class he can still render excellent service. But to retain intelligent, well-read, and keen inquiring minds, who put questions that demand ready and definite replies, there is required not only a teacher of superior natural ability, deep experience, and spiritual power, but one who can give ample time for preparation. To handle such a class successfully demands qualities not always found in the ablest preachers.

Such advanced adult classes, or, as they have been called, "Chasm classes," for bridging over or filling up this break in the Christian life of the young, need no lengthened reference in a city where David Stow so successfully instituted his Normal classes more than half a century ago, and where such educationists as the late Dr. William Frazer and William Keddie put his plans into operation. These advanced classes (as well as Normal classes) are now as common in the New World as in the Old. A capable teacher having been found, details may be left to the parties more immediately interested. In no case, however, should such classes be regarded as agencies independent of the Sabbath school. The studies in such a class will depend upon the maturity and attainments of its members. The range of subjects may be wider than that of the ordinary Sabbath school class. In addition to the Bible and the standards and catechisms of our Churches, doctrinal, didactic, and biographical subjects may be introduced. Church History and the Evidences of Christianity will also be found interesting and profitable. Instead of confining the scholars to a rigid system of question and answer, a more social and friendly method will be found better adapted to such a class.

Young men entering upon the realities of life in many cases have formed opinions on many questions brought under review in such a class, and opportunities for stating their opinions should be freely accorded them. They have also their difficulties and doubts, which need to be met and removed, and which ought not, as indeed they cannot, be suppressed. Essays on Biblical themes may also be required; and should the teacher find leisure to devote a week evening to his class in addition to the Sabbath afternoon or evening, many other topics of a religious-scientific character may be taken up, which are of absorbing interest to the young men and women of the present day.

On the question of *Mission Schools* established in neglected districts, and intended mainly, if not exclusively, for the humbler classes in towns and cities, the Committee are of the opinion that *Sabbath schools are for the children of the rich and poor alike.*

That there are grave social difficulties connected with this question every thoughtful man must recognise. The public school system has solved the problem of bringing the children of the rich and poor together for secular education on terms of perfect equality. It is thus demonstrated that the thing can be done, and has been done, in religious training. The first principles of the Gospel, and the very nature of the Church of Christ, would seem to make it our duty to realise that in the Society founded by Jesus Christ, there should be no distinctions according to the flesh, and that we must call no man and no child common or unclean. Of course, the application of those principles demands tact, wisdom, and prudence. "All things may be lawful, but all things are not expedient." There is a law of Christian edification, and there is also a law of Christian expediency, and while we must not lose sight of the great principle of equality before God, neither must we ignore the law of edification. While class distinctions are not in accordance with the spirit of the Gospel, yet even the Apostles, under the guidance of the Holy Spirit, recognised their duty in not needlessly exciting Jewish prejudices. This much all will agree to:—that Mission Sabbath Schools and Mission Churches ought not to be established and set apart *exclusively* for the poor. The richer Christian families of the neighbourhood and their children should cast in their lot and exert their influence in making such Sabbath schools an illustration of the well-known text, "The rich and the poor meet together, for the Lord is the Maker of them all."

UNION SABBATH SCHOOLS.—HOW FAR SHOULD PRESBYTERIANS COUNTENANCE THEM?

This is a question that specially concerns the American and Canadian Churches, but one regarding which no rule of universal or even general application can be formulated. A Presbyterian school is of course better than a Union school, but the Union school is of course much better than none. In sparsely settled communities, such as are to be found in the Western States and the British North-West Provinces, it is often an absolute necessity for Presbyterians to unite with Christians of other denominations in the establishment of Union schools in mixed communities. Many elements and considerations too numerous to be mentioned must be taken into account in deciding the character and superintendence of such schools; but that a prominent place should be given to the generally accepted doctrines of the Evangelical Churches must be demanded in all such cases. The saving truths of the Gospel should never be given up, nor in any way regarded as of secondary importance, in order that United non-denominational Sabbath schools may be organised.

Finally, your Committee would repeat what has been said by their predecessors, and what they believe to be the judgment of this Alliance of Reformed Churches, as to the relation of *Family Teaching to the religious instruction of the Sabbath School*.

God has constituted the family the unit of organisation both in Church and State and social life. What is taught in the family reappears and is potent in Church and State and all forms of social organisation. The men and women who are officers, teachers, and scholars in our schools are vitally affected and influenced by what they have learned in the primary school of the family. If heredity and environment are decisive of character, then it is unquestionable that the religious training of the family is intimately related to that of the school. Long before the children have become scholars in the Sabbath school they have learned, or should have learned at home, much that will be helpful or harmful in all their future religious life. How early impressions are made, and how deep and enduring they are, who can tell? From these homes the children come on the Lord's day to spend an hour in the worship and associations of the Sabbath school. But under the most favourable conditions the best teacher can accomplish little in the short time devoted to class-work unless there is previous preparation by home study. If the scholar comes from a Christian home, where the religion of Jesus is regarded as of supreme importance, where the members of the household are gathered morning and evening around the family altar, where the Bible is read and studied, so that from the time they are babes and sucklings they are, like Timothy, taught to know the Scriptures, which are able to make them wise unto salvation, then the work of the Sabbath school is wonderfully aided, and the best results may be expected. On the other hand, children coming from worldly or irreligious homes, where a blessing is never asked before meals, where the voice of prayer and praise is never heard, where the sanctity of the Lord's day is not regarded, where the Bible is never seen or never read, have difficulties to overcome before Sabbath school instruction can be successful that can hardly be exaggerated. In order to gain the best results in the religious training of the young, there must be the systematic and faithful teaching of the Scriptures in the homes of our members.

In an age when many parents are apt to make the Sabbath school a mere convenience, and transfer their individual responsibility to teachers, this cannot be too much insisted on. In order to a God-fearing commonwealth there must be family piety. The family is a Divine institution. Before man fell from his estate of holiness the Creator framed the family constitution, and in all subsequent ages has honoured it with His approval. It lies at the base of human society, and is the source of all the purity and permanence of our civil institutions. Wherever, according to God's appointment, the family ordinance is faithfully upheld, there peace and concord and virtue exist. But wherever, in violation of God's decree, men have introduced other arrangements, immorality, lawlessness, and moral degradation follow. The polygamy of Eastern nations and the Mormonism of the present day are fatal to family religion, and bring misery upon their devotees and ruin to society. The family is intended for the rearing of a godly seed that shall ultimately populate the globe. By filling all lands with Christian households, in whose hearts the grace of God has been implanted from the very womb, and by propagating faith and piety within the family circle God's kingdom is to be advanced until it becomes universal.

Then, as has been said, children filled according to their age and measure with the Divine notions of grace will unfold their heavenly beauty as they advance in years, even as the flowers unfold their colours to the sun. Conversions from the world without will have a part in this glorious consummation, but the universal spread of Christianity can never be reached save by this populating process, through the gate of a sanctified infancy and childhood.

It does not lie within the province of the Sabbath School Committee to discuss the question as to whether our national or public schools should to any, or to what extent, impart religious instruction. But all the members of this Alliance recognise the fact that there is no system of education of lasting value that does not recognise the depravity of man, the need of atoning blood and sanctifying grace. At the present time, when attempts are being made by Secularists, Free-thinkers, and avowed infidels to scoff at Sabbath school and family religious training, there is a loud call made upon pious fathers and mothers, as well as the Reformed Churches in the Old and New World, to guard the bulwarks of our most holy faith by giving to the young the highest moral and religious culture. The Reformed Churches composing this Alliance are not the opponents of secular and scientific knowledge. But if what is called a "liberal education" means education without reference to God and eternity, it is utterly useless for Christian citizenship in Christian nations. Indeed, much of what is called "ethical instruction" is of the same character. It attempts to draw the line between morals and religion, teaching men to love their neighbours and live justly in the present world, but indifferent or insensible to the next. This form of culture, as has been remarked, undertakes to form the age of childhood by a merely human and pruning process. Children are corrected on this side and on that by human standards and human methods; they are taught to consider what is respectable—what people will think of them, and how to win the honours of character among men; they are lectured on the wisdom of conduct, and the resulting happiness of a right behaviour; but the part of their relation to God and the motives furnished by religion are wholly passed by or omitted. The world-nature is cared for, but the religious—that which opens God-ward—which consummates and crowns the real greatness and future eternity of souls, is virtually ignored, and left to the wild, dry motherhood of the sands.

The Sabbath school is a noble agency, and deserves the gratitude and generous support of the Church at large. In the training of their sons and daughters, parents may be greatly aided by pious teachers. Few parents, indeed, however highly gifted, can by their own personal inculcation of religious truth in the family supply the lack of Sabbath school instruction. Only let it be borne in mind that it was never intended to take the place of parental oversight. Sabbath schools may supply to some extent the lack of home training, or supplement it, but they can never supersede it. "The oldest training school is still the best. Home is the best school-room; sisters and brothers the best class-mates, and parents the best teachers."

All of which is respectfully submitted.

WM. COCHRANE, D.D., *Convener.*

BRANTFORD, ONTARIO, *June 1896.*

General Presbyterian Council.

REPORT

OF

Committee on Desiderata of Presbyterian History.

EASTERN SECTION.

It was suggested at Toronto that this Report ought to be confined to a simple enumeration of the books which had been published since the last meeting of Council dealing with the historical origins of the several branches of the Reformed Churches holding the Presbyterian system, and that the space saved might be used in reprinting from time to time special and rare documents, not accessible, relating to the government and usages of the various Churches which form our Alliance.

In accordance with that suggestion the *Post-Acta* of the Synod of Dort have been selected for publication, and the translation was intrusted to the Rev. Islay F. Burns, M.A., who has accomplished the difficult task in the manner to be expected from his well-known scholarship.

The more important publications which have fallen under our notice are :—

For ENGLAND :—

The Cheetham Society (Manchester) has published the “Minutes of the Manchester Classis” (Presbytery) held during the time of the Long Parliament.

For SCOTLAND :—

The Scottish Historical Society has published “The Journal of the Hon. John Erskine of Carnock” (1683–1687), being No. 14 of its series of publications; and a volume, No. 18, on “Scotland and the Commonwealth” (1654–1655).

“The Covenants and the Covenanters,” by the Rev. Dr. Kerr, 1896.

“A History of the Reformed Presbyterian Church (including its daughter Churches in Ireland and in America),” by the Rev. M. Hutchison, 1893.

For FRANCE :—

BOWER, “The Fourteen of Meaux,” describes the origin of the very first Consistory of the Reformed Church of France, 1895.

DEGREMENT, “Actes de Consistoire de l’Église Réformée Française de Londres, fondée par la Charte du Roi Edouard VI.,” 1896.

BAIRD, “The Huguenots and the Revocation of the Edict of Nantes,” 1896.

For GERMANY :—

The “Geschichte Blaetter des Deutschen Huguenots Verein,” during 1893–95, give accounts of many different Huguenot settlements in Germany.

GÜMBAL, "Beitraege zur Bayersch. Kirchen-Geschichte," describes the history of the English Reformed Church in the Palatinate in the time of the Reformation.

For ITALY :—

COMBA, "L'Introduction de la Réforme dans les Vallées Vaudoises du Piémont" (1530-1635), in the Société de l'Hist. du Prot. Franc.; Bulletin, Hist. et Litt., 1894.

To these we add the name of one most important work on origins :—

RÉVILLE, "Etude sur la Formation du Gouvernement Ecclésiastique au sein de l'Eglise Chrétienne dans l'Empire Romaine," 1895. (We believe that this work is about to be translated into English.)

We would take the liberty of suggesting to the Council that many documents illustrative of the government and usages of the various branches of the Presbyterian Church may be found among the archives of the Hungarian and Bohemian Churches, which, if already printed, are in the Magyar or Czech languages, and which might be translated and printed for the Council. Another most interesting thing would be the reprinting of the original Ordinances of the Long Parliament setting up Presbyterian Church Government in England.

THOMAS M. LINDSAY.

ACTS
OF THE NATIONAL SYNOD
HELD AT DORT
IN THE NAME OF OUR LORD JESUS CHRIST,
BY THE AUTHORITY
OF THEIR HIGH MIGHTINESSES
THE STATES GENERAL
OF THE PROVINCES OF THE UNITED NETHERLANDS,
IN THE YEAR 1618 AND 1619,
AFTER THE DISCHARGE OF THE FOREIGN THEOLOGIANs,
COMMONLY CALLED THE POST-ACTA.

AT THE HAGUE

*At the house of Hildebrand of Worms, Printer in Ordinary to their
High Mightinesses The States General. In the year 1668.
With Privilege.*

TRANSLATOR'S PREFACE.

THE following pages are a translation from Latin of the official record of the proceedings of the Synod of Dort, subsequent to the departure of the foreign delegates. At this stage, although the main object of the Synod had been accomplished in the treatment of the vexed questions relating to Arminianism, it proceeded to hold twenty-six additional sittings, devoted to questions of Church discipline and government. The minute-book containing the record of these later transactions had a somewhat curious history. As shown in the Address to the Reader (see below), it disappeared from view for a number of years, but was discovered and printed in 1668. This printed edition, however, is now itself exceedingly rare, so much so that the Rev. Dr. Rutgers, owner of a copy at Amsterdam, would not risk parting with it for the purpose of the present translation, but sent a carefully executed transcript instead. This is not, indeed, the *first* English version of these Minutes. They may be found in the English version of the historian Gerard Brandt, who published his work on the ecclesiastical history of the Netherlands in 1671, and an occasional phrase from the translator of Brandt has been adopted in the following pages. But, buried in the pages of Brandt or elsewhere, the transactions referred to are practically inaccessible to English readers, nor are they described in ordinary accounts of the Synod of Dort. For these reasons, and also because of the interesting light shed by them upon the history of Presbyterianism, they are now published in connection with the forthcoming Council of the Alliance of Reformed Churches holding the Presbyterian System.

ISLAY F. BURNS, M.A.

Friendly Reader,—

These pages contain the Acts of the National Synod after the discharge of the foreign theologians, commonly called the Post-Acta, which have been missing up to the present date, and very diligently sought for by all Synods, Presbyteries, and members thereof. But this year,* by the decree of their High Mightinesses the States General, a visit having been paid to the

* i.e., 1668.

Hague, and a careful inspection made of the authentic records of the National Synod, there kept under the custody of the aforesaid High Mightinesses the States, what should be discovered but the aforesaid Post-Acta, which by permission of their High Mightinesses the States General, on the petition of the Deputies of all the Synods and Churches of the provinces of the United Netherlands, are now given to the world exactly as they are contained in the manuscript of the late Festus Hommius, of blessed memory, Clerk of the National Synod, and under the careful supervision of Lord Henry Schotan of Starvinga and Lord John of Schrieck, Delegates of their High Mightinesses the States General, as also of Godfrey Lamote and Peter Platevoet, surnamed Plancius, President and Clerk respectively of the Deputies of all the Synods.

ACTS OF THE NATIONAL SYNOD OF DORT,

After the Discharge of the Foreign Theologians.

SESSION 155.

13th May, Monday Forenoon.

It was declared to be the wish of the Most Illustrious Lords Delegate that the Rules of Church Government laid down in the last National Synod should be examined and revised by this Synod.

The deputies of the South Holland Churches desired and urged that the still outstanding grievances relating to doctrine should be thoroughly sifted before proceeding to the treatment of matters of Church Government. The reverend President promised them that these grievances should be dealt with when the discussion on Government was concluded, and on this understanding they acquiesced.

The Rules of Church Government, which were agreed in the last National Synod held at the Hague in the year 1586, were then read.

It was agreed that, inasmuch as a slight difference in words and phrases betwixt the Latin, French, and Dutch copies of the Confession used in the Netherlands is found in all the editions, these copies should be collated with the view of forming out of all the editions a single copy in the three several languages, and that this copy be hereafter reckoned authentic; also that in this collation special attention should be paid to the text hitherto considered as authentic in the Dutch-Walloon Churches.* The Committee appointed for this work were Antonius Thysius, Hermannus Fauckelius, Daniel Colonius, Festus Hommius, and Godefridus Udemannus.

SESSION 156.

Afternoon of the same day.

The Rules of Church Government were approved in substance by all the deputies, both ministers and elders, of the several provinces. Some stated that they had in their own provinces special Rules of Church Government, established by the authority of the States of their provinces, which in substance agreed with the present Rules. It was resolved to request their High Mightinesses the States General, that their High Mightinesses may please to confirm by their authority and approbation the Rules now approved by the

* "The Synod of Dort ordered a new revision with a view to bring the Latin, French, and Dutch texts into harmony on the basis of the manuscript copy of 1580."—Schaff's "Creeds of Christendom," p. 506.

The manuscript copy of 1580 was an exact transcript of the revised text of Junius, and was made by order of the Synod of Antwerp in that year for preservation in its archives.

Synods, so that they may obtain throughout the Churches of the Netherlands the force of public laws, and may be the more rigidly observed with a view to the peace and edification of the Churches.

A debate arose regarding the so-called right of patronage, the question being whether it could not by some means be either totally abolished in the Churches of the Netherlands, or at least so limited as to do no harm to the Church. The illustrious Lords the Delegates pointed out that it is impossible for this right to be entirely abolished, inasmuch as their High Mightinesses the States will never consent that those who enjoy the lawful possession of this right should be deprived of it by any ecclesiastical ordinance, and that therefore the Synod would do much better to consider how to correct its abuses, if any, rather than how to get rid of it altogether.

SESSION 157.

14th May, Tuesday Forenoon.

A discussion took place as to the limits which might fairly be applied to the right of patronage for the purpose of rendering it less hurtful to the Churches in practice, while retaining it intact for the patrons, and for preventing as far as possible the recurrence of abuses in connection with it. For this end it was agreed that the following Articles should be laid before their High Mightinesses the States General, with the request of the Synod that their most High Mightinesses would graciously recommend the same to the several provinces :—

I. That the right of patronage should be conceded only to those who can clearly show, in presence of the Most Illustrious the States, that they are entitled to the same, so that the Church be not heedlessly oppressed with an unnecessary bondage.

II. That no other right shall be granted to the patrons save that of presenting a suitable person, since even under the Papacy they enjoyed no other privilege.

III. That the patrons shall provide for the ministers of churches such a stipend as is just, and such as is usually enjoyed by other ministers,* and that they shall never be permitted to treat with a man on the subject of his stipend as if they were hiring him, or to present the candidate who demands the lowest price for his service.

IV. That the presentation shall be made within two, or at most three months after the office becomes vacant, and that otherwise the patrons shall forfeit, for that time, the right of presentation owing to this neglect.

V. That the patrons shall present one who is free from all suspicion of heterodoxy, who is of pure life, and who is endowed with such gifts as may enable him to be acceptable to the Church, and to satisfy its requirements.

VI. That the Churches be allowed to retain intact the right of rejecting the presentee, if either his gifts or his character are not pleasing to the congregation, so that a minister be not obtruded upon it against its will.

VII. That the individual presented to and received by the Church shall, after the Presbytery is fully informed concerning him, be forthwith, according to the Rules of Church government, examined by the Presbytery proposed to the Church, and confirmed in his ministerial office.

VIII. That if any disputes arise between the patrons and the Churches over the presentation, they shall be adjusted or decided by the Presbytery or the Provincial Synod.

IX. That the patron shall not have the power, on his own sole authority, and without the sentence of Presbytery or Synod, of removing from his office the minister presented by him, and lawfully confirmed in his ministry.

* “ . . . de stipendio, quod . . . a similibus Ecclesiarum ministris percipitur.” The phrase seems to me somewhat vague, though the general meaning at least is sufficiently clear.—I. F. B.

SESSION 158.

Afternoon of the same day.

Certain vexed questions were brought forward, viz. :—(1 Concerning the visitors of Churches and their office ; (2) concerning deputies from Provincial Synods ; (3) concerning a correspondence between the different Provincial Synods ; (4) concerning the promotion of unlearned persons to the ministry of the Word ; (5) concerning the votes of ministers in Presbyteries, whether, namely, several ministers coming to a Presbytery from one Church ought to have each a vote in that Presbytery ; (6) lastly, concerning the adoption of a suitable formula of subscription to the Confession and Catechism,* to be hereafter signed by all clergymen. Deliberation took place on all these points.

SESSION 159.

15th May, Wednesday Forenoon.

On the questions propounded, each College† of Deputies expressed its views, and by a majority of votes it was decided as follows :—

I. Each Presbytery shall appoint some of its pastors, two at least, most conspicuous by reason of years, experience, and judgment, who shall annually visit all its Churches, as well those in the cities as in the country, and diligently observe whether the pastors, elders, and schoolmasters discharge their duty faithfully, hold fast in purity of doctrine, adhere in all things to the received order of the Church, and, as in duty bound, do both in word and deed, according to their ability, promote the edification of the Church, and at the same time also of the youth, so that if they find any at all remiss in this or that part of their duty, they may give them timely and brotherly admonition, and that they may lend assistance both by advice and action, so that all things may be directed for the peace, edification, and general well-being both of the Churches and schools. Moreover, any Presbytery shall be free to continue these visitors in the oversight of this their province‡ as long as it deems fit ; unless, indeed, the visitors themselves, for grave reasons, concerning which the Presbytery shall judge, seek to be discharged.—ART. 44 (of the Synodical Constitution).

II. The several Synods shall also depute some of their number to transact all business which the Synod has decided upon, both with the Supreme Magistrate and with the different Presbyteries which are embraced under that Synod, and also to be present, either all together or some of their number, at all examinations of those who shall be admitted for the first time to the ministry of the Word, and immediately on the first appearance of all difficulties to lend a helping hand to the Presbyteries, so that concord, order, and purity of doctrine may be preserved and strengthened. And these deputies ought to keep an exact written account of all their proceedings, and hand it in to the Synod whenever it shall be required. Nor shall they quit this office until discharged by the Synod itself.—ART. 49 (of the Synodical Constitution).

III. Each Synod shall be at liberty to ask for and to maintain a corre-

* Referring, doubtless, to the Belgic Confession and Heidelberg Catechism, previously adopted by the Synod. See Schaff, "Creeds of Christendom," p. 574.

† The "Colleges" here and elsewhere in similar phrases referred to were the associated deputies from each state, nation, or province.

‡ "Liberum erit . . . hanc Provinciam prorogare." The Synod Clerk for once deserts his dry, official style, and by a happy analogy compares this exercise of the visitor's office to that of the Roman Proconsul who received his province for another term of government.

spondence, so called, with a neighbouring Synod or Synods, in such manner as they shall deem most conducive to edification.—ART. 48 (of the Synodical Constitution).

IV. No schoolmasters, mechanics, or others who have not laboured in the Universities in the acquisition of languages, arts, and theology are to be promoted to the ministry of the Word, unless we have certain knowledge of exceptional gifts on their part, and of their piety, humility, modesty, conspicuous talent, prudence, and also eloquence. When, therefore, any such persons anxiously seek this promotion, they shall first be examined by the Presbytery (if the Synod think fit), and if they give satisfaction in their examination, shall privately exercise themselves for some proper space of time in the composition and delivery of sacred discourses, and afterwards they shall be dealt with as shall appear most conducive to edification.—ART. 8 (of the Synodical Constitution).

V. If a single Church has several pastors, all of them shall be at liberty to appear together in the meetings of Presbytery and to give their votes on a division, unless the cases at issue be such as have special reference to their own persons or Churches.—ART. 42 (of the Synodical Constitution).

VI. It was resolved that some accurate formula of subscription should be adopted, according to which ministers of Churches should subscribe the Confession, the Catechism, and the Synodical Declaration regarding the five Articles of the Remonstrance, so that they may clearly testify to their orthodoxy, and that the wicked evasions of some persons in the matter of the signature may be obviated.

Certain other vexed questions submitted by the Synods were brought forward, so that each College of Deputies may declare their views regarding them at the next session, viz.:—1. In regard to the preservation of uniformity in the matter of festivals, Church music, and the administration of baptism to infants and adults. 2. In regard to baptism at the hands of Romish priests strolling about the country, of Anabaptists, and of excommunicated persons. 3. In regard to the public benediction upon the marriage of such as are not yet baptized. 4. In regard to the preservation of correspondence with foreign Churches, and particularly with the French. 5. In regard to a general matrimonial constitution to be observed throughout the United Provinces. 6. In regard to a stricter discipline for the people, and especially for the clergy.

SESSION 160.

The same day, in the Afternoon.

A formula, based upon the deliverances of all the Colleges of Deputies regarding the order to be observed in the call of the ministers of the Church, was read aloud and discussed. As it could not yet be made to give satisfaction to every one, the several Colleges were urged to consider carefully whether the formula in question cannot be retained with the addition of a clause stating that each province shall be at liberty, while retaining all those points which relate to the substance of the call, to keep in certain details to the order which has gained acceptance and currency in their own provinces.

SESSION 161.

16th May, Thursday Forenoon.

Another formula concerning the call of ministers of the Church, composed by the reverend President, was read aloud, and this was approved with certain modifications. It reads as follows:—A lawful call of those who have not hitherto been engaged in the ministry, whether in cities or rural districts, consists: First, in election, which, after prayers and fasting, shall be pro-

ceeded with by the Consistory* and the Deacons, not without a good understanding with the Christian magistrate who presides over the district in question, and the knowledge and advice of the Presbytery, where such has hitherto been the custom. Secondly, in an examination both into the life and doctrine, which shall be conducted by the Presbytery in presence of the Synod deputies or of some of their number. Thirdly, in the approbation of the magistrate, and afterwards also of the members of the church in the place in question, when, after the name of the minister has been published in the Church for the space of fourteen days, no obstacle has been brought forward by the Church. Lastly, in a public ordination in presence of the Church, to be carried out with due stipulations, questions, admonitions, prayers, and the laying on of hands, which shall be performed by the minister who presides at the ordination, or by another, if there are several ministers present,† according to the formula for the part of the service prescribed and commonly used. In the case, however, of ministers who shall be sent to serve Churches in a state of persecution, and who are admitted to the ministry for the first time, the imposition of hands may take place in a meeting of Presbytery.—ART. 4 (of the Synodical Constitution).

In the case of ministers called to a new charge after having previously filled the ministerial office, the call shall be given them in a similar way, as well in towns as in country districts, by the Consistory and Deacons, with the advice and approbation of the Presbytery, and with the understanding already indicated. And the ministers who have been called shall present to the Consistory sound ecclesiastical attestations of their life and doctrine. Again, after being called in this way, they shall be brought under the notice of the magistrate of the place in question, and of the Church itself for the space of fourteen days, as stated above, and thereafter shall be inducted, with the aforesaid stipulations and with prayers—without prejudice, in all that has been said, to any one's lawful right of presentation, or of any other judicial authority, so far at least as the exercise of such right shall be consistent with edification, without detriment to the Church of GOD, and to the Rules of Church Government. And the supreme Magistrates and Synods of the several provinces are respectfully asked to pay particular attention to this matter, and for the good of the Churches to frame the ordinances needful for giving effect to this formula.—ART. 5 (of the Synodical Constitution).

It was also resolved that the examination of ministers of the Divine Word should not be held in the Presbyteries, unless some of the Synod deputies are present; and that for this end the day of examination be notified to them in good time by the Presbytery.

An article was read in regard to the maintenance of friendly relations between Christian magistrates and ministers of Churches. It was decided that this article should be added to the other Rules of Church Government. It runs as follows:—

As, on the one hand, the office of a Christian magistrate requires him to advance by all means the interests of the holy ministry, and to commend the same to his subjects' respect by his personal example, and to lend a helping hand to pastors, elders, and deacons in all difficulties which may occur, and to secure obedience to a well-regulated order within the Church, so, on the other hand, all pastors, elders, and deacons are bound diligently and

* The "Consistories" referred to in this translation are practically equivalent to the Scottish and American Kirk-Session. In the Dutch Reformed Church a Consistory may, indeed, be the court, not of one, but of a cluster of congregations, and in the "Second Book of Discipline" the old Scottish Reformers sanction the same extended use of the term "Kirk-Sessions."—Cf. "Second Book of Discipline," vii. 10, and "Year Book of the (Collegiate) Reformed Protestant Dutch Church of the City of New York."

† This seems to be a concession to the usages of different provinces, which the disagreement about the previous formula rendered necessary.

sincerely to inculcate upon the whole Church the obedience, love, and reverence which all of them owe to the magistrates, and all ecclesiastical personages ought themselves to show the Church a good example in these things, and by a due recognition and respect they shall endeavour to arouse, and likewise to retain, the favour of the magistrate towards the Church, so that each party alike, by the due fulfilment of its proper function, may obviate all sinister suspicion and distrust, and that friendly concord may be preserved for the good of the Church.

SESSION 162.

The same day, in the Afternoon.

The votes of the several Colleges were recorded on the subject of the vexed topics last day submitted for decision. It was consequently resolved upon each matter as follows :—

1. Besides the Lord's day, the Churches shall also observe the day of the Lord's Nativity, of the Passover, and of Pentecost, together with the day following. And whereas in most of the cities and provinces of the Netherlands the day of the circumcision and of the ascension of Christ are also observed, the pastors in all places in which these days are not observed shall use their influence with the magistrate, so that they may maintain uniformity in this respect with the other Churches.—ART. 67 (of the Synodical Constitution).

The only compositions which shall be sung in the churches are the 150 Psalms of David, the Decalogue, the Lord's Prayer, the Creed, and the Hymns of Mary, Zacharias, and Simeon, and likewise the song "O God who art our Father," &c., it being left in the discretion of the Churches to use or not to use the last mentioned as seems best. The Churches shall be debarred from using other hymns, and, if any have been already introduced into the Churches, they shall as discreetly as possible be withdrawn from use.—ART. 69 (of the Synodical Constitution).

Ministers of the Divine Word in the administration of baptism, both to infants and adults, shall use the formulæ for the institution and administration of baptism, which have been composed expressly for this purpose.—ART. 58 (of the Synodical Constitution).

Adults are admitted into the Christian Church by baptism, and received as members of the Church, and are therefore also bound to attend the Lord's Table, and this they ought to promise to do when they are baptized.—ART. 59 (of the Synodical Constitution).

2. Baptism by Romish priests wandering in these realms, and by Anabaptists, is not to be lightly repeated, but diligent inquiry should be made whether they retain the form and substantial features of baptism, and, if it is found that they do so, the baptism is in no wise to be repeated. And the same decision ought to be arrived at in regard to baptism at the hands of an excommunicated minister, if he be in possession of a regular call from any congregation. On all these points the Church shall diligently inquire and distinguish.

3. The marriages of those who have not yet been admitted into the Christian Church by baptism ought not to be consecrated by a public and solemn benediction in the churches before they have received baptism.

4. As to the manner in which mutual relations can and ought to be maintained with foreign, and especially with the French Churches, correspondence is to be entered into with their High Mightinesses the States General.

5. Their High Mightinesses shall also be petitioned to sanction and promulgate as soon as possible with their authority a Constitution relating to marriage, in which a definite rule shall be laid down on a number of somewhat difficult cases, and which shall be observed in common throughout the United Netherlands.

6. The Churches ought all to be seriously admonished that the Rules of

Church Government relating to the discipline, both of the people, and in particular of the clergy, be diligently and carefully observed. And the visitors of the Churches shall take care of this more than of anything else, that the Churches may be free from negligence in the matter.

In addition to the above, certain other questions were propounded, viz. :—

1. Regarding the administration of baptism outside the congregation, for example, to dying infants, to the sick, and those condemned to punishment.
2. Regarding the appointment of years of probation in the case of those who come over to us from the Papacy, before being admitted to the ministry of the Churches.
3. Regarding the right regulation of the schools, both the greater schools or universities, and the lesser or ordinary ones.
4. Regarding the benediction upon marriages contracted with excommunicated persons, and with such as are wholly outside the pale of the Reformed Church.
5. Regarding the removal of Sabbath abuses.
6. Regarding the care of persecuted and secret congregations.
7. Regarding the propagation of the Gospel in the East Indies, and other places to which our countrymen are in the habit of travelling.

It was resolved that an accurate formula should be drawn up for subscription to the Confession, the Catechism, and the Synodical Declaration, by which all ministers of Churches may clearly testify to their agreement in orthodox doctrine, and the evasions by which some are wont to impose on the Churches may be obviated. Likewise that a formula should be made of the questions to be put at the baptism of adults, and this duty was intrusted to the Deputies from Gueldres, South Holland, Zeeland, and Groningen.

SESSION 163.

17th May, Friday Forenoon.

The votes and opinions of the various Colleges concerning the above questions were stated, and it was resolved regarding them as follows :—

1. That the baptism of dying babes or of sick persons should not be administered outside the congregation, except in case of great necessity, and that with the cognisance and in presence of the Consistory, and of those condemned to punishment only by the advice of deputies from the Presbytery.

2. That new converts, whether Romish priests, monks, or any others who have left any sect, should not be admitted to the ministry except with great care and prudence, after having been duly proved for a fitting period of time.—ART. 9 (of the Synodical Constitution).

3. In those provinces in which universities or greater schools have been instituted, the States of those provinces are to be requested that, in the regulation of the same, they will graciously pay attention to these articles following :—

- I. That the oversight and direction of the University shall be committed to learned men, members of the Reformed Church, who are certainly known to be devoted to the doctrine received among us from the beginning of the Reformation.

- II. That the Curators of the Universities shall not hold this office for life, but shall be changed every three or four years—some every year taking the place of others.

- III. That in addition to laymen, one or two clergymen shall be also intrusted with this care and oversight, in order that the more careful account may be taken of the Theological Faculty.

- IV. That no one shall be called to a Chair of Theology save with the consent of the Synod or of its Deputies, who shall be at liberty to summon some ministers from each of the Presbyteries to deliberate upon this call, if by any chance it cannot be postponed until the next Synod. It is desirable that the same method should be observed in the call of the Regent and Sub-Regent of a Theological College.

V. That in the call of professors, not only in the Faculty of Theology, but also in the case of others, and particularly of the Professors of Hebrew and Greek and of Philosophy, earnest care should be taken that those only be called who excel in learning and talent, and whose names are familiar, and whose piety and probity of life are well known, and who adhere firmly to the ancient Reformed doctrine, and have never given just occasion for suspicion regarding impurity of doctrine.

VI. That all the professors of the various Faculties and of the Arts shall, for the sake of testifying their agreement in the orthodox doctrine, subscribe at their entrance upon office, as the formulas of their agreement, the Confession and the Catechism of these Churches.

VII. That the Professors of Philosophy and of Languages shall not be permitted, either in their lectures or disputations, to handle theological topics or controversies, unless after communication with the Theologians, and leave obtained from them.

VIII. That the Professors of Sacred Theology shall be forbidden to propound new opinions at variance with the doctrine received in the Church, and that they shall not be permitted, by the statement of problems, rashly to suggest scruples about the received doctrine.

IX. It is perhaps desirable that the Professors of Theology and the Regents of Theological Colleges should appear in the Synod, and there give an account of their teaching, and be subject to the judgment of the Synod.

X. That Students of Divinity, whether residing in the Colleges or elsewhere, shall be frequently examined, and that in presence of deputies from the Synod.

In regard to the ordinary schools, it was resolved that their High Mightinesses the States General should be requested that, with the advice of learned men thoroughly versed in the method of teaching youth, some general Scholastic Constitution may be framed and confirmed, so that the defects which are here and there found in the schools may be rectified, and as far as possible uniformity in the teaching of the young, and especially in the rules of Grammar, Logic, and Rhetoric, may be observed.

4. That it is not fitting that marriages contracted with excommunicated persons, or with such as are wholly without the pale of the Reformed Church, should be publicly consecrated with a solemn benediction in the Reformed Churches.

5. That their High Mightinesses the States General should be requested that, by means of new regulations and stricter interdicts, the manifold and growing profanations of the Sabbath daily and universally prevalent in these provinces may be removed and obviated.

Apròpos of the resolution concerning the abolition of Sabbath profanations, the question concerning the necessity of observing the Lord's day, which has begun to be ventilated in the Churches of Zeeland, was discussed, and the distinguished and reverend Professors of Divinity were asked to hold a private and friendly conference upon this question with the brethren from Zeeland, and at the same time to ascertain whether some general rules cannot be devised and determined by common agreement, within whose limits both sides shall confine themselves in the treatment of this question, until at the next National Synod fuller information regarding this question may be obtained.

It was resolved that the cause of the secret congregations, which in the parts of Belgium subject to Spain are groaning under persecution, should be earnestly commended to their High Mightinesses the States General, in case at any time negotiations take place concerning the prolongation of the truce or concerning conditions of peace.

SESSION 164.

The same day, in the Afternoon.

The rules regarding the observance of the Sabbath or Lord's day, drawn up by the reverend Professors of Divinity, with the consent of the brethren from Zeeland, were read and approved, to the following effect:—

I. In the fourth precept of the Divine law there is a ceremonial and also a moral element.

II. The ceremonial element consisted in the rest of the seventh day from the work of creation, and in the strict observance of the same day enjoined in a special manner upon the Jewish people.

III. The moral element, on the other hand, consisted in the fact that a particular fixed day was decreed for the worship of GOD, and so much rest as is needed for the worship of GOD and holy meditation upon Him.

IV. The Jewish Sabbath having been abrogated, the Lord's day ought to be regularly kept holy by Christians.

V. This day was observed in the primitive Catholic Church from the time of the Apostles.

VI. The same day ought to be consecrated to Divine worship in such wise that on it there shall be a cessation from all servile labours, with the exception of those which spring from charity and present necessity, and from all recreations which hinder the worship of GOD.

It was resolved that, for the purpose of testifying their agreement in orthodox doctrine, all and each of the ministers of the Divine Word ought to subscribe the Confession and Catechism of these Churches, and the Canons or Declarations of this Synod, and, with the view of obviating the perverse evasions of some in the matter of this subscription, that the subscription should be prefaced by the following formula, which was read out and approved:—

“We, the undersigned ministers of the Divine Word, belonging to the Presbytery of _____, declare sincerely, with a good conscience, and in the presence of GOD, by these our signatures, that we heartily feel and believe that all the articles and separate heads of the doctrine contained in this Confession and Catechism of the Reformed Churches of the Netherlands, and at the same time also that the Declaration regarding some articles of the same doctrine, made in the National Synod at Dort in the year 1619, do in all points agree with the Word of GOD. We therefore promise that we will diligently transmit, and faithfully defend this same doctrine, and that we will not, publicly or privately, directly or indirectly, teach or write anything contrary to that doctrine. We likewise also declare our willingness not only to reject all errors contrary to this doctrine, and specifically those which were condemned in the aforementioned Synod, but also to refute the same, to oppose them, and to use every exertion to have them excluded from the Churches. If, however, it should hereafter happen that we cherish any thought or opinion opposed to this doctrine, we promise that we will neither publicly nor privately propound, teach, nor defend the same either in discourses or writings, but that we will first disclose the same to the Consistory, Presbytery, and Synod, so that it may be there examined, we being always ready to submit ourselves with a willing mind to the judgment of Consistory, Presbytery, or Synod, under the penalty, if we act otherwise, of being *ipso facto* suspended from our offices. If, moreover, the Presbytery, Consistory, or Synod shall at any time, owing to grave grounds of suspicion, for the preservation of unity and purity of doctrine, choose to demand of us to expound more fully our views upon any article of this Confession, Catechism, or of the Synodical Declaration, we at the same time also promise that we will at all times be ready and prepared to furnish such declaration of our views, under the same penalty already mentioned, the right of appeal being, however, reserved to us, in case we think ourselves aggrieved by the sentence of Consistory, Presby-

tery, or Synod; and pending this appeal we will acquiesce in the decision and ordinance of the Provincial Synod."

It was also resolved that all Rectors of Schools and Schoolmasters shall, for the purpose of testifying their agreement also in the Reformed doctrine, subscribe the Confession, the Catechism, and the Synodical Declaration of this Synod, under the following formula:—

"We, the undersigned Rectors of Schools and Schoolmasters in the Presbytery of _____, declare sincerely and with a good conscience, before the Lord, by these our signatures, that we heartily feel and believe that all the articles and several heads of the doctrine which is contained in this Confession and Catechism of the Reformed Churches of the Netherlands, and at the same time also that the declaration regarding some articles of the same doctrine, which was made at Dort in the National Synod in the year 1619, do in all points agree with the Word of God. We therefore promise that we will faithfully defend the aforementioned doctrine, and diligently teach it to the youth, according to the duty of our calling, and according to their capacity, under the penalty, should we act otherwise, of being removed from our scholastic office."

It will be desirable to inform the Churches, when pastors promise, by their subscription to the above formula, that they will always be prepared, at the request of their brethren, to explain their views on the doctrines of faith more fully, that this is not to be so understood as that they shall be bound to do this always, at the pleasure of all and sundry, lest orthodox teachers be rashly laid under suspicion, but only in the event, concerning which it shall be for the ecclesiastical courts to decide, of their having afforded just grounds for suspicion.

SESSION 165.

18th May, Saturday Forenoon.

The Belgic translation of the First Article of the Synodical Declaration was read and examined.

SESSION 166.

The same day, in the Afternoon.

The public reading and examination of the Dutch version of the First Article of the Synodical Canons were continued.

SESSION 167.

20th May, Monday Afternoon.

The Dutch translation of the Second Article of the Synodical Canons was read and examined.

SESSION 168.

21st May, Tuesday Afternoon.

The Dutch translation of the Third, Fourth, and Fifth Articles of the Synodical Canons was read and examined.

Seeing that no prospect had as yet appeared of suitable pastors for the Province of Utrecht, the Synod was respectfully asked to send some members of this Assembly as deputies, in hopes that they may be able, at the next Provincial Synod of the Churches of Utrecht, to aid them by counsel and action. In response to this petition there were appointed as deputies, Eilhardus Mehenius, Sebastianus Dammannus, Johannes Dibbetius, Jacobus Triglandius, Godefridus Udemannus, and Johannes Bogermannus.

SESSION 169.

22nd May, Wednesday Forenoon.

Whereas Everhardus Voscullius and Johannes Schotlerus, Pastors of the Church of Kampen, being accused before this Synod, and cited at sundry times, did not appear (on account of which contumacy they were previously suspended from their ministerial function), it was resolved that their case should be examined in the light of the writings submitted to this Synod. For this end, the heads of the indictments having been read, together with the principal proofs thereof, it was formally decided that they should be altogether removed from the office of teaching, and that this decision should be notified to their Excellencies the Magistrates of Kampen, and likewise to the Church and Presbytery of Kampen, and that the Magistrates be respectfully requested to see that other suitable orthodox pastors be substituted as soon as possible in their place, and that, instead of the essays now read in the sanctuary, public sermons be again introduced in all the sanctuaries.

SESSION 170.

The same day, in the Afternoon.

The Dutch translation of the Preface and Conclusion of the Synodical Canons was read and examined. And as in their translations there still appeared to be certain defects, the Rev. Jacobus Rolandus and Antonius Walceus were requested to revise all these Dutch translations of the Canons somewhat more accurately.

SESSION 171.

23rd May, Thursday Forenoon.

The French and Dutch revised editions of the Confession of the Churches of the Netherlands were read aloud, the Dutch edition by the Rev. Godefridus Udemannus, and the French by the Rev. Daniel Colonius, and the reason of alteration was here and there pointed out.

SESSION 172.

The same day, in the Afternoon.

The public reading of the same revised version was continued, and on its completion members were asked individually to be good enough to mention anything which they thought wanting in this revision, and to which attention should be paid. The Reverend President reported that some notes upon our Confession by the Divines of Geneva had been left in his hands, and these were considered: also that there had been left with him two suggestions, the one by the Divines from the Palatinate, the other by those of Hesse, and these were also read. Apropos of these suggestions, it was asked whether it was not desirable, in Article XXII. of our Confession, to substitute, in place of the words "And His many most holy works which He has wrought on our behalf," the general expression "by the obedience of CHRIST." But as objections were taken to this change, and the time for discussion was now spent, the matter was deferred until to-morrow, and the brethren were asked to give their replies by Colleges.

SESSION 173.

24th May, Friday Forenoon.

It was decreed by the unanimous votes of all the Colleges, that it was best to keep entirely to the statement contained in the Dutch and French Confession, and that it was in no wise desirable to make any change in the

words of the aforesaid Confession, and very weighty reasons were adduced by many to this effect. Nevertheless, at the urgent request of some members, it was thought best, for the sake of explanation, to add, in the Article in question, to the words "on our behalf" the words "and in our room."

Then, after the other members also had made their observations, and all these had been considered, and some additional changes made by common consent, both copies, with these corrections in both the Dutch and French language, were approved, and declaration was made that these copies were for the future to be considered alone authentic, and that for this end they should be as quickly as possible carefully printed and published.

SESSION 174.

The same day, in the Afternoon.

The minutes of the few preceding Sessions were read and approved. The deputies from various Synods observed that there still remained some difficult questions intrusted to them by their Churches, and they expressed the hope that it might be possible to pass decrees concerning these also in the present Synod. But as it was impossible for all these points to be taken up at present owing to want of time, it was resolved that they be reserved for the next National Synod, and that this should be recorded in the minutes, so that the Churches may be assured that their deputies fulfilled their duty.

Whereas the Pastors of Hoorn, who had appealed to this Synod against the judgment of the North Holland Synod, were reported to have arrived, a discussion took place whether their case should be investigated in the Synod itself, or by deputies chosen for this end, and it was resolved that some members of this Synod should be deputed to hear each side privately, ascertain the facts of the case, and report to the Synod. This duty was intrusted to the Rev. Drs. Johannes Polyander, Guilhelmus Stephanus, and the Revs. Balthasar Lydius, Godefridus Udemannus, and Cornelius Hillenius.

SESSION 175.

25th May, Saturday Forenoon.

The declaration of Johannes Arnoldus Rodingenus, Pastor at Hoorn, was read. In this he stated that, for reasons which he had indicated to the Reverend President, he desisted from his appeal. The Reverend President also mentioned that Johannes Valesius, Pastor at Hoorn, had asked for time to deliberate whether he would prosecute his appeal. Isaacus Welsingius, Pastor at Hoorn, appeared before the Synod to prosecute his appeal, and requested that his case should be investigated at the earliest opportunity. There appeared also the Revs. Petrus Plancius, Pastor of the Church at Amsterdam, and Hermannus Gerardus, Pastor of the Church at Enkhuizen, deputies from the North Holland Synod, who stated that they had come hither, and appeared here, in order to give account in name of the North Holland Synod of the sentence which that Synod had passed against the Pastors of Hoorn, and they requested that this case should be dealt with as soon as possible. The brethren deputed to investigate it were instructed to enter on the examination of this case immediately in another room. And by general agreement the Rev. Hermannus Fauckelius was joined with them as assessor in the investigation.

The formula according to which the Professors of Sacred Theology and the Regents and Sub-Regents of Theological Colleges ought to subscribe the Confession, Catechism, and Synodical Declaration was read and approved, to the following effect:—

We, the undersigned Professors of Sacred Theology in the University of

, or in the High School of , or we, the Regent and Sub-Regent of the Theological College of , declare sincerely and with a good conscience, in presence of GOD, by these our signatures, that we heartily feel and believe that all the Articles and several heads of the doctrine contained in this Confession and Catechism of the Reformed Churches of the Netherlands, and at the same time also that the Declaration regarding some Articles of the same doctrine, made in the National Synod at Dort in the year 1619, do in all things agree with the Word of GOD. We, therefore, promise that we will diligently teach and faithfully defend the same doctrine, and that we will not, publicly or privately, directly or indirectly, teach or write anything contrary to that doctrine, as also that we not only reject all errors contrary to this doctrine, and specifically those which were condemned in the afore-mentioned Synod, but also that we are ready to refute the same, to oppose them, and to do our utmost to have them banished from the Churches. If, however, it should hereafter happen that we cherish any thought or opinion at variance with this doctrine, we promise also that we will, neither publicly nor privately, propound, teach, or defend the same, either in discourses or writings, but that we will fully declare it previously and according to rule to the Provincial Synod to which we belong, or to its deputies, so that the view in question may be fully examined in the afore-mentioned Synod, we being ready to submit ourselves always, and with a willing mind, to the judgment of the aforesaid Synod, under the penalty, should we act otherwise, of being deservedly censured by the Synod. If, moreover, the Synod, at any time, for grave reasons of suspicion, to preserve unity and purity of doctrine, choose to require of us to give a full exposition or a succinct statement of our views upon any Article of this Confession, Catechism, or Synodical Declaration, we also at the same time promise that we shall be always ready and prepared to furnish this declaration, under the same penalty above spoken of, reserving, however, the right of appeal, should we think ourselves aggrieved by the sentence of the Synod, and pending this appeal, that we will acquiesce in the sentence and ordinance of the Provincial Synod.

It was resolved that visitors to the sick should subscribe the Confession, Catechism, and Synodical Declaration in the same way as was formerly resolved in the case of rectors and schoolmasters. Whether or in what way elders of Churches are to subscribe is left to the judgment of the several Presbyteries and Synods.

The formula for the administration of baptism in the case of adults was read and approved. It is as follows :—

And although the children of Christians, though they may not understand these things, ought to be baptized on the ground of the covenant, yet it is not lawful to baptize those of older years, unless they first, with a sense of their sins, make confession of their penitence and faith in CHRIST. And for this reason not only John the Baptist, while preaching by the command of GOD *the baptism of repentance for the remission of sins, baptized those who confessed their sins* (Mark i. 4, 5 ; Luke iii. 3) ; but also our LORD JESUS CHRIST commissioned His Apostles *to teach all nations, and to baptize them into the name of the Father, and of the Son, and of the Holy Ghost* (Matt. xxviii. 19 ; Mark xvi. 16), adding also this promise, *that he who believed and was baptized should be saved*. In the same way also (as is evident from the Acts of the Apostles, Acts ii. 38, and viii. 39, and x. 47, 48, and xvi. 14, 15, 31, 32, 33), the Apostles, following this rule, baptized no adults save those who made confession of their penitence and faith. Wherefore, also, at the present day it is not lawful to baptize any other adults than those who have learned and understand the mysteries of sacred baptism through the declaration of the most holy Gospel, and who know how to render an account of those mysteries, and at the same time also of their faith, by confession with the mouth.

Address to the adult upon his baptism :—

Inasmuch, then, as you, , also desire to be bathed with a holy baptism, so that it may be a sign to you of your union with the Church of GOD, you will reply to the following questions without dissimulation, in the presence of GOD and of His Church, in order that it may be made manifest that you not only embrace the Christian religion, in which you have been privately instructed by us, and of which you have made open confession before us, but that you also purpose to direct your life according to it by the grace of GOD :—

I. Do you believe in the one true GOD, in three persons, the Father, the Son, and the Holy Ghost, who created the heaven and the earth, and all things contained therein, out of nothing, and now also sustains and governs them, so that nothing is done either in heaven or earth without His divine will?—(*Ans.*) I do.

II. Do you believe that you were conceived and born in sin, and are therefore a child of wrath, wholly unsuited by your nature for any good thing, and prone to all evil, and that you have often transgressed the commands of the LORD in thoughts, words, and works? And are not these your sins heartily grievous to you?—(*Ans.*) They are.

III. You believe, do you not, that JESUS CHRIST, who is at the same time true and eternal GOD and true man, who took His human nature from the flesh and blood of the Virgin Mary, has been given you by GOD as your Saviour, and that by this faith you receive the remission of sins in His blood, and by the power of the Holy Spirit have become a member of JESUS CHRIST and of His Church?—(*Ans.*) I do.

IV. Further, do you approve all the Articles of the Christian religion as they are here taught in the Christian Church according to the Word of GOD, and have you resolved constantly to persevere in the same doctrine even to the end of life, and do you at the same time abjure all heresies and errors at variance with this doctrine: And do you promise that you will continue in the communion of this Christian Church, not only in the hearing of the Divine Word, but also in the use of the Holy Supper?—(*Ans.*) I do.

V. Have you from the heart resolved always to walk as a Christian, and to abjure the world with its evil desires as becomes the members of CHRIST and of His Church: And do you consent to submit yourself with a willing mind to all Christian admonitions?—(*Ans.*) I do.

May Almighty GOD mercifully bestow on this your holy resolution His grace and Divine benediction through our LORD JESUS CHRIST. Amen.

Whether, or in what way, baptism ought to be privately administered in so-called cases of necessity is left to the discretion and liberty of the Consistories and Presbyteries.

SESSION 176.

27th May, Monday Morning.

The Deputies, in the case of Isaacus Welsingius, gave in their report to the Synod, and at the same time explained what, in their judgment, ought to be decided in the case. The sentence of the Deputies of the North Holland Synod, in which the principal heads of the accusations were contained, was also read, and at the same time also the replies made to them by Isaacus Welsingius. Lastly, after hearing the Deputies of the North Holland Synod, the Revs. Petrus Plancius and Hermannus Gerardi, and weighing the whole matter carefully, judgment was given that the sentence passed by the Deputies of the North Holland Synod against Welsingius was justified, but that at the same time the Synod of North Holland should be advised, after ascertaining more thoroughly the orthodoxy of the above-named Welsingius, both by his own confession and by his signature of the Confession, Catechism, and Declaration of this Synod, to use every endeavour to have him reconciled, if

possible, with the magistracy and Church of Hoorn, and reinstated in the ministry of the Church in a place where he shall be deemed likely to labour most usefully, and with edification and profit; and to take care that meantime due provision may be made for him in the matter of stipend.

The Reverend Assessor, Hermannus Fauckelius, stated that Joannes Valesius had informed him of his decision not to prosecute his appeal, but to petition that his case be favourably commended to the Synod of North Holland. The brethren in North Holland were counselled to deal as gently as possible, so far as considerations of truth and edification may allow, with those who shall consent to subscribe the formulas of agreement and the declarations of this Synod, and to cherish peace and unity with our Churches.

SESSION 177.

The same day, in the Afternoon.

The sentence of the Synod, passed by it in the case of Welsingius, was read to the Deputies of the North Holland Synod, and to Welsingius himself, and copies of the same were granted them on their request. The Deputies gave thanks to the Synod for this judgment. Welsingius declared that he had expected another sentence from this Synod, but since it had seemed good to the Synod thus to decide, he was willing to acquiesce in the decision, and sincerely to fulfil all the required conditions, so far as he shall be able to do with a good conscience and for the good of the Church.

Notice was given that the two lesser Catechisms, which the Churches use in addition to the larger for the instruction of those of tender years, had now been composed and drafted by the committee appointed for that purpose by the Synod. The shorter of the two was read out and approved, on condition that some additions be made to it from the large Catechism. The other and larger one the President decided should not be read aloud, as it seemed somewhat elaborate; and it was resolved that the Churches should be at liberty to use either this one or the other, which was composed and published by the Church at Middleburg.

The Rev. Joannes Bogermannus, President of this Synod, the Rev. Hermannus Fauckelius, assessor, and the Rev. Festus Hommius, the clerk, with whom was associated from the ranks of the distinguished and reverend professors the Rev. Dr. Joannes Polyander, were deputed by the Synod to give due thanks, in name of this Synod, to their High Mightinesses the States General of the United Provinces for the benefit bestowed upon our Churches, both in their so gracious protection of the same, and in particular for the calling together of this Synod, and at the same time urgently to petition their most Illustrious Highnesses that they may be pleased to confirm the decrees of this Synod by their sanction and approval, and to put them in execution by their authority.

The same Deputies were likewise instructed to bring before their High Mightinesses, by means of the following humble petition, the grievances of the Churches, which have been reserved in this Synod for settlement by their High Mightinesses; and especially to ask their most Illustrious Highnesses that steps may be taken to carry out this settlement for the good of the Church as soon as possible. The humble petition, translated from Dutch, is as follows:—

To their High Mightinesses the Lords the States General of the free and United Provinces of the Netherlands, our Sovereign Lords.

The National Synod of the Reformed Churches in the United Netherlands, assembled in the city of Dort by the summons of your High Mightinesses, hereby with meet reverence and due obedience reports that, according to the excellent commands of your High Mightinesses, and the practice observed in all National Synods, it has taken into consideration in the fear of the Lord,

not only generally the doctrine and government of these Churches, but also, in particular, the grievances transmitted to this Synod by the Churches of these provinces, and that it has passed concerning them the ecclesiastical decrees which your High Mightinesses will find recorded in the minutes of this Synod, to be laid before your Highnesses at an early date.

I. But forasmuch as the decrees of the Synod cannot, and indeed ought not, to be put into execution in the Churches of these provinces without the good pleasure, approbation, and sanction of your High Mightinesses, our supreme magistrates in these provinces, this Synod most humbly prays and beseeches your High Mightinesses to vouchsafe, after thorough inspection and examination of the Acts of this Synod, to confirm the same by your Christian approbation and sanction, and to enjoin their observance everywhere by your authority for the peace and edification of the Churches of these lands.

II. Especially since the doctrine of these Churches, contained and declared in their Confession, and in the Heidelberg Catechism, which is received amongst us, has, according to the express mandate of your High Mightinesses in the afore-mentioned Synod, and according to the Word of GOD, been again maturely examined, and, by the unanimous votes both of the foreign Theologians summoned to this Synod by your High Mightinesses, and of the Deputies of the Churches of the Netherlands, has been judged to be in complete accordance with the Divine Word, and with the Confessions of all other Reformed Churches, as may be plainly seen by the appended declaration: The afore-mentioned Synod with all humility prays and beseeches, that it may please your High Mightinesses henceforward more and more to protect, confirm, establish, and defend the herein-mentioned doctrine in the Churches of these lands: as likewise the fuller declaration of the same made and decreed in this Synod, by the command of your High Mightinesses, and according to the Word of GOD, in reference to the well-known five disputed Articles, together with the rejection of the errors which are defended by some in these lands, to the injury of sound doctrine.

III. Further, that it may please your High Mightinesses to approve, and to enjoin upon the Churches, that the canons of Church Government, as examined in this Synod, and enlarged in some of their articles for greater peace and edification, may be as far as possible cordially observed throughout all the Churches of these lands.

IV. Whereas, further, this Synod has deemed it necessary that the Churches of the Netherlands, following the example of all the Reformed Churches of other nations and languages, should also possess an accurate and faithful translation of the Old and New Testaments, rendered into Dutch from the original languages, as has often before now been decreed in previous National Synods, as a consequence of which the work was by the desire of your High Mightinesses intrusted to the late most noble Philippus Marnixius of St. Aldegonde, of blessed memory, and after him to the late Rev. Warnerus Helmichius of blessed memory, and to the late Arnoldus Cornelius of blessed memory, and was begun by them,—the Synod has now deputed (subject to the approval of your High Mightinesses) three ministers to undertake the translation of the Old Testament, and three others for that of the New Testament and the Apocryphal books, and, that they may progress the more speedily in this work and finish it sooner, has arranged that they should meantime be free from all other ecclesiastical employments, and meet together and co-operate simultaneously. And since for such a work, carried out in accordance with this regulation, very large expenses will have to be incurred, the Synod petitions your High Mightinesses that you may be pleased to approve this ordinance of the Synod, and to allot for this task such a sum of money as shall be required for bearing these expenses: and, in addition, to send letters to the Churches to which the ministers deputed for this translation belong, so that there may be no difficulty in obtaining those Churches' consent to so prolonged an exemption from the duties of their ministerial office.

V. And since it is well known to your most Illustrious Highnesses how important it is for the Churches of these lands that both the greater and the lesser or ordinary schools should be rightly constituted, and since experience itself has taught us how great disadvantages have arisen in the Church and polity of these lands from the fact that good arrangements have not been made on these schools' behalf, the Synod also petitions your High Mightinesses to ordain such laws in this matter as may suffice to abolish and obviate all abuses, and better to secure the due benefits of these institutions.

VI. For this end, so far as relates to the Universities and High Schools, the Synod humbly petitions that your High Mightinesses would be pleased to attend to the Articles hereto appended, which were last year submitted for this purpose by the Synod of South Holland to their Highnesses the States of Holland and West Frisia, and for the end aforesaid to commend the same to their Highnesses the States of the several Provinces in which Universities or High Schools exist.

VII. But with respect to the ordinary schools, the Synod humbly and earnestly petitions that your High Mightinesses would be pleased to decree that some general constitution for the government of such schools may be framed and established by, and with the advice of, learned men, thoroughly conversant with all that relates to the education of youth, so that the defects, which are found to exist in various schools may be corrected, and, so far as possible, uniformity may be observed in the education of the youth, and especially in the rules of Grammar, Logic, and Rhetoric.

VIII. Whereas we are every day finding that abuses in regard to matrimony are constantly on the increase, and that in this matter many difficulties occur daily in the Churches of these lands, and that no uniform order is maintained in regard to it, may it please your High Mightinesses that, with the advice of the Theologians, some general Matrimonial Constitution, to be as far as possible observed by all the Churches alike of these United Provinces, may be established by your High Mightinesses.

IX. Likewise also that, in addition to the praiseworthy Laws and Constitutions which your High Mightinesses have issued against those who print and sell broadcast any kind of books they please, some more searching regulation may be made, both with regard to the inspection of the books which shall be printed, and concerning the whole business of the press, that by this means precautions may be taken against the publication of all sorts of pernicious and ridiculous books, such as these lands have been filled with for some years past, to the signal injury of the Churches and the grave scandal of all the community.

X. Seeing that all true Christians are assuredly bound by the loving desire which they ought to feel for the salvation of their neighbour, and by zeal for the extension of the glory of GOD amongst mankind, to use all available means for accomplishing this end; and seeing that God has opened up a way for us in these lands to various distant lands in India and elsewhere, which are utterly destitute of the knowledge of the true GOD, the said Synod also humbly petitions that your High Mightinesses would be pleased with Christian zeal to recall to mind this sacred obligation, and to give it your earnest and practical consideration, and for this end to order and arrange such means as shall be useful and most suitable for the propagation of the Holy Gospel in the lands in question.

XI. Also, that it may please your High Mightinesses to take into kindly consideration the case of those good Christians and Churches which in the neighbouring Provinces of subject Belgium are groaning under persecution, so that some means may be devised and employed for the ministerial service of these Provinces, and for the strengthening of them in the true Christian religion. That for this end also it may please your High Mightinesses to create a movement in the several Provinces, so that some suitable persons may be maintained for the service of the said Churches, even as their Highnesses the States of Holland and West Frisia, and likewise the Lords the States of

Zeeland, have for a long time past maintained, and are now maintaining, two ministers of the Divine Word in the service of these same Churches.

XII. That at some fitting opportunity account may be likewise taken of the Romish priests who still carry on a public ministry within the bounds of the United Provinces, especially under the Barony of Breda and the Magistracy of Bergen-op-Zoom, so that they may at length be debarred from their public ministries, and Reformed pastors substituted in their room, as we see has been done in other places by your most Illustrious Highnesses.

XIII. In like manner, that, in addition to the execution of your laws and constitutions against the stealthy inroads and flying visits, in various parts of these lands, of Popish priests and Jesuits, by which many simple souls are seduced, and against the practices of Popish idolatry and superstition stricter laws may be ordained, inasmuch as we find that these abuses are daily becoming a more and more serious evil; and at the same time that account may be taken of the blasphemies of the Jews resident in our midst, and also of those who, seduced by them, have forsaken the Christian religion in favour of Judaism.

XIV. That the most grievous and manifold profanations of the Sabbath, which occur daily owing to markets, dedication feasts, banquets of townships or of members of the watch, banquets among neighbours, and banquets at weddings, to the practice of arms, to hunting, fishing, fowling, ball-playing, theatrical performances of comedies, dances, auctions, drinking bouts, and to all sorts of really unnecessary servile labours, and a host of similar profanations, which are on the increase in every quarter of the land, to the great scandal of the people and dishonour of the Reformed religion, may be with the utmost strictness forbidden and prevented.

XV. And that the grave and manifold abuses by which men are drawn away from true piety to the vanity and licentiousness of this world, such as vintage festivals, theatrical performances of comedies, whether by those who style themselves rhetoricians or by itinerant playwrights,* private theatricals drinking parties, dancing academies, and many similar evils prevalent in the land may be forbidden and abolished. And very especially that some civil penalty may be ordained for the dreadful curses and oaths which are every day heard, to the extreme profanation of the most holy Divine name.

XVI. And whereas we find that in some places formulas of oaths are employed which savour of Popish idolatry, that provision be made for a uniform formula for an oath to be everywhere observed, and the abuses in question abolished.

XVII. Finally, whereas in many provinces the stipend of ministers of the Divine Word, and the support provided for their widows, are extremely slender, although there is a sufficiency of loyal Churchmen in these places, the said Synod also petitions that it may please your most Illustrious Highnesses generously to commend this matter to the several provinces, in order that due provision may be made for the need of the ministers, as the honour of the ministry requires.

Whereas the Rev. Sebastianus Dammannus, the Clerk, who has been occupied in making a digest of the Acts of the Synod from the Diary of this Synod composed by the Clerk, Festus Hommius, and from the reports of its judicial decisions, will not be able, owing to various intervening occupations, to complete this work before the Synod's discharge, it was resolved that a deputy from each of the Colleges of Synodical members should be appointed, and that these shall be called together on the completion of the above task by the Rev. Mr. Dammannus, and shall examine this digest of the Synod's proceedings, and approve thereof in name of the Synod.

* *Scenici et mimici ludi.* "Hocus-pocus tricks," says Brandt's translator.

SESSION 178.

28th May, Tuesday Forenoon.

For the revision and examination of the Synod's Acts contained in the digest of the Rev. Mr. Dammannus, the Clerk, the following deputies were appointed, viz. :—The Rev. Dr. Joannes Polyander, from the ranks of the distinguished and reverend Professors; Eilhardus Mehenius, from the Province of Gueldres; Balthasar Lydius, from South Holland; Jacobus Rolandus, from North Holland; Cornelius Regius, from Zeeland; Joannes Dibbetius, from Utrecht; Joannes Bogermannus, from Friesland; Hieronymus Vogelius, from Over-yssel; Cornelius Hillenius, from the Province of Groningen and Ome-lands, or, should the last happen to be absent, Wigboldus Homerus as his substitute; and from the Dutch-Walloon Churches, Daniel Colonius.

The Presbytery of Dort, as that within whose bounds the Synod was held, shall take care, in good and proper time, to arrange for and convoke the next National Synod, and to transact all the other business of which the National Church has been heretofore accustomed to take charge.

It was resolved that, in the convocation of the next National Synod, their High Mightinesses the States General should be requested to invite to it also the Churches of Netherland origin, whether of the Dutch or French vernacular, scattered throughout Germany and Great Britain, as members of the National Synod of the Netherlands, for which now, even as formerly, they are recognised by this Synod.

In order that the objects, which in the name of this Synod of the Churches of the Netherlands are jointly stated in the afore-mentioned humble petition, and which their High Mightinesses the States General are to be directly and urgently asked to grant, may be diligently promoted, this Synod appointed as deputies the Rev. Dr. Joannes Polyander, Festus Hommius, Henricus Arnoldus, and Henricus Rosæus, who in the next National Synod shall report and render account of their proceedings in the matter.

The Belgian Liturgy, in which are contained the public prayers and formulæ for the administration of the Sacraments, for the exercise of ecclesiastical discipline, for the ordination of ministers of the Church, of elders and of deacons, and for the marriage benediction, shall be re-examined by the Revisers of the abridged edition of the Synod's Minutes, or by the Synod Clerks, and afterwards shall be added to the other public writings of the Church.

Announcement was made that the learned Dr. Thomas Erpenius, Professor of Oriental Languages in the University of Leyden, had in contemplation an important work on the New Testament, entitled "The Tabernacle of our Lord JESUS CHRIST," and the question was considered whether it ought not to be commended in name of this Synod to their High Mightinesses the States General. After weighing the matter, it was decided that it would be proper to wait, in the first instance, for the copy of the work which the author promises, so that, when it has been seen and exhibited to the Provincial Synods, the Churches may afterwards with full knowledge consider the question of its commendation.

It was also resolved that this Synod be solemnly terminated with a public thanksgiving to GOD, to be offered up in presence of the people and the whole Synod by the Rev. Balthasar Lydius, pastor of this church, after the delivery of a public discourse in the larger church.

The Reverend President of the Synod, together with his Assessors, were deputed to give thanks, after the dissolution of the Synod, in the name of all its members, to their excellencies the Magistrates of this city of Dort, for the singular kindness and benevolence manifested by them towards this Synod.

SESSION 179.

The same day, in the Afternoon.

The Minutes of the preceding Sessions, from May 22nd up to the present day, were read and approved.

SESSION 180TH AND LAST.

29th May, Wednesday Forenoon.

The proceedings of the Synod having been accomplished and brought to an end by the grace of GOD, the Illustrious Lord Commissioners, and all the deputies of the Belgian Churches assembled in the Synod hall, and after brief prayers in that place all together marched in procession, led by the Illustrious Lord Commissioners, and accompanied from the Stadthouse by their Excellencies the Magistrates of this city, to the great church, where the Rev. Balthasar Lydius, Pastor of this church, in a great concourse of the people, delivered a sermon on Isaiah xii. 1, 2, 3. He explained the sad position of these Churches during the past years, and the singular and wonderful benefit which GOD has now for a long time bestowed upon them, and after an earnest and prolonged exhortation to all to cherish due gratitude, he publicly and solemnly offered up thanks to Almighty GOD for all those benefits vouchsafed to the Churches of Belgium, and, in particular, for the singular blessing with which He has accompanied the proceedings of this Synod, and brought them to the desired issue. He followed those words with an earnest supplication to GOD that steps may be happily taken for carrying into effect all those decrees which have been now ordained by this Synod for the good of the Church. From the church all returned in the same order to the Synod hall. The Reverend President and his Assessors returned thanks in name of the whole Synod to their Excellencies the Magistrates of this city, on the return of the latter to the Stadthouse, for the singular piety, kindness, and munificence bestowed by them so liberally upon all the Churches of the Netherlands, and upon this Synod thereof in particular. After all had returned to the Synod hall, and short prayers had again been offered by the Reverend President, the Most Noble Hugo Muis van Holi, in the name of the Most Illustrious Lords the Civil Deputies, addressed the Synod, and thanked it in the name of their High Mightinesses the States General for its diligence and fidelity in freeing the truth of the Reformed religion from the errors by which it has been for some time assailed. He declared that this labour on the part of the Synod was a source of the utmost satisfaction to their High Mightinesses the States General, and bade all the Churches to have every confidence that their High Mightinesses the States General will omit nothing which shall relate to the preservation and propagation of the Reformed religion, and to the peace and edification of the Churches, and that their High Mightinesses will ever have thoroughly at heart the cause of the Reformed religion. At the same time, he exhorted all and each henceforward to preserve and promote the orthodox truth with one heart and will, in the bonds of brotherly love, and of mutual peace and concord, to the glory of GOD, and the edification and peace of the Church. The Reverend President, after dwelling at length upon the grace and blessing of GOD, with which He has most mercifully followed this whole Synod, and especially for the wonderful harmony which, by the grace of His Holy Spirit, He has bestowed upon all, both from abroad and from the provinces, in dealing with subjects of a difficult and abstruse nature, proceeded to give thanks, in name of the whole Synod, to the Illustrious Lord Commissioners for having so prudently, diligently, and indefatigably directed the proceedings of this Synod, and aided it very often with such salutary counsels, and he besought them that, if any one had erred through human frailty, they would look on it with

forbearance, and pardon such human infirmity. The Illustrious Lord Commissioners replied, by the Most Noble Dominus Muis, that abundant satisfaction had been given them in this Synod, and that they greatly rejoiced in the grace bestowed by GOD upon this Synod, and especially in the perfect harmony in the orthodox doctrine. Then the Reverend President, turning to the Synodical brethren, gave thanks to each and all for the help which, by their labours and counsels, they have rendered to this Synod, and apologised for not having been able, overwhelmed as he had been with various labours, to do all that he wished, or that the Synod perchance desired, and at the same time besought them that, as he had performed this his work with a good conscience for the Synod, so they would be pleased to entertain a favourable impression regarding it, and finally, in the fullest manner, he proffered to each and all whatever services he is personally able to render, and asked GOD graciously to vouchsafe to all the members of this Synod that they may at length meet together in the great Synod above, and there, with absolute and full accord, sing the praises of GOD for evermore. To this address the Most Noble Muis replied that abundant satisfaction had been given to the Most Illustrious Lord Commissioners in this Synod, and that *they* felt grateful to the Reverend President, the Assessors, the Clerks, and, in fine, to all the members of the Synod for the services and labours bestowed upon the Churches of the Netherlands in this Synod. All the other members of the Synod, speaking by their Colleges, declared and avowed the same, and likewise gave thanks to the Illustrious Lord-Commissioners for the invaluable benefits which they have conferred on this Synod, with many assurances of their continued gratitude to their Illustrious Highnesses, and invocations of the Divine blessing upon them. And thus, when thanks had been solemnly rendered to GOD by the lips of the Reverend President, and mutual friendly greetings had been interchanged and sealed by the right hand of fellowship, together with many assurances of brotherly concord and love, the assembly was, in the name of the Lord, discharged and dissolved.

In guarantee that these minutes are correct, we sign ourselves,

SEBASTIANUS DAMMANNUS, *Synod Clerk.*
FESTUS HOMMIUS, *Synod Clerk.*

No. 8.

Sixth Presbyterian Council.

ABSTRACT OF TREASURER'S INTROMISSIONS

WITH

THE GENERAL FUNDS OF THE ALLIANCE

From 29th July 1892 to 8th April 1896.

CHARGE.

1. EASTERN SECTION :—

Proportion of balance, 29th July 1892, of £154, 1s. 3d. to be here credited	£5 18 5
Contributions from various Churches	1339 10 6
<i>Note.</i> —One year's contribution from the Church of Scotland is in arrear—£105.	
	<u>£1345 8 11</u>

2. WESTERN SECTION :—

Proportion of balance as above, to be here credited	£148 2 10
Remittances to General Treasurer	1181 6 1
	<u>1329 8 11</u>
	<u>£2674 17 10</u>

DISCHARGE.

1. Secretary's salary, 3 years 9 months	£1875 0 0
2. Travelling expenses	459 2 0
3. General expenses	37 19 2
4. Quarterly Register	233 3 7
	<u>£2605 4 9</u>

To be apportioned thus :—

Eastern Section	£1302 12 5
Western Section	1302 12 4
	<u>£2605 4 9</u>

Charge as above	2674 17 10
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Balance on hand	<u>£69 13 1</u>
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To be allocated to Credit as follows :—

Eastern Section receipts	£1345 8 11
Less share of payments	1302 12 5
	<u>£42 16 6</u>

Western Section receipts	£1329 8 11
Less share of payments	1302 12 4
	<u>26 16 7</u>

£69 13 1

EDINBURGH, 23rd April 1896.—The accounts of which the foregoing is an abstract have been audited. The tabulated results are as above stated. The accounts are fully vouched and instructed, the balance due by the Treasurer being sixty-nine pounds thirteen shillings and one penny sterling.

ALEX. T. NIVEN, C.A., Auditor.

FINANCIAL METHODS OF OUR CHURCHES.

[This Report was not received in time to be printed along with the Reports from other Churches, or presented with them to the Council.—See Appendix, p. 110.]

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

I. (a.) In the great majority of congregations ministerial support is obtained from pew-rents. (b.) There are possibly fifty churches which possess Endowment Funds, but none sufficient to meet the full expenses. (c.) A number of congregations, possibly 500, employ the envelope system.

II. Aid is given to the weaker congregations by (a) an annual apportionment voted by the presbytery to which a congregation belongs, and paid, so far as possible, by the Board of Home Missions. (b.) In five of the Synods by a synodical collection, from which apportionments are made for the weaker churches. This method has been very successful in New Jersey, and fairly successful in Indiana and Illinois. In the latter Synods it has been in use only a short period of time. (c.) The Board of Church Erection aids the weaker congregations in erecting church buildings. (d.) The Freedmen's Board is the source for aid both for ministerial support and the erection of church edifices for the congregations among the coloured population.

[This Report, not having been given to the General Secretary till after its presentation to the Council, could not be printed along with the *Report of the Eastern Section*, which will be found on p. 129 of this *Appendix*.]

REPORT

OF THE

Committee on Work on the European Continent.

WESTERN SECTION.

WHILE the Committee on the Eastern Section is geographically located very near the Churches of our faith and practice and form of government located on the European Continent, that portion of your Committee hailing from the Western Section is far away, and an ocean and three thousand miles separate them from the field under consideration, the interests of which are somewhat committed to the observation of your Committee. With the warmest of interest and affection for our brethren of the Churches on the Continent of Europe, distance, and the great waters, hinder much practical testimony of that interest. But the brethren of the Western Section desire to assure the Council and the Alliance, and specially the Churches and the brethren who, in the providence of God, are located in the continent of Europe, among other than English-speaking people, and where the profession and practice of the true faith in its simplicity and purity, and according to our order, has been and is in many places a matter of great personal trial, if not of actual persecution, that our hearts go out to them. They are continually a part of the burden of our prayers.

During the now nearly four years since the Toronto Council, the Committee has met formally twice a year, and has considered the subjects germane to its work. At least once during that time the Chairman of the Committee in the Western Section (Rev. Dr. Cattell) has visited Europe, and some of its struggling Reformed Churches, and gathered some information of the work, not only of those under the care of our Churches, and of the native Churches, but also of the work of other Evangelical Churches not members of this Alliance; and we have been moved and cheered by the story of the struggles and the faith of those who are predestined to be perfected by trial. Our Chairman brought to us words of great encouragement as to the future of Protestantism in Spain.

Another member of the Committee (Dr. Good) in the same period has travelled through Switzerland, and has examined into the circumstances of their struggle with rationalism, and reports that they deserve and need the prayers and sympathy of our Churches. And another member of our Committee (Mr. Prime) within the same time has also visited Europe, and brought us news of what he saw among our brethren in Italy, struggling for the faith once delivered to the saints, not in these days against Rome only, but against atheism, which, it seems to us is, unfortunately the natural pitfall, particularly

for men, which Rome has prepared for those who are released from her thralldom by the State, rather than by the gospel. And yet, with a practical religious liberty, which, under law, now reigns in Italy, and the earnest preaching of Christ, the real Liberator, there is great hope for the religious future of Italy. From our side of the Atlantic it does seem that the way ought now to open for the union of the two Churches of Italy which are members of this Alliance. We earnestly pray for that union.

For many years it has seemed to our people that Continental Europe has come to regard America as a sort of El-dorado, and its Christian people, all of them to be millionaires and rolling in wealth, and none of them to be the poor of the earth. However God has blessed many of our people with abundance, yet we have among us many of the poor of the earth, those who, the Lord Himself said, should be always with us. Again, it has been assumed by our Continental friends, that they did us a kindness in helping us to dispose of our surplus riches, and that we had no need therefore among ourselves, and that they did us a good turn to provide for us channels by which to divert our alms from our own needs at home, and to take it to Europe, out of our way. In this line we have been visited by representatives of almost every kind of European good work, who have in the past appealed as they pleased to any Churches which, or individuals who, would listen. Nor have the representatives of the Churches on the European continent been behind. This had become a great burden, and no doubt also, in the name of these causes and Churches, some unworthy objects may have been presented and misrepresentation practised. To prevent imposition and to regulate the matter of the appeals of such persons, your Committee on the Western Section have sought to examine the credentials of all persons applying to our people and Churches in America for money or other gifts to carry to Europe, and for such men and causes as were found worthy and genuine, to certify the identity of the men and their worthiness, and the worthiness of the cause, without which all aid in any of our Churches, and from any of our people, has been discouraged.

The General Secretary of the Alliance has been able, with that portion of the Committee which is in connection with the Eastern Section, to gather much valuable and cheering information, which will be found in the Report of that Section of the Committee, and to it we invite most careful and conscientious reading.

None of the Churches in connection with this Alliance can fail to recognise its responsibility, under God's providence, to the Evangelical Continental Churches. In their midst was born the Reformation, the great religious revolution to which we owe our own religious liberty. Those who led in Scottish and English Reformations found refuge in times of persecution at home, and inspiration while in exile among those people. America got its best blood not only from the Scots, and from the English Puritans, but also from the Huguenots, and the Walloons, and the German Reformed, and the Swiss, and in these years of the last quarter of the century is receiving from these peoples of the European continent a large and continual accession of the descendants of those peoples among whom was born the first valiant impulse for religious liberty and desire for the pure worship of God, and for a near and personal access of man directly with his Heavenly Father, without the intervention of any mere human intercessor. We would be false to the best impulses of a regenerated nature if we lost our interests in the Evangelical European Continental Churches.

Respectfully submitted for the Committee.

RALPH E. PRIME.
JAMES J. GOOD.

[This Report was not received by the General Secretary until after it had been presented to the Council. It was not possible then to print it along with the *Report of the Executive Commission, Western Section* (see *Appendix*, p. 95), with which it is connected.]

REPORT

ON

Co-operation in Home Missions, U.S.A.

TO THE SIXTH GENERAL COUNCIL OF THE ALLIANCE.

DEAR BRETHREN,—The Western Section of the Executive Commission of “the Alliance of the Reformed Churches throughout the world holding the Presbyterian System” respectfully report to your venerable body upon the movement conducted by the Section in the interests of Co-operation in Home Mission work on the part of the American Churches. The Committee having charge of the same was composed of the Rev. W. H. Roberts, D.D., chairman; Rev. Charles G. Fisher, D.D., of the Reformed Church in the United States; and Rev. W. S. Owens, D.D., of the United Presbyterian Church of North America. This Committee invited a conference of the officers of the Home Mission Boards of the Churches connected with the Alliance, at Pittsburg, Pa., on October 31, 1895. The Conference was held as appointed, was largely attended, and, as a result of the consultation had, the following conclusions were reached with entire unanimity, viz. :—

1. That the work actually accomplished within little more than a century in the planting of the Church of Christ, through Home Mission effort in this New World, is quite as wonderful as the triumphs of the gospel in heathen lands, and that the success achieved has been more rapid and more complete from the very fact that so many different denominations have been employed in Home Mission effort. More men have been sent forth as labourers into the harvest, more money has been voluntarily given for the work, than could have come from any one great organisation. The King and Head of the Church Universal has manifestly used ecclesiastical division for the more rapid evangelisation of America.

2. That among the Presbyterian and Reformed Churches, associated in this Alliance, practical co-operation in the great work of Home Missions has existed for many years, and is in full force at the present time. The relations of the different Boards and Committees are positively fraternal and harmonious; there is no friction between them, such as has been alleged in certain quarters, neither is there any substantial waste of men or money in denominational rivalry. Errors of judgment doubtless have been made in the location of new missions or churches in the frontier states and territories, but such errors have been common to secular enterprises in their work as well as to religious organisations. In some new communities, again, it may appear to the superficial observer that too many Church organisations are supported, but it must be remembered that these Churches have combined to make such new communities pre-eminently Christian from their inception. And whatever may have been the errors of judgment or mistakes made in particular fields, here and there, it is a welcome fact that the Churches holding the Reformed faith and the Presbyterian polity seek steadily to minimise occasions of difference between their respective missionary agencies, endeavour to advance the common interests in a fraternal spirit, and are in full accord in the great work of evangelising the North American continent.

While, however, practical co-operation and harmony thus exist, it is true that there is need of some statement of general principles of co-operation, for the guidance of the several Boards or Committees on Home Missions of the respective Churches in the Alliance, such, for instance, as that adopted by the Boards of Home Missions of the Reformed (Dutch) Church in America and the Presbyterian Church in the U.S.A.

The Conference therefore authorised a second meeting, to consider, and if possible adopt, a Plan of Co-operation. It also directed that, in addition to the Boards of Home Missions, invitations should be sent to the Boards or Committees of Church Erection, Sabbath-school Work, and Freedmen's Work of the American Churches of the Alliance.

The second Conference, thus authorised, was held in New York City, on January 30, 1896, and the following Plan of Co-operation was unanimously adopted by the persons present, representing, as intimated above, the Boards of Home Missions, Church Erection, Freedmen's Missions, and Sabbath-school Work of several of the Churches in the Alliance. The Plan is as follows :—

PLAN OF CO-OPERATION.

The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions, and Sabbath-school Work of the American Churches in "the Alliance of the Reformed Churches holding the Presbyterian System," both in the United States and Canada, recognising with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz. :—

1. That in the work of all these Boards as related to each other the authority of the Church Courts is to be recognised as final.

2. That there shall be no interference with Churches, Missions, or Sabbath-schools at present existing, unless by voluntary agreement between the denominations directly concerned.

3. That, ordinarily, no Churches, Missions, or Sabbath-schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.

4. That the Supreme Judicatories of the several Churches recommend their Church members, when moving into new communities, in which there is no congregation of their own Church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned.

This Plan was approved by the Western Section at its meeting, April 28, 1896, in Philadelphia, Pa. It has also been approved, *subject to action by the Supreme Judicatories of the Churches*, by the Boards of Home Missions, Church Erection, Freedmen, and Publication and Sabbath-school Work of the Presbyterian Church in the United States of America; by the Board of Domestic Missions of the Reformed Church in America; by the Board of Home Missions of the Reformed Church in the United States; by the Boards of Home Missions and Church Extension of the United Presbyterian Church of North America, and by the Board of Home Missions of the Presbyterian Church in Canada.

In addition, the General Synod of the Reformed Church in the United States, the General Assembly of the Cumberland Presbyterian Church, and the General Assembly of the Presbyterian Church in the United States of America, have already adopted the Plan. It is believed that the prospect is bright for a yet closer fellowship between the Churches on the North American continent of our faith and order.

For the Section,

WM. HENRY ROBERTS, *Chairman.*

OUR NEW ANTICIPATIONS.

[The Rev. C. M. GRANT, B.D., Dundee, had prepared the following Paper, by request of the Programme Committee, for presentation on the evening of 23rd June. Owing to sudden personal sickness, Mr. Grant was unable to be present, when, under the circumstances, the Council directed that a portion of the Paper might be printed in the Appendix.]

I. OUR ANTICIPATIONS CONCERNING THE CHRISTIAN CHURCH.—I think we may reasonably hope that the Church is now within sight of “the age of Universal Missions.” As grounds of this hope, I give four reasons.

(1.) *What she has already done.*—At the close of the eighteenth century she was missionary sound asleep; now she has become missionary half awake: from being stone-deaf to her Lord’s command, she now hears it, though without gauging its full meaning. What may we not expect when her eyes are wide open, and her mind realises what “Preach the gospel to every creature” means?

(2.) *Her gifts are still so small compared with her power of giving.*—Except the Moravians, the Churches of Christendom are but playing at Missions: some more, others less seriously, but all only playing. But this is now soon to change into dead earnest. The story of the China Inland and other similar Missions warn the organised Churches that, though the Lord’s work be not done by them, it will not be left undone. And the Churches are taking the warning. The universal Church of Christ is *on the Missionary March*, and the particular Church that will not keep its place in the ranks must make its count to be pushed aside or trodden under foot as faithless.

(3.) *The development of the Church’s Sanctified Imagination.*—Anglo-Saxon Christians are not exempt from a lack of imaginative power. To swing them away abroad and altogether out of themselves; to make them understand what nigh a thousand millions of heathen means; and that every man with a yellow or black skin is as dear to the Father of all as is the man with a white one—all that is not easy. But just now helps are at our hands as never before. The increase of knowledge, the bringing of men into intercommunication, and the consequent realisation of the brotherhood, are rescuing Christian people from their exclusiveness, and helping them to understand the claims of those that are without. And when the Christian imagination sees heathen ignorance as God sees it, and pities heathen men as God pities them, we may reasonably expect both a larger giving and a larger going.

(4.) *The restoration of Christian CONSECRATION to its true place in the proportion of thought and teaching.*—The Church is in chronic danger of getting out of the true proportion of doctrine; of becoming lop-sided. The seventeenth century in Scotland, and in most of the Reformed Churches, exalted Ethics and almost forgot the Evangel. Then, in recoil, we had a true evangelical preaching, but the preachers seldom got beyond Christ’s grave. So, too, in our age Conversion is preached as if it were everything. The necessity of being saved, of getting life—this is preached, and rightly so; but the proof of our being “saved” is, that we set ourselves to save others, and the pledge that we have got “life” is, that we have consecrated it to Him who gave it. The conception of the Christian life, represented by the Keswick Convention and other agencies, in which the same thought lives and moves, represents the vastest missionary incentive that has moved the Church since the days when Boniface won the blue-eyed giants of the German forests to bow before the Christ of the Cross. When the selfish scream, “Let me have life that I may be saved,” is succeeded by the unselfish cry, “Let me dedicate to God the life God has given to me, that others may have it too,” then the Church’s redemption is drawing nigh, and the “age of Universal Missions” is at hand. Such teaching is getting its emphasis to-day as never before. Great things will come of it.

II.—OUR ANTICIPATIONS CONCERNING THE HEATHEN WORLD.—We cannot expect ever again to have a century like the one now closing. During it God has opened the door of access to more human hearts than during all other centuries put together, and it is safe to say, that all the lands that to-day are sealed against the missionary do not contain one-sixth of the population which, in this one century, God has laid before His Church, and, in so laying, has said, “Evangélise these for Me.” Can we not hear God’s voice thundering out His Will in the transcendent fact that, possibly within the lifetime of some men present in this hall, He has made some 900,000,000 of heathen souls accessible to our aggressive enterprise, and hear it, as unmistakably as ever it spoke to Hebrew prophet or to Christian apostle? A marvellous century this one of ours; *the climactic century of time*. The world can never see another like it.

But there are other things which we can expect.

(1.) We can expect, in many fields, a time of reaping, following a time of sowing. “The mills of God grind slowly.” He took four thousand years to make the times “full” for the first coming of His Son. And when He sets His Son’s Church to do any work, He tells her by His providence to possess her soul in patience. The missionary story in every land illustrates the trial of faith. The first century of revived missionary work has necessarily been largely devoted to clearing the ground, sweeping away hindrances, sowing seed. In many of our older Missions the reaping has already begun. There is not one acquainted with the wide front of the missionary field but can lay his finger on some points at which God had kept us, unblessed, working, and waiting, and trusting, and then granted blessing so rich that our narrow measures could not “find room to receive it.” India, for example, has been ploughed and harrowed and sowed after some fashion, ever since the three immortal “apostles from the anvil and the last” found refuge under the Danish flag at Serampore, and here and there fields are “whitening unto the harvest;” but the great things of a great day have yet to come. When the conditions necessary for a Pauline career have been created, then we may be sure a Paul will appear.

(2.) Very shortly the Gospel will have been preached in every land. Black patches on the missionary map there still are, but how small and insignificant compared with those of one hundred years ago! There is one in Europe. In Turkey it is still a penal crime to turn a Moslem to Christ, but there is the madness that marks the man decreed to ruin. There is another notable patch in Africa, but Africa is already seamed from north to south and east to west by Christian enterprise, and open to the Cross. The last gates to be opened will probably be those of that little group of kingdoms on either side of the Himalayas, Nepál, and Bhután, and Thibet, of which the last mentioned will be last. Only some half-dozen keys to be fitted into half-a-dozen locks by God’s hand in providence! Thereafter, faithful lips to tell of Him who has come, and shall come again; and then—then “This Gospel of the Kingdom shall have been preached in all the world for a witness unto all nations”—and then, “Then shall the end come.” This leads me to the last of my three suggestions—

III. THE REVIVAL IN OUR DAY OF THE CHURCH’S BLESSED HOPE.—Not the believer’s death. Not the world’s conversion. Not the inauguration of millennial peace, righteousness, and glory. None of these. Some of us have learned to know from God’s Word that the Church’s mission is not to convert the world, but to take out of it the election of grace; not to produce the millennium, but to prepare for the coming.

I know that I am here on controversial ground, and I would not say one word at which those who love the Lord, but differently understand His promises, could take reasonable offence. But I must not faithlessly fail to state the chief of my “new anticipations.” And, further, if in this Alliance there is room for those who cherish the blessed hope of the coming millennium, must there not also be room for those who cherish that of the coming King?

MINUTES ADOPTED BY THE EASTERN AND WESTERN SECTIONS OF
THE EXECUTIVE COMMISSION OF THE ALLIANCE RESPECTIVELY IN
REFERENCE TO THE LATE REV. DR. CHAMBERS, PRESIDENT OF
THE ALLIANCE, AND ORDERED BY THE COUNCIL TO BE PRINTED
(see *Proceedings*, p. 23).

Minute of the Eastern Section, adopted 25th February 1896.

"It is with feelings of no ordinary regret that the Eastern Section now place on record a brief memorial of the President of our Alliance, the late Rev. Dr. Talbot Wilson Chambers, of the Reformed (Dutch) Church, New York, who died there on 3rd of February 1896. Conspicuous at the successive meetings of the Alliance at Philadelphia, Belfast, London, and Toronto, Dr. Chambers gained the esteem of all by his cordial interest in its operations, his able and intelligent contributions to its proceedings, the tact, wisdom, and courtesy which he manifested on all occasions, and the devout and loyal Christian spirit which was so apparent in his whole demeanour. Distinguished in his own country for long and faithful service, not only to his own Church, but to the cause of Christ in its widest bearings; combining full and accurate scholarship with readiness of speech, and with the pen of a ready writer; laborious, diligent, and methodical in his habits, he did an amount of valuable work in Church-courts, boards, committees, and other public positions which has been rarely equalled, while his pen enabled him to spread far and wide in a clear and interesting manner the views that commended themselves to him on many topics of the highest importance. For these and other qualifications, Dr. Chambers was cordially and unanimously called by the Toronto Council to fill the office of President of the Alliance, and on both sides of the Atlantic his friends were looking forward with eager expectation to the coming meeting of the Council at Glasgow, over which it would have been his office to preside. The Commission desire reverently to bow to the decree of Providence, that has deprived them of the pleasure and profit which they were so eagerly expecting; and, while recording their esteem for himself and their deep regret at his removal, desire to commend his bereaved family and friends to the gracious love and consolation of Him who doth not afflict willingly, nor grieve the children of men.

"J. MARSHALL LANG, *Chairman*.

"G. D. MATHEWS, *Secretary*."

Minute of the Executive Committee of the Western Section.

"The Rev. Talbot Wilson Chambers, D.D., LL.D., Chairman of the Western Section, and President of the Alliance of the Reformed Churches throughout the world, holding the Presbyterian System, having departed this life in New York City, on February 3, 1896, the Executive Committee of the Western Section adopt the following Minute with reference to his life and services:—Dr. Chambers was born in Carlisle, Pa., February 25, 1819, was a graduate of Rutgers College, and pursued theological studies at the Reformed Dutch Seminary, New Brunswick, and at the Presbyterian Theological Seminary, Princeton, N.J. Ordained in 1840, he served until 1849 as pastor of the Reformed Dutch Church, Somerville, N.J., and from 1849 onward, was one of the pastors of the Collegiate Reformed Dutch Church, New York City, and at the time of his decease, the senior pastor of the church. In addition to his long and distinguished pastoral labours, Dr. Chambers rendered efficient service in other lines of Christian work, espe-

cially in connection with this Alliance. In 1884 he became Chairman of the Western Section, and in 1892 was made President of the Alliance. The Presbyterian and Reformed Churches upon all the continents looked forward with much pleasure to his presence as presiding officer at their Sixth General Council, to be held at Glasgow, Scotland, in June of this year. At this Council he was to have delivered the address as President of the Alliance, and it is with sincere sorrow that we look forward to the substitution for it of an obituary. His entire career as officer of the Alliance was characterised by great dignity, large catholicity of spirit, earnest interest in every movement which gave promise of inuring to the welfare of the Church, and great activity up to the last in the performance of the duties assigned to him. Deeply imbued with the Spirit of Christ, he was a true servant of the Lord, meek, patient, gentle unto all, an example to believers in word, in conversation, in charity, in faith, in purity. His labours ended, he has entered into eternal rest, and has received the crown of righteousness. The deep and widespread regret at his sudden and unexpected departure from this life, is alleviated by thoughts of his high personal character, the valuable services which he rendered to the Kingdom of Christ, and the joy into whose fulness he has now entered.

"We tender to his bereaved family heartfelt sympathy in their great affliction, with the earnest hope that they may be comforted with the comfort of Him who never forsaketh those that trust in Him.

"To the ministers and members of the Reformed Church in America, with whom the whole ministerial life of Dr. Chambers was passed, we tender sincere condolences for the great loss they have suffered, by the removal from their midst of a high-minded minister, an accomplished scholar, a faithful pastor, and an influential counsellor and leader.

"Attest.

"WM. HENRY ROBERTS, *Secretary.*

"PHILADELPHIA, PA., *March 25, 1896.*"

PRESBYTERIAN SERVICES IN THE ENGLISH LANGUAGE ON THE EUROPEAN CONTINENT.

AUSTRIA.

Carlsbad	Kurhaus	June to August.
Prague	Victoria Hotel	11.00 a.m.
Vienna	9 Eschenbachgasse	11.00 a.m. Oct. to June.
"	"	6.00 p.m.

AUSTRIA-HUNGARY.

Buda-Pest	17 Mondgasse	11.30 a.m. September to June.
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BELGIUM.

Courtrai	96 Faubourg du Gard	10.00 a.m. All the year.
"	"	3.00 p.m. "

FRANCE.

Aix-les-Bains ...	Chapel of the Asile Evange- lique	11.00 a.m.
Biarritz	French Protestant Church ...	11.00 a.m. November to April.
"	"	5.30 p.m. " "
Cannes	St. "Andrew's" Church, Route de Grasse	11.00 a.m. " "
"	Route de Grasse	3.00 p.m. " "
Mentone	Rue de la Republique	10.30 a.m. November to May.
Nice	18 Avenue Victor Hugo	11.00 a.m. October to May.
"	"	3.00 p.m. " "
Paris	17 "Rue Bayard", Av. Mon- taigne	11.30 a.m. All the year.
"	17 Rue Bayard, Av. Mon- taigne	3.00 p.m. " "
Pau.....	Scotch Church, Av. du Grand Hôtel	11.00 a.m. October to June.
"	Scotch Church, Av. du Grand Hôtel	3.00 p.m. " "

GERMANY.

Breslau	1 Classenstrasse	
Dresden.....	3 Bernhardstrasse	11.00 a.m.
"	"	6.00 p.m.
Hamburg	51 König Strasse	
Homburg	"	

HOLLAND.

Amsterdam	Begynhof, 132 Kalverstraat..	10.30 a.m.
Flushing	St. Jacob's Church, Oude Markt	10.00 a.m. All the year.
"	St. Jacob's Church, Oude Markt	6.00 p.m. " "
Middleburg	English Kerke, Simpel Huis Straat	10.00 a.m.
Rotterdam	Scotch Church, Vasteland ...	10.30 a.m. All the year.
"	"	6.20 p.m. " "

ITALY.

Florence	Lung 'Arno Giuciardini	11.00 a.m.	15th Sept. to July.
"	"	4.00 p.m.	"
Genoa	Via "Peschiera.....	11.00 a.m.	All the year. "
Leghorn	3 Via de Ghelisi.....	11.00 a.m.	"
Naples	2 Capella Vecchia.....	11.00 a.m.	All the year.
"	"	3.30 p.m.	"
Rome	7 Via "Venti Settembre.....	11.00 a.m.	15th Oct. to 15th June.
"	"	3.00 p.m.	November to April.
San Remo	Scotch Church	11.00 a.m.	In winter.
"	"	3.00 p.m.	"
Venice	95 Piazza San Marco	11.00 a.m.	All the year.
"	"	3.00 p.m.	"
"	"	8.00 p.m.	"
Malta; Valetta... ..	Strada Mazzodi	10.45 a.m.	"
"	"	6.00 p.m.	"

PORTUGAL.

Lisbon	2 Rua das Janellas Verdes ...	11.30 a.m.	All the year.
"	"	6.30 p.m.	"

SPAIN.

Gibraltar	St. Andrew's Presbyterian Church	11.00 a.m.	All the year.
"	St. Andrew's Presbyterian Church	6.00 p.m.	"
Huelva	Presbyterian Church	11.00 a.m.	"
Rio Tinto	"	11.30 a.m.	All the year.
"	"	6.00 p.m.	"

SWITZERLAND.

Geneva	St. Peter's	9.00 a.m.	July to September.
Grindelwald.....	Hôtel Eiger	11.00 a.m.	"
"	"	5.00 p.m.	"
Interlaken	Sacristy of the Schloss	11.00 a.m.	June to September.
"	"	4.00 p.m.	"
Lausanne	Trinity Church, Pratolino ..	10.30 a.m.	All the year. "
"	"	4.00 p.m.	"
Lucerne	Maria Hilf Chapel	11.00 a.m.	July to September.
"	"	4.00 p.m.	"
Montreux	"	11.00 a.m.	October to May.
"	"	4.00 p.m.	"
Pontresina	Village Church	11.00 a.m.	July and August.
St. Moritz Bad... ..	French Protestant Church ...	3.30 p.m.	"
Zermatt	"	"	"

TURKEY.

Constantinople...	Pera, Church of the Dutch Legation, Rue des Portes .	11.00 a.m.	All the year.
"	Pera, Church of the Dutch Legation, Rue des Portes .	4.00 p.m.	"
Hassekeüi	Jewish Mission Hall	11.00 a.m.	All the year.
Salonica	Jewish Mission Hall.....	10.30 a.m.	"
Cyprus	Limassol	9.30 a.m.	October to May.
"	Polymedia	11.00 a.m.	"
"	"	5.30 p.m.	"
"	Troodos	9.30 a.m.	"

INTERNATIONAL UNION

*Of Women's Foreign Missionary Societies.**

DURING the meeting of the Council in London, in 1888, it was suggested that an International Union should be formed of the Women's Foreign Missionary Societies, connected with our different Reformed and Presbyterian Churches. The suggestion was at once taken up, and during the Toronto Council there was held a largely attended Conference of the friends and members of these Societies, when it was agreed to form such a Union, and, further, that a general Conference should be held in connection with each meeting of the Council of our Presbyterian Alliance. That pleasant and successful meeting terminated with a resolution to hold a Second Conference in 1896, in Glasgow.

By 1896 the work of gathering information had made some progress, and it was found that there were about twenty-seven organised Women's Societies in connection with our different Churches, and that all of these had expressed their cordial approval of the proposed Union. They realised the importance of knowledge as to each other's existence, works, home organisation, relations to the General Mission Committees of their Churches, fields of labour, forms of work, experiences in the carrying on of work, &c., and that information on such matters would be of the utmost service to present and intending workers.

Such a Second Conference was therefore held in Glasgow during the sessions of the late Council of the Presbyterian Alliance. The Glasgow ladies courteously entertained the delegates, while very complete arrangements had been made for the meetings. These were held in the Queen's Rooms, a handsome building not far from St. Andrew's Halls, and there the numerous friends and representatives of the different Societies gathered to greet one another as fellow-workers in a sacred cause, and to give and to get sympathy or information, according to their special experiences or requirements.

After a few words from Mrs. Dr. Blaikie, who presided, Mrs. J. Marshall Lang gave an appropriate address of welcome. Brief reports were subsequently given by the delegates as to the nature and condition of the work of their Societies, interspersed with the reading of some helpful Papers on "Medical Qualifications of the Missionary," "Home Organisation," "Educational Qualifications of the Missionary," and "The Place of Prayer in Our Work." Missionaries from Persia, India, Japan, China, and South Africa brought words of triumph, enkindling in the hearts of all a love for the workers and the work beyond that previously known, not a few, we trust, on returning home and pledging themselves anew to their services, being disposed to add with the old Covenanters, as these signed their names to their famous Solemn League, "*Until death.*" The familiar Question Box, with which the British ladies are not so familiar as are their American sisters, served a valuable purpose, the time assigned being found too short to satisfy the numerous questioners.

The meetings were closed with an election of officers, when Mrs. Blaikie was succeeded in the presidency by Mrs. D. A. Cunningham, Wheeling, West Va., while Miss Mathews, 25 Christ Church Avenue, Brondesbury, London, succeeded to the secretaryship, Mrs. Mathews wishing to be relieved of the burden of official work, the Conference then adjourning to meet in 1899, in Washington, D.C.

The Proceedings of the Conference, with the Papers presented to it, will shortly be published by Aird & Coghill, Glasgow, in booklet form, under the title of "A Girdle Round the Earth of Women's Missionary Service," which, by request of the Conference, has been prepared by Miss M. B. Blackie, of that city.

* See p. 295.

ADDENDA.

It has been suggested that it would be a matter of convenience and of importance to the Churches and to all interested in the Alliance, if the different documents bearing on its history and work could be brought together and bound up with the Proceedings of the Council. This is now done as follows :—

I. The Preliminary Address issued by the New York Committee in 1874, and sent to all the Presbyterian Churches whose names were known to the Committee. Of this document some twenty thousand copies were printed, but as these have long since passed out of sight, it has been thought well to reprint it in its entirety.

II. The Basis and Constitution of the Alliance, as agreed on at the London Conference of 1875.

III. The Scale of Representation then adopted, and as subsequently altered in 1888.

IV. The Rules of Order as adopted at the London Council of 1888.

V. The Plan and Work of the Executive Committee, as modified by the Glasgow Council of 1896.

I.

THE NEW YORK ADDRESS.

“TO THE CHURCHES OF CHRIST, ORGANISED ON
PRESBYTERIAN PRINCIPLES, THROUGHOUT THE
WORLD.

CHURCHES of the Presbyterian family are found, though under a variety of names, in Europe, in America, in Australia, and in the Mission fields of Asia and Africa. If these could be regarded as one communion, they would constitute, perhaps, the largest Protestant Church in the world. But, at present, they are united by no visible bond, either of fellowship or of work. Of late, however, it has occurred simultaneously to a number of minds in different countries, that those who hold to the Presbyterian form of Church government may, in perfect consistency with their well-known and general interest in all the branches of the Church Universal, inquire for some way of coming into formal communion with each other, and of promoting great causes by joint action.

It is not proposed to form an organic union of all the Presbyterian Churches throughout the world. It is evident that one General Assembly could not regulate, with advantage, the internal economy of Churches in such widely separated countries as Switzerland, Germany, France, England, Scotland, Ireland, Wales, Australia, the United States, and Canada. Great injury might arise from any attempt to interfere with these different Churches in the management of their own affairs; for all ecclesiastical history shows that serious dangers are to be apprehended from the establishment of any central power, which would be almost sure to interfere with the liberty of local Churches and of individuals. Some denominations, moreover, have grand historical recollections which they wish to cherish; and some regard it as their duty to bear a testimony on behalf of truths which others seem to them to overlook. In these circumstances, the Churches will not be asked to merge their separate existence in one large organisation, but retaining their self-government, to meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God.

In order that a Church be entitled to join this union, it should hold to the Presbyterian form of government, and have a Creed in accordance with the *Consensus* of the Reformed Churches. No new Creed or Formulary of any kind is contemplated.

Several formal steps have been taken with the view of effecting this Presbyterian union. The subject was specially brought before the great meeting held in Philadelphia in 1872, to celebrate the Tercentenary of the Scottish Reformation. The General Assembly of 1873 of the Presbyterian Church in the United States of America unanimously adopted resolutions in favour of an Œcumenical Council of Presbyterian Churches, and appointed a committee to have its resolutions carried into effect. In the same year the General Assembly of the Presbyterian Church of Ireland passed a series of like resolutions, and is ready to join with other Churches in seeking the same great end.

Having respect to this concurrent expression of feeling, the Committee of the General Assembly of the Presbyterian Church in the United States of America availed themselves of the presence of so many Presbyterian ministers and elders at the Conference of the Evangelical Alliance in New York, in 1873, to hold a meeting for a comparison of views on this subject. The meeting was held on October 6th. About one hundred and fifty persons attended, coming from various Presbyterian denominations in widely distant countries; from the principal Presbyterian Churches in the United States and the Dominion of Canada; from England, Scotland, Wales, and Ireland; from Italy and Germany.* The utmost cordiality was shown at the meeting, and the following resolutions were adopted unanimously:—

"1. That whereas the General Assembly of the Presbyterian Church in the United States of America, and the General Assembly of the Presbyterian Church of Ireland, at their last meetings, passed resolutions in favour of an Œcumenical Council of Presbyterian Churches, we, providentially brought together at this time, and belonging to various branches of the Presbyterian family, cordially sympathise with these movements toward a General Council of the Presbyterian Churches in various lands.

"2. That the following gentlemen† be a Committee to correspond with individuals and with organised bodies in order to ascertain the feeling of Presbyterians in regard to such Federal Council, and to take such measures as may in their judgment promote this object.

"3. That this Committee be authorised to co-operate, as far as possible, with the General Assembly of the Presbyterian Church in Ireland, and with the Committee of the General Assembly of the Presbyterian Church in the United States of America."

The Committee thus appointed have a deep sense of the responsibility laid on them. While they believe that the cause is good, and that there is sufficient popular opinion in its behalf to secure, with the blessing of Almighty God, its ultimate success, they fear lest they should take any step that might injure so noble an undertaking. They therefore desire to begin and carry on all their measures under the guidance of the wisdom that is from above. All that they propose at present is to ask, as they now do, every Presbyterian organisation in the world—

First, To express in a formal manner its approval of the object; and,

Secondly, To appoint a Committee to meet or correspond with Committees from other Presbyterian denominations, for the purpose of arranging for a meeting or convention of representatives to be appointed by the denominations, which meeting may effect an organisation, and determine its character and practical modes of action.

Meanwhile, they solicit attention to the following benefits which, by the grace of God, may be expected to flow from the proposed union:—

1st. It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

2nd. It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the continent of Europe, for example, feel the great need of sympathy and support from Churches more favourably situated.

3rd. It would enable Churches which are not inclined to organic union, to manifest their belief in the unity of the Church, and to fraternise with those whom they love, while they still hold to their distinctive testimony.

* The French-speaking deputies to the Alliance were otherwise engaged that evening, but a separate meeting was afterwards held with them, when they approved most heartily of the action that had been taken.

† The names of the Committee so appointed are signed to this address.

4th. Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their interest in each other would be proportionally increased. Some might be led in this way to see in other Churches excellences which they would choose to adopt.

5th. The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand infidelity in its various forms.

6th. Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world," allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two Missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

7th. It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government: that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from licence and arrogance, it is best prepared to recognise the kinship of all believers.

8th. It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritualism in all their forms.

9th. From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

*Howard Crosby, D.D., LL.D., Chancellor New York University, N.Y.

J. W. Dawson, Principal, Macgill College, Montreal, Canada.

Wm. Paxton, D.D., New York, Presbyterian Church, U.S.A.

*H. D. Ganse, " Reformed Church in America.

*Howell Powell, " Welsh Presbyterian Church.

H. L. Grandlienard, " French Evangelical Church.

John Hall, D.D., " Presbyterian Church, U.S.A.

David Gregg, " Reformed Presbyterian Church.

Wm. Ormiston, D.D., " Reformed Church in America.

*J. H. A. Bomberger, D.D., Lancaster, Pa., Reformed Church in the U.S.

James Murray, D.D., Modr. Pres. Ch. of the Lower Provinces of B.N.A.

G. D. Mathews, New York, United Presbyterian Church, *Secretary*.

*James M'Cosh, D.D., LL.D., President of the College of New Jersey, Princeton, N.J., *Chairman*."

NEW YORK, 1874.

* Deceased.

All the Churches addressed replied to this appeal by expressing their cordial concurrence in the proposal, and by appointing delegates, who should meet in London in 1875, and prepare a Basis or Constitution. Accordingly, some sixty-five delegates, representing a large number of British, American, Continental, and Colonial Churches, so met on July 21, 1875, and after careful deliberation at a series of meetings held in Guildford Street, in the College of the English Presbyterian Church, adopted unanimously the Basis which follows. This, it was agreed, should be submitted to the various Churches, asking these, in case of their approval, to appoint delegates to the First General Council, which it was proposed should be held in Edinburgh in July 1876. The Churches, without exception, approved of the action of their delegates at London, and appointed delegates as requested.

Arrangements were in process on the part of the Edinburgh friends for the meeting, when the American brethren, in view of their approaching Centennial celebrations, asked the postponement for a year. Out of regard to their urgent request this was agreed to, though causing some regrettable inconvenience to Colonial brethren, who by that date were already on their way to Edinburgh, and thus the First General Council came to be held in Edinburgh on July 3, 1877. The history of the Alliance since that date is to be found in the published volumes of its *Proceedings*, and in the pages of the *Catholic Presbyterian* and the *Quarterly Register*.

II.

BASIS AND CONSTITUTION OF THE
ALLIANCE.*Adopted at the London Conference, 1875.*

“WHEREAS, Churches holding the Reformed faith, and organised on Presbyterian principles, are found, though under a variety of names, in different parts of the world : Whereas many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work : And whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action ; It is agreed to form a Presbyterian Alliance to meet in General Council from time to time in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is one body in the Communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

ARTICLES.

I. DESIGNATION.—This Alliance shall be known as “The Alliance of the Reformed Churches throughout the World holding the Presbyterian System.”

II. MEMBERSHIP.—Any Church organised on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL.—

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance ; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of Churches desiring to join the Alliance ; it shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being trans-

mitted in the manner hereinafter provided ; but it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community ; it shall seek the welfare of Churches, especially such as are weak or persecuted ; it shall gather and disseminate information concerning the kingdom of Christ throughout the world ; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions ; it shall also entertain all subjects directly connected with the work of Evangelisation, such as the relation of the Christian Church to the Evangelisation of the world, the distribution of Mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance, and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read ; by addresses delivered and published ; by the circulation of information respecting the allied Churches and their Missions ; by the exposition of Scriptural principles, and by defences of the truth ; by communicating the Minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

III.

REPRESENTATION IN THE COUNCIL.

Extract from the Minutes of the London Conference of 1875, at which the Alliance was organised.

"On the subject of Representation for the next meeting of the Council, it was agreed that the maximum number be 300, and Drs. Dykes, Stuart Robinson, and Porter, with Mr. A. T. Niven, were requested to retire and suggest a plan of proportioning the delegated to the number of congregations. After consultation, this Committee returned and suggested the following plan :—

Churches at or under 100 congregations to send 2 delegates.

"	"	200	"	"	4	"
"	"	300	"	"	6	"
"	"	400	"	"	8	"
"	"	500	"	"	10	"
"	"	600	"	"	12	"
"	"	700	"	"	14	"
"	"	800	"	"	16	"
"	"	900	"	"	18	"
"	"	1000	"	"	20	"
"	"	1200	"	"	22	"
"	"	1400	"	"	24	"
"	"	1600	"	"	26	"
"	"	1800	"	"	28	"
"	"	2000	"	"	30	"
"	"	2500	"	"	32	"
"	"	3000	"	"	34	"
"	"	3500	"	"	36	"
"	"	4000 and upwards	"	"	40	"

It was calculated that, taking Churches adhering and expected to adhere, this proportion would give to the

United States	100
Great Britain and Ireland	102
Continent	44
Colonies, &c.	44
Total	290

At the London Council of 1888 (*Proceedings*, p. 308), it was resolved—

"That the representation in the Council be :—Two delegates for each hundred congregations or less up to 1000 congregations; above 1000 congregations, one delegate for each additional 100 up to 2000 congregations; above 2000 congregations, one delegate for each additional 250 congregations."

IV.

RULES OF ORDER.

Adopted at the London Council of 1888 and confirmed at Toronto, 1892.

1. Each Session of the Council shall be opened and closed with devotional exercises.

The order of business at every Session, unless suspended by a vote of two-thirds of the members present, shall be as follows:—

(a.) Reading and approving the Minutes.

(b.) Report of Business Committee.

(c.) The presentation of letters, papers, notices of motion, or matters requiring reference.

(d.) The presentation and consideration of Reports from Standing and Special Committees, subject to such limitation as to time as the Council may appoint.

(e.) Orders of the Day.

MOTIONS.

2. *No action or speaking without a Motion.*—In all matters in which a decision of the House is desired, the Council cannot act but in virtue of a motion regularly in its possession; and no speaking shall be allowed without a motion, unless it is for explanation or to a point of order.

3. *Motion must be seconded.*—No motion shall be regarded as in the possession of the Council until it is seconded.

4. *Motions reduced to writing.*—Every motion and amendment shall be handed to the clerks in writing.

5. *Withdrawal of Motions.*—No motion which has been made and seconded shall be withdrawn without the leave of the Council.

6. *Privileged Motions.*—When a question is under consideration, no motion shall be received except—

“To adjourn the House;”

“To postpone indefinitely;”

“To postpone to a time specified;”

“To refer to a Committee;” or,

“To amend;”

and these motions shall have precedence in the order in which they are thus arranged.

The following explanations may be added:—

A. *Motion to adjourn.*—A motion to adjourn is always in order, except when the Council is taking a vote, or when a member is speaking.

B. *Indefinite postponement.*—When any question is postponed indefinitely, the same shall not be acted upon again during the entire meeting of the Council, except by a vote of two-thirds of the members present.

7. *Questions not debatable.*—All motions “to adjourn,” to “postpone indefinitely,” “to take up business,” in relation to the priority of business, and “to close discussion and vote,” shall be put without debate or amendment.

8. *Order of the Day.*—When a question is postponed to a “time specified,” it becomes the “Order of the Day” for that time, and takes the precedence of all other business.

9. *Dealing with Motions.*—The mode of taking the vote shall be:—

When there are only two motions before the Council, the question put to the vote shall be—Motion or amendment, or first or second motion? When there are more than two motions, a vote shall be taken successively upon each, beginning with the last made; and unless it shall appear that one of the motions has a clear majority of all the votes, that which had the least number shall be dropped, and a fresh vote taken on those that remain, till only one shall be left, when the remaining motion shall be finally put to the Council as a substantive motion.

10. *Reconsideration*.—A motion for reconsideration can be made only by a member who voted with the majority, and, unless by consent of two-thirds of the members present, can be entertained only when offered at the same, or the next subsequent, sitting of the Council.

11. *Right of Reply*.—Before the vote is taken, the mover of the original motion shall have the right of reply, and this shall close the debate.

12. *President's Vote*.—The President shall have only a casting vote.

13. *Mode of Voting*.—A decision of the Council shall be given either *viva voce*, or by a show of hands, or by a call of the roll.

14. *Dissents*.—When a member disapproves of any decision, he will have a right to have his dissent entered on the minutes of proceedings; but if he assigns reasons for his dissent, these shall not be entered without leave from the Council, but shall be held *in retentis* by the clerk.

V.

PLAN AND WORK OF THE EXECUTIVE COMMISSION.

No. I.

A.

I.—THE EXECUTIVE COMMISSION. (*Belfast Vol.*, p. 527.)

1. There shall be appointed by the Council at each meeting an Executive Commission, whose function shall be, during the intervals between the meetings of Council, to promote the objects of the Alliance.

2. This Commission shall consist of not fewer than fifty Members, and be divided into two or more Sections; at present into an Eastern Section and a Western Section, each having power to fill vacancies in its own number.

3. Seven shall constitute a quorum of each Section, and at least that number of Members shall reside within reach of a convenient place of meeting.

4. It shall be for the consideration of the Executive Commission whether separate auxiliary Alliances shall also be formed for the Continent of Europe and the Colonies of Great Britain, or whether these shall be included in Sub-sections under the other Sections. The Commission shall report to next meeting of Council, giving an account of the operations of all its Sections.

(The Toronto Council resolved, "That a Sub-section be constituted, to be known as the Australian Sub-section, and that the details of its organisation be referred to the Eastern Section."—*Toronto Vol.*, pp. 39, 371. (See also *Glasgow Vol.*, p. 34.)

II.—OBJECTS OF THE COMMISSION. (*Belfast Vol.*, p. 528.)

The objects of this Executive Commission shall, with due regard to the constituent Churches, be such as the following:—

1. To carry out the decisions of the Council.

2. To superintend the printing and publication of its Proceedings.

3. To communicate with the Churches of the Alliance. All communications of Committees to Churches to be transmitted through the Commission.

4. To collect and publish information respecting the Reformed Churches and their work.

5. To send deputations to Continental or Colonial Churches, or to Foreign Mission Stations, when occasion requires, and the funds admit.

6. To extend sympathy and assistance to all Missions, Missionaries, and Churches, but especially when these are under persecution.

7. To take action on great questions of morality, and to refer such questions for the consideration of the Council. (*Toronto Vol.*, pp. 205, 255.)

8. To hold Public Meetings in order to communicate information respecting the Alliance, and to make known and promote its objects as may be deemed expedient.

9. To aid Standing Committees by supplementing their number when the services of Convener or Members may have been lost through death, sickness, or removal; and to render to Committees such other aid as may be in their power.

10. To prepare the Programme for the next Meeting of Council.

11. To receive the Credentials or Commissions of Delegates to the Council.

12. To arrange for the printing, in good time, of Papers—especially Reports necessary for the use of the Council.

13. To publish, if judged desirable, a Journal, as the official Record or organ of the Alliance; the Commission having a right to employ a portion of its income in conducting and maintaining such a periodical.

14. To raise the funds needful for the work of the Alliance.

III.—FILLING VACANCIES. (*London Vol.*, p. 304.)

That in the case of a vacancy in any office to which an appointment has been made by the Council, the Executive Commission is hereby authorised to fill the same until the next meeting of the Council.

IV.—FINANCE. (*Glasgow Vol.*, p. 294.)

1. That the estimated working expenses of the Alliance be regarded as including the following items :—(1) The Secretary's Salary ; (2) Office Expenses ; (3) *Quarterly Register* ; (4) Secretary's Travelling Expenses.

2. That, under the above estimated items, £500, £50, £80, and £100 respectively, or £730 in all, be regarded as the amount necessary at present for annual working expenses ; and that each Section shall remit one-half of that sum, namely, £365, to the General Treasurer each year, it being understood that it shall not be necessary to apply the £730 exactly in the proportions above set forth, if modifications in the respective items be found desirable.

3. That if in any year a larger sum than £730 shall be required, an estimate shall be submitted to the Western Section in time for its meeting in April.

4. That an annual account of expenses to 31st December be made to the Western Section prior to said April meeting.

5. That the accounts to be submitted to the Council shall be made up to 31st March of the year in which the Council meets, and shall exhibit the balances to be debited or credited, as the case may be, to the Sections respectively.

6. In regard to the *Quarterly Register*, the Committee recommend that the *Register* should be enlarged, so far as the funds at the disposal of the Sections will permit ; and that the Eastern and Western Sections should endeavour to secure, in each of the various Churches within the Alliance, some person who would engage to furnish the editor, for use at his discretion, with suitable information regarding said Church, and also to further the more general and effective circulation of the *Register*.

V.—PRESIDENT. (*Glasgow Vol.*, p. 355.)

That a President be appointed for the Alliance, who shall hold office from one Council to the next, and that a member of the Eastern and Western Sections shall hold this office alternately.

VI.—GENERAL SECRETARY. (*London Vol.*, p. 267.)

1. That it is desirable that a General Secretary for the Alliance be appointed at this Council, whose salary shall be a charge upon the above-mentioned income.

2. That it shall be the duty of the General Secretary to give his whole time to the interests of the Alliance, and especially to assist the Executive Commission as they may direct, in carrying on all their work, as that was defined by the Belfast Council, or may hereafter be determined.

3. The Secretary shall divide his time between the two Sections of the Commission, and shall act as Stated Clerk to the Meetings of Council. (*Belfast Vol.*, p. 528.)

4. That the General Secretary shall hold his appointment at the pleasure of the Council.

5. That for the sake of the work to be performed, the General Secretary be required to reside in the United Kingdom, and that it be left to the European Section of the Executive Commission to determine the place of his residence.

6. That the salary attached to the office of General Secretary shall be fixed for the present at £500 *per annum*. (*London Vol., p. 304.*)

VII.—WESTERN SECRETARY. (*London Vol., p. 267.*)

1. That there shall also be an American Secretary, to reside in North America, who shall be appointed by the Council.

2. The duties of this Secretary shall be to aid the General Secretary in obtaining information; to be in official matters the medium of communication between the Western and the Eastern Sections, and to perform such other work as the Western Section of the Executive Commission shall prescribe. (*Toronto Vol., p. 280.*)

3. All official communications from the General Secretary to the American Churches, shall be signed by the President and General Secretary of the Alliance, and countersigned by the Chairman and Secretary of the Western Section. (*Toronto Vol., p. 280.*)

4. The American Secretary shall be nominated to the Council by the American Delegates, who are requested to meet for that purpose.

VIII.—FUNCTIONS OF SECRETARIES. (*London Vol., p. 267.*)

That the General Secretary shall be a member *ex officio* of all Committees of Council, and the American or Western Secretary a member *ex officio* of the Committees of that Section.

B.

COMMITTEES. (*London Vol., p. 267.*)

1. In the appointment of Standing Committees, care shall be taken that a quorum of Members reside within reach of the Convener, who shall obtain, by correspondence, the opinions of Members residing at a distance.

2. That the following be a rule of the Council, viz., That the Reports of the Sections of the Executive Commission and of the Committees of Council be printed together prior to the meetings, and a *résumé* of such Reports be presented to the Council by the Conveners or Chairmen, with accompanying remarks, at the time assigned for that consideration. (*Toronto Vol., p. 255.*)

3. Conveners of Committees must forward their Reports to the Secretary in time for their being printed and put into the hands of Members previous to the meeting of the Council, else the consideration of such Reports may be deferred till next meeting of the Council.

No. II.

MINUTES OF MEETINGS OF THE COMMISSION.

EXETER HALL, LONDON, 12th July 1888, 9 p.m.

The Executive Commission met by adjournment, and was opened with prayer.

Dr. DYKES presented a Report on the work of the General Secretary, which, after consideration, was adopted unanimously, and is as follows:—

“The duties of the General Secretary, having been defined in the Minutes

of the Belfast Council (*Belf. Vol., App. 144*), to be to aid the Executive Commission in carrying out the work entrusted to it as defined in the same Minute, it is resolved that this may best be done in the meantime, by indicating to Dr. Mathews the following directions for his guidance :—

1. That he give his main attention to awakening and deepening the interest felt throughout all our Churches in the welfare of one another, and in the great ends for which the Alliance has been formed.

2. That this end be kept in view in the editing of the *Quarterly Register*, and in such communications as he may be able to get inserted in denominational or other journals.

3. That he should confine his visits during next year and the year 1891 to the Churches of the Eastern Section, visiting, as far as possible, the Supreme Courts of the organised Churches in Britain and the Continent, and devoting special care to informing himself as to the condition and prospects of the scattered Reformed congregations of French and German speaking people in the centre and east of Europe.

4. That he should visit America, if the Lord will, at a suitable season, in the years 1890 and 1892, in order to visit the annual assemblies of as many of the Churches of that Continent as possible, and otherwise to extend the interest felt in the Alliance, as well as to assist in the preparations for the next Council.

5. That he shall not incur a larger expense for travelling expenses in such visits than may be sanctioned by the Finance Committee.

6. That in prosecuting the work of collecting and arranging full information on statistics and other facts, illustrating the conditions of the several Churches, he is desired to pay special heed to the internal management, methods of Home Mission work, and forms of worship in each Church ; simply recording facts, and abstaining from comparison or comment.

7. That while the American Secretary shall be the medium for official communications between the Eastern and Western Sections, the General Secretary may correspond direct with Conveners of Committees and others in America, who may be able to assist him in his work.

8. That besides such general duties in the interests of the Alliance as a whole, Dr. Mathews is expected to act as Secretary to the Eastern Section, just as Dr. Roberts acts for the Western, and should, in that capacity, arrange for and attend public meetings as he may find opportunity, and otherwise promote a local interest in Alliance work.

9. That in the judgment of this Executive Commission, it is most desirable, with a view to secure a stable and permanent income, that the whole or a large part of the contribution expected from each Church shall be paid out of Church revenue, by order of the Supreme Court of each Church, and that where this has not already been done, this Minute be brought to the notice of every such Supreme Court at its next ordinary meeting.

On motion, the Commission now adjourned, and was closed with prayer.

G. D. MATHEWS, *General Secretary*.

COOK'S CHURCH, TORONTO, *Wednesday, 28th September 1892.*

The Executive Commission of the Alliance met in this place this evening, by appointment of the Council, when the Rev. Dr. Chambers, President of the Alliance, took the chair, and opened the meeting with prayer.

Present—Rev. Dr. Chambers, *Chairman* ; Drs. T. H. Lindsay, D. Waters, J. Aspinwall Hodge, Wm. Caven, J. Drury, F. R. Beattie, D. H. M'Vicar, G. C. Hutton, Wm. Cochrane, W. S. Swanson, A. W. Pitzer, J. I. Good, Wm. Park, James Kerr, A. Henderson, Jacob O. Miller, Rev. Geo. MacFarland, and the General Secretary.

On motion, it was agreed, that the instructions given to the General Secretary in 1888, respecting his work, be generally renewed for his guidance during the ensuing four years, and that, in addition, he be instructed to visit

at his discretion such other of the Churches connected with the Alliance and their Mission fields as circumstances may at any time render desirable.

On motion, it was also agreed, that our President, the Rev. Dr. Chambers, be requested to visit, as representing the Alliance, such Meetings of the Supreme Courts of the Churches of the Alliance as he may be able to attend.

The Commission expressed its cordial approval of the manner in which the *Quarterly Register* had been conducted, and on motion it was agreed, That its publication be continued in accordance with the existing arrangements.

On motion, the General Secretary was directed to request the Glasgow Local Committee for the Council of 1896, to provide that the opening services of that Council be held on a Tuesday, so that the Council meeting may close on the Thursday of the following week.

The Commission expressed its gratification at learning from the Report of the General Treasurer, that the income proposed at London had been substantially secured, and expressed its earnest desire that the Churches, having contributed so generously, would continue to do so, and thus render possible the continuance of the work of the Alliance.

On motion, the Commission now adjourned, to meet in Glasgow, on the call of the President, on the evening before the opening of the Sixth General Council, and the session was closed with prayer.

G. D. MATHEWS, *General Secretary.*

FREE CHURCH COLLEGE, GLASGOW, *Tuesday, 16th June 1896.*

The Executive Commission of the Alliance met by adjournment, in this place, this afternoon, when the Rev. Principal DOUGLAS, D.D., was called to the Chair, and opened the meeting with prayer.

The GENERAL SECRETARY stated that, owing to the death of the late Rev. Dr. Chambers, the President of the Alliance, it had devolved on the Executive Commission to elect a successor, who should hold that position for the unexpired term of the vacancy thus occasioned. That the Eastern Section, recognising the inconvenience that would result by waiting until the Meeting now held should be convened in Glasgow, had already intimated to the Western Section, that it would support for the presidency whoever the Western Section might select as its Chairman in succession to Dr. Chambers, and that the Western Section had elected to that office its Secretary, the Rev. W. H. Roberts, D.D., LL.D., Philadelphia. It was then moved, seconded, and agreed to,—That this Commission do hereby elect the Rev. Dr. Roberts Chairman of the Western Section, to be President of the Council for the unexpired term of the late Dr. Chambers. It was also on motion agreed to,—That the Commission present as its Report to the Council, the several Reports received by it from the two Sections, along with the Minutes adopted by the Sections in reference to Dr. Chambers, as showing the work done by these during the last four years; and that the Commission recommend the Council to remit these Reports to its Business Committee for consideration of the several items contained in them, with a view to its reporting on these to the Council itself.

On motion, the Commission now adjourned, to meet on the call of the President of the Alliance, and was closed with prayer by the Chairman.

G. D. MATHEWS, *General Secretary.*

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